



HISTORIOGRAPHY OF THE RELIGIOUS POLICY OF THE SOVIET GOVERNMENT IN THE UZBEK SSR

Boburmirzo Zuhridin o'g'li Najmiddinov
PhD Student Institute of the History the
Academy of Sciences of Uzbekistan

Abstract

This article discusses the work carried out during the Soviet era, the work done by national researchers after independence, and the historiography of scientific works carried out by foreign researchers, which illuminate the religious policy pursued by the Soviet government in the Uzbek SSR. In the Soviet period, the interpretation of these works was carried out mainly from the point of view of ideology, and one can see a one-sided assessment of the policy of that time. During the years of independence, the history of this period began to be covered objectively, and foreign scholars gave an objective assessment, free from ideology.

Keywords: Soviet power, Uzbek SSR, historiography, scientific works, monographs, articles, Soviet historiography, atheistic views, ideological approach, works during the period of independence, foreign scholars, objective approach.

Introduction

When discussing the research conducted on the implementation of religious policy in the Uzbek SSR under Soviet rule, we see that these scholarly works cover various aspects of religion and the policies applied to it, reflecting the period in which they were created and their specific characteristics. The study of this topic has primarily attracted the attention of historians, Islamic scholars, orientologists, religious scholars, political scientists, and sociologists.



Currently, works and scientific research on the topic can be divided into three groups:

- 1) literature, articles, and research published during the Soviet era;
- 2) literature, articles, and scientific works published in the post-independence period;
- 3) Research, articles, and literature conducted abroad.

In scientific works, treatises, and articles written in the first decade after the 1917 revolution, the activities of religious institutions and organizations were somewhat objectively covered. In particular, in a number of books and articles written by L. Dembo, N. Borisov, V. Bilik, G. Safarov, Sh. Rahim, T. Riskulov, R. Inogomov, V. Bartold, P. Serbov, A. Nikiforov¹, historical information regarding religious institutions, religious education, and waqf properties, which are its material basis, is presented relatively objectively.

After the national-territorial delimitation in Central Asia, during the process of consolidating Soviet power, the essence of religion and its impact on society were critically addressed for the first time. In these discussions, religious individuals were discriminated against, the history of religion was distorted, and a negative attitude towards religious institutions began to take on an overt nature. The works² of Yem. Yaroslavsky, A. Ashulin, L. Klimovich, and K. Vasilevsky can be included in this category.

The works³ of Rashidkhan, A. Adkhamov, P. Kukhareki can be cited among the works created in Soviet historiography without taking into account one-sided, complex situations and contradictions, bypassing many facts. In them, the main attention was paid to the activities of such institutions as clubs, red corners and red teahouses, and collective farmers' houses, which were considered centers of

¹ Дембо Л. И. Земельный строй Востока. - П., 1923; Борисов Н. Октябрь в Туркестане. - Т., 1922; Билик В.П Роль конфессиональной школы в жизни Туркестана // Наука и просвещение. - Т., 1922. № 1 - С.18-33; Сафаров Г. Колониальная революция (опыт Туркестана). - М., 1921; Рахим Ш. Ўзбек Маорифининг ўтгандаги ва ҳозирги ҳолати (маориф ҳафтаси муносабати билан чиққан). - Т., 1923; Рыскулов Т. Революция и коренное населения Туркестана. Часть I. 1917-1919 гг. - Т., 1925; Инагамов Р. Узбекская интеллигенция.-Т., 1926; Бартольд В.В. Культурная жизнь Туркестана. - JL, 1927; Сербов П.И, Никифоров А.Д. Народное просвещение в Узбекистане. - Самарканд-Ташкент, 1927.

² Ярославский Ем. Фирка ахлоки тугрисида (Марказий назорат комиссиясининг пленумида қилинган маъруза). - Самарканд-Тошкент, 1928; Ашулин А. Хотин-кизлар уртасида динга қарши ташвиқот. Самарканд-Тошкент, 1929; Климович Л. И. Социалистическое строительство на Востоке и религия. - Москва-Ленинград, 1929; Василевский К. Ислам на службе контрреволюции. - М.: 1930; Зелкина Е. Очерки по аграрному вопросу в Средней Азии.-М., 1930.

³ Рашидхон. Диний қурбонлар. - Самарканд-Тошкент, 1928; Ўша муаллиф. Худосизлар тўғараги учун дарслик. - Тошкент-Самарканд, 1929; Ахадов А. Дин ҳам шурулар ҳукумати. - Самарканд-Тошкент, 1929; Кухарский П. Худосизлар байналмилал тарбия ва байналминал халқ. - Т., 1933.



propaganda for the anti-religious policy of the Soviet government. Because, with the strengthening of the administrative-command system of Soviet power, the Bolsheviks entrusted cultural and educational institutions with the task of instilling the dogma of atheism in the consciousness of the masses, further strengthening it, as well as completely removing religious concepts from people's consciousness. Therefore, in the works of the above-mentioned authors, the history of cultural institutions and the issues of their activities are shown in an atheistic direction.

During the years of Soviet power, only popular pamphlets and books aimed at ideological goals were written, and these were commissioned by party bodies; most works were written at the request of communist ideology. Many popular science treatises by representatives of social sciences focused on the Islamic religion, its history, and the Holy Quran⁴. The authors of these works and treatises gave a negative assessment of the Islamic religion and its teachings, based on the prevailing ideological position of the Soviet government at that time. All views of Islam were assessed as having "reactionary force." K. Marx's slogan "Religion is an opium for the people" was considered applicable to Islam as well.

An example of this is A. Abdusamedov's work "Social Development and Islam"⁵. It analyzes the state of Islam in the territory of the republic before the October Revolution and under socialism from a Marxist-Leninist point of view. In a critical spirit, it is stated that Islam was the sole dominant religion in the spiritual life of the peoples of Central Asia during the period of the Uzbek khanates. The influence of Russian culture after the conquest of Turkestan by the Russian Empire, the criticism of the clergy in the works of local progressive, enlightened poets Furkat, Muqimi, Zavqi, Hamza, Ayni, and others is shown in one way. It is

⁴ Петрушев Д.А. Ислам дини ва унинг реакцион моҳияти. -Т., 1961; Юсупов Э. Ислам динининг келиб чиқиши ва унинг зарарлари. -Т.1962; Болтанов Р. Гилвфанов И. Реакционная корана. -Казань, 1962; Абдуллаев В.М. Что такое Коран. -Махачкала, 1963; Ортиқов А. Куръон ҳақида танқидий мулоҳазалар. -Т., 1963; Шермухамедов С.Ш. Дин ва шахс. -Т. 1963; Шлатонов Г.В. Дарвинизм ва дин. -Т., 1956; Долгих Ф.И. Нима учун динга қарши курашамиз. -Т., 1961; Петрушев Д.А. Ислам дини ва унинг реакцион моҳияти. -Т., 1961; Саидбаев Т. Совет турмуш тарзи ва ислом дини. -Т.1979; Ортиқов А. Ижтимоий тараққиёт ва диннинг кризиси. -Т.1979; Ортиқов А. Ўзбекистонда ислом ва мусулмонлар аҳволини сохталаштиришларни танқиди. -Т.1981; Алимов Қ.З. Ислам дини ва ҳозирги идеологик кураш вазифалари. -Т., 1983; Саидбаев Т. Ислам и общества. -М.:Наука, 1984; Жабборов С. Куръон афсоналари ва ривоятлари. -Т.:Фан, 1986; Ахмедов О. Ислам ва ҳозирги гоявий-сиёсий кураш. -Т.: Ўзбекистон, 1986; Ежов А.Ф. Ислам реакция ва антикоммунизм хизматида. -Т. Ўзбекистон, 1986; Ҳикматов Ш.М. Ислам ақидалари ва антикоммунизм. -Т.: Ёш гвардия, 1986; Усмонов М. Ислам динининг реакцион моҳияти ва атеистик тарбия. -Т., 1986; Жуманазаров У. Дин ва унинг социал пуч моҳияти. -Жиззах, 1987; Дин ҳақида ўйлар Тўплам тузувчилар: Х.А.Аликулов ва б. -Т.. 1988; Ш.Иброҳимов. Дин ва миллий муносабатлар. -Т., 1991.

⁵ А.И.Абдусамедов "Социал тараққиёт ва ислом" Т.: Ўзбекистон, 1984.



noted that “changes in the spiritual life of the people of Turkestan during the rule of the Russian Empire contributed to the decline of the ideology of Islam and the formation of a materialistic-atheistic worldview”.

Nevertheless, in a number of studies⁶, there is evidence and factual data that reveal some aspects of the problem under study. For example, in the studies of A. Ardashirov and A. Ortikov, there is information rich in historical facts about the number and material situation of religious institutions, old-method schools and otinbibi schools, reading houses, madrasas in the Turkestan ASSR, and later in the Uzbek SSR, as well as the teaching procedures introduced in these institutions.

The beginning of the process of restoring national identity and values during the “Perestroika” years allowed for a more objective study of the history of religion and religious institutions. It is also noteworthy that some studies have emerged that express objective views on the role, functions, legal foundations of religion and believers in society, as well as religious institutions. In particular, A. Leshinskiy revealed the roots of mistakes and shortcomings in the religious policy of this government over the 70-year history of Soviet power⁷. In the works of S.Eaniev and O.Umarjonov, the atheistic policy of the communists was explained in a peculiar way⁸. Through B. Alekseev's research⁹, the negative attitude of the Soviet government towards religious institutions and organizations until the 1960s, the consequences of the atheist struggle of the “Godless” organization were studied on the basis of historical sources. In particular, this work highlights the mistakes of the Soviet government in its policy of repression against religion and believers through archival documents.

It can be said that during the period of Soviet rule, many books devoted to religious policy in the USSR were published in Uzbekistan. However, in these works, the essence of the problem was not objectively illuminated, and it was interpreted on the basis of communist ideology.

⁶ А.Ардаширов А.Ф. К вопросу о роли новометодных школах (Ученные записки). - Андижан, 1957; Ортиков А. Октябрь революцияси ва Ўзбекистонда атеизм тантанаси. - Т., 1977

⁷ Лешинский А.Н. Время новых подходов: о советской государственной церковное отношение. -М.: Политиздат, 1990.

⁸ Ганиев А.С. Место религии в истории духовных ценностей. // Сборник научных трудов ТашПИ. - Т., 1990; Умаржонов О. Атеистик тарбияда кайта куриш масаласи. - Фаргона: Фаргона нашриёти, 1990.

⁹ Алексеев В.А. Иллюзии и догмы. - М.: Политиздат, 1991.



After the Republic of Uzbekistan gained state independence, broad opportunities and tasks arose for historians, and the attitude of the Soviet government towards religious policy began to be objectively revealed. On the basis of this process, a new era in the historiography of the topic under study began. The literature and research published during this period constitute the next group of the level of study. In them, the issue began to be considered on the basis of new methodological approaches, that is, from the point of view of the priority of universal and national values, historicism, and objectivity. During the years of independence, a number of works¹⁰ were published on the attitude towards religion and religious customs during the Soviet period, as well as large collective monographs¹¹,

brochures¹², and articles¹³ by historians based on new thinking and the ideology of national independence. They provide information about the religious environment and the activities of religious institutions during the period of the Uzbek SSR, and describe the essence of the atheistic policy of the Soviet government towards religion and religious people.

Thanks to independence, archival materials and other types of sources, previously considered closed to many researchers, began to be widely used. These processes

¹⁰ Хусниддиқов З. Ислом йўналишлари, мазхаблар, оқимлар. -Т., 2000; А.Закруллаев. Гоялар кураши. -Т., 2000; Истиклол йиллари: Миллий-диний кадрларнинг халққа қайтиши (Бухоро) I. -Т., 2001; Ўша тўплам (Хоразм) III. -Т., 2001; Ўша тўп. (Андижон) IV. -Т., 2001; Ўша тўплам (Наманган) V. -Т., 2001; Ўша тўплам (Тошкент) VII. -Т., 2001; Ўша тўплам (Самарканд, 20 июн) -Т., 2001; А.Абдурахмонов, М.Бойдадаев, Э.Бозоров. Дин ва сиёсат. Илмий-услубий қўлланма. – Наманган, 2001; Абдуллаев С.С. Ўзбекистонда эътикод эркинлиги ва ислом. Ф.ф.н.дис. автореф. -Т., 2002; Шайх Муҳаммад Содиқ Муҳаммад Юсуф. Дин насиҳатдир. -Т., 2004;

¹¹ Ўзбекистоннинг янги тарихи. Иккинчи китоб. Ўзбекистон совет мустамлакачилиги даврида. -Т.: Шарк, 2000; Туркестан в начале XX века: к истории истоков национальной независимости. -Т., 2000. Ражабов К., Гайдаров М. Туркистон тарихи (1917-1924 йй.). -Т.: Университет, 2002; Алимова Д. А. Ўзбекистон мустақил тузум даврида: сиёсий ва мафкуравий таъйин оқибатлари (1917-1990 йй.). -Т.: Фан, 2000; Аъзамхужаев С. Туркистон Мухторияти: миллий демократик давлатчилик қурилиши таърибаси. -Т.: Маънавият, 2000; Ҳайитов Ш. А., Бадриддинов С. Ватан дея ватансиз қолганлар қисмати. - Бухоро: “Бухоро” нашриёти, 2005; Шамсутдинов Р. Ўзбекистонда советларнинг қўлоқлаштириши сиёсати ва унинг фожеали оқибатлари. -Т.: Шарк, 2001; Ўша муаллиф. Қишлоқ фожеаси: жамоалаштириши, қўлоқлаштириши, сургун (Шрпа Осиё республикалари мисолида). -Т.: Шарк, 2003; Ўша муаллиф.. Шимолий Кавказ сургундаги юртдошларимиз қисмати. -Т.: Шарк, 2005; Ражабов Қ. Мустақил Туркистон фикри учун муждалалар (1917-1935 йй.). Т., 2000; Ўша муаллиф. Бухорога қизил армия босқини ва унга қарши кураши. -Т.: Маънавият, 2002; Ўша муаллиф. Фарғона водийсидаги истиқлолчилик ҳаракати: моҳияти ва асосий ривожланиш босқичлари (1918 - 1924 йй.). -Т.: Янги нашр, 2015. Солмонов Ахмаджон. Ўзбекистонда совет ҳокимиятининг диний сиёсати: уйдирма ва тарих ҳақиқати (Матн) : монография А.Солмонов. -Т.: Тафаккур, 2015.

¹² Расулов Б. Туркистонда мактаб ва мадрасалар тарихи (XIX аср охири - XX аср бошлари). - Андижон: “Андижон” нашриёти, 1995; Болтабоев С. Туркистонда вақф мулклар тарихи (XIX аср охири - XX аср бошлари). - Наманган, 2005.

¹³ Алимова Д. А. Ислам и “воинствующий” атеизм в литературе Узбекистана 20-30-х годов // O'zbekiston tarixi. - Тошкент, 2000. - № 4. - Б.58-65; Луниин Б. Происхождение и судьба Корана Османа // O'zbekiston tarixi. - Тошкент, 2001. - № 4. -Б. 18-26; Расулов А. Усмон Мухаффи Тошкентга қачон қайтарилган? //Имом ал-Бухорий сабоқлари. - Тошкент, 2002. - № 3. -Б. 165-166; Мустафаева Н. Туркистон маорифи XX асрнинг 20-йиллари муаллифлари назарида // O'zbekiston tarixi. -Тошкент, 2004. -№ 3.-Б.33—45; Уша муаллиф. Ўзбекистонда совет ҳокимиятининг диний сиёсати // O'zbekiston tarixi. -Тошкент, 2005. - № 2. - Б.35-41. Бобоев Феруз. Ўрта Осиёда совет ҳокимиятининг диний сиёсати (хх асрнинг 20–30 йиллари)// “Ўзбекистонда ислом дини таълими: тарихи, ривожланиши ва жамият тараққиётидаги аҳамияти” мавзусида республика илмий-амалий анжумани материаллари тўплами. Т., 2023 Б.117-122.



made it possible to create history based on new approaches and criteria. In particular, national and foreign researchers began to give an objective assessment of the policy of the Soviet government in the sphere of religion. Among them, it is worth noting the works of such researchers as B. Babajanov, A. Muminov, Q. Rajabov, A. Tog'ayeva, F. Boboyev, R. Yusupov, A. Salmonov, H. Yo'ldoshxo'jayev, U. G'ofurov, and Z. Halilova dedicated to the study of some aspects of the history of the Soviet government's religious policy¹⁴.

A. Salmanov's candidate's dissertation "History of the Activities of Muslim Religious Institutions and Organizations in Uzbekistan (1917-1950)" and the monograph "Religious Policy of the Soviet Government in Uzbekistan: Fiction and Historical Truth (1917-1960)" provide information about the Bolsheviks' partial concessions to religious organizations in the early years, the religious situation in Turkestan, the BXSr, and the XXSR before the formation of the Uzbek SSR, waqf issues, and the sharp changes in the religious policy of the Soviet government in the 1930s-1940s.

In R.M. Yusupov's research devoted to the activities of Muslim religious organizations and scholars in Uzbekistan in the 40-80s of the 20th century, as well as in the monograph¹⁵ "The Activities of Muslim Religious Organizations and Scholars in Uzbekistan (40-80s of the 20th century)", based on archival data, information is provided and analyzed on the permission of the Soviet government

¹⁴ Бабаджанов Б. О фетвах САДУМ против «неисламских» обычаев // Ислам на постсоветском пространстве: взгляд изнутри. Под ред. А. Малащенко и М. Олкотт. М.: Арт-Бизнес-Центр, 2001. С. 170-184.; Бабаджанов Б. М., Муминов А. К., Олкотт М. Б. Мухаммаджан Хиндустани (1892-1989) и религиозная среда его эпохи (предварительные размышления о формировании «советского ислама» в Средней Азии) // Восток — Oriens. М., 2005. № 5. С. 19-33; Қ.Ражабов. Ўзбекистон ССРда совет ҳокимиятининг қатагон сиёсати ва унинг оқибатлари (1917-1991) Т., Фан, 2022. Тоғаева А.З. Фарғонада дин ва диний муассасалар тарихидан (1940-1950) // Фарғона водийси тарихи янги тадқиқотларда. Республика илмий анжуман материаллари. Фарғона, 2009. - Б. 364-368.; Ўша муаллиф. Ўрта Осиё ва Қозоғистон мусулмонлари диний бошқармаси (САДУМ) тарихидан // «Ўзбекистон тарихининг долзарб масалалари ёш олимлар тадқиқотларида: асосий йўналишлар ва ёндашувлар» мавзусидаги анъанавий конференция материаллари. Тошкент, 2010, 24-25 май. Б. 223-227.; Ўша муаллиф. 1940-1970 йилларда Ўзбекистонда диний таълим тизими ҳолати // Ўзбекистон халқининг дини, маданияти ва урф- одатлари: тарих ва ҳозирги замон. Илмий тўплам. Тошкент, 2011. Б. 116-120.; Ф.Бобоев Ўрта Осиёда совет ҳокимиятига қарши қуролли ҳаракат тарихи (1925-1935). Т.: «Фан» 2024; Салмонов А.М. Ўзбекистонда мусулмон диний муассаса ва ташкилотлар фаолияти тарихи (1917-1950).: Тарих фан. ном.... Тошкент: Мирзо Улуғбек номидаги Ўзбекистон миллий ун-ти, 2008; Юсупов Р.М. Ўзбекистонда XX асрнинг 40-80 йилларида мусулмон диний ташкилотлари ва уламолар фаолияти (МДА маълумотлари асосида): Автореф. тарих фан. ном. Тошкент: Ўзбекистон миллий ун-ти, 2008; Йўлдошхўжаев Х., Каюмова И. Ўзбекистон уламолари. Тошкент: Movarounnahr. 2015; Ғафуров У. Ўзбекистонда ислом таълими тизими: шонли тарих, истибодд зулмидан омон қолиш ва нурли истикбол. Т.: F.Ғулом 2023; Ўша муаллиф. Тошкент ислом институти: Барокхондан Имом Бухорийгача // Тошкент Ислом университети илмий- таҳлилий ахборотномаси. 2002, 1-сон. Б. 8-13; Ўша муаллиф. Ўзбекистонда диний таълим тарихини ўрганиш масалалари // Тошкент Ислом университети илмий-таҳлилий ахборотномаси. 2003, 3-сон. - Б. 32- 36.; 1945–1991 йилларда Ўзбекистонда ислом дини таълимининг ҳолати ва тарихшунослиги. Автореф. тарих фан. ном. Тошкент: ЎЗР ФА Тарих институти, 2018.

¹⁴ Юсупов Р.М. Ўзбекистонда мусулмон диний ташкилотлари ва уламолар фаолияти (XX асрнинг 40-80 йиллари): Ўқув қўлланма. Андижон: 2022.

¹⁵ Юсупов Р.М. Ўзбекистонда мусулмон диний ташкилотлари ва уламолар фаолияти (XX асрнинг 40-80 йиллари): Ўқув қўлланма. Андижон: 2022.



to open mosques from the 40s, as well as the fight against unofficial mosques, the issue of religious rites and customs, the issue of the Religious Administration of Muslims of Central Asia and Kazakhstan, its personnel, the organization of madrasas, educational activities, curricula and processes related to education. It can also be said that the above-mentioned studies mainly did not mention representatives of other religious sects that existed in the Uzbek SSR.

Among the studies, foreign historiography of the religious policy of the Soviet state is analyzed in the work of Kh. Abdurasulova¹⁶, and approaches to Islam in the context of Uzbek culture are analyzed in the dissertations of N. Mustafaeva¹⁷. Analyzing research on Islam and its status in foreign historiography, Kh. Abdurasulova cites the views of “Sovietologist” scholars who covered religious policy, stating that religion was completely ideologized and adapted to the Soviet system. The author also notes that some Western researchers expressed different views on this matter. Additionally, she points out that “research in the field of Sovietology and foreign authors conducted large-scale studies illuminating various aspects of the history of Islam in Central Asia. Their methodological tools and scientific evaluations are completely different from the traditions of Soviet historiography. The study of Central Asian history emerged after World War II as a new independent field of science and was carried out in research centers in the USA and Western Europe, alongside comprehensive studies of USSR history”¹⁸.

Also important are the works published about religious scholars¹⁹. For example, the book “Sheikh Ziyovuddinkhon ibn Eshon Bobokhon (School of Spirituality and Example)” by Sh. Bobokhonov, published in Uzbek and Russian, is of particular importance. It comprehensively covers the life and work of Z. Bobokhonov, Chairman of the Religious Administration of Central Asia and Kazakhstan, and his activities in strengthening people’s unity and friendship with

¹⁶ Абдурасулова Х.И. Ислам и религиозная политика в Узбекистане в 1940-1980-е годы: анализ англо-американской историографии: Дисс. канд. ист. наук. - Тошкент, ЎзР ФА Тарих институти, 2011

¹⁷ Мустафаева Н.А. Мустамлака ва совет даври тарихшунослигида Ўзбекистоннинг XX аср маданияти: Тарих фан. док..... дисс. Тошкент: Мирзо Улугбек номидаги Ўзбекистон миллий ун-ти, 2016.

¹⁸ Абдурасулова Х.И. Ислам и религиозная политика в Узбекистане в 1940-1980-е годы: анализ англо-американской историографии// *O'zbekiston tarixi. -Тошкент, 2010. - № 1. - Б.46-54.*

¹⁹ Шамсуддинхон Бобохонов. Шайх Зиёвуддинхон ибни Эшон Бобохон (Маънавият ва ибрат мактаби). – Т., 2001; Бабаханов Шамсуддинхон. Муфти Зиёвуддинхон ибн ишан Бабахан: Жизни и деятельность – Т., 2001; Й.Хайдаров, И.Каюмова. Ўзбекистон уламолари Т.: “Мовароуннахр”, 2015; Амирсайдхон Усмонхожаев. Динимиз фидойилари.- Т., “Тафаккур”, 2021.



other peoples. Nevertheless, this book is not without its shortcomings. It does not scientifically explain the essence of religious policy during the Soviet era, and does not provide a list of sources used.

In 2001, the Imam al-Bukhari International Foundation published a collection titled "Scholars of Our Time"²⁰. This collection includes articles and memoirs about the four prominent scholars of the republic: Sheikh Ziyovuddin ibn Eshon Bobokhon, Sheikh Ismail Makhdum, Sheikh Yusufkhon Shokir, and Sheikh Abdugani Abdullah.

Thus, research conducted during the years of independence shows that during the years of Soviet power, an objective assessment was given to the religious situation in Uzbekistan, the state of institutions, the reasons for restricting their activities, the repression of religious scholars, and the unstable religious policy of the totalitarian regime of the Soviet state. Nevertheless, it can be seen that the religious policy on the eve of independence, in the late 80s and early 90s, was not sufficiently covered.

Representatives of the third group, who studied the religious policy of the Soviet government in the Uzbek SSR, are foreign (English-American) scholars. Among them, one can mention the scientific works of A. Bennigsen, A. Khalid, J. Wheeler, W. Kolarz, S. Umbush, M. Ocklott, as well as the works of Jeff Eden, Paolo Sartori, Eren Tasar²¹.

In the research of these scholars, an assessment of the state's religious policy is given through the path taken by the Soviet government in religious policy and the measures taken in this regard. Studies note that the situation of Muslims living in

²⁰ Замонамиз уламолари. – Т.: Абу Али ибн Сино, 2001.

²¹ Bennigsen. A (co-authorship Lemercier-Quelquejay Ch). Islam in the Soviet Union. - New York: Praeger, 1967; Bennigsen A., Wimbush S.E. Muslim National Communism in the Soviet Union. A Revolutionary Strategy for the Colonial World. - The University of Chicago Press, 1979; Wheeler G. Russia and Islam: new trends in soviet policy // Central Asian Review. Oxford, 1956. Vol. 4. No 1. - P. 1-3.; Wheeler G. The modern history of Soviet Central Asia. - New York: Frederick A. Praeger, 1964.; Wheeler G. The Russian Presence in Central Asia // Canadian Slavonic Papers. Carleton University, 1975. Vol. 17. No 2-3. - P. 189-217.; Kolarz W. Islam in the Soviet Union, 1917-1960. Karachi-Dacca, 1960. - 72 p.; Kolarz W. Religion in the Soviet Union. - New York: St. Martin' Press, 1961. - 518 p.; Kolarz W. Russia and her colonies. Hamden, Conn Archon Books, 1967. - 334 p; Wimbush S.E. The politics of identity change in soviet central Asia // Central Asian survey. London, 1984. - Vol. 3. - No 3. - P. 69-78.; Wimbush S.E. The Soviet Muslim Borderlands / The Last Empire. Nationality and the Soviet Future. Edited by Robert Conquest. - California: Hoover Institution Press, 1986.-P. 218-234. Olcott M.B. Soviet Islam and world Revolution // World Politics. - 1982. Vol. 34. No 4. P. 487-504; Olcott M.B. Women and Society in Central Asia // Soviet Central Asia. The Failed Transformation. Edited by William Fierman. -Boulder: Westview Press, 1991. P. 235-254. Jeff Eden, Paolo Sartori, Dewin DeWeese. Moving beyond Modernism: Rethinking Cultural Change in Muslim Eurasia (19th 20th centuries) // Journal of the Economic and Social history of the Orient. No.59.-2016. - P.1-36.; Jeff Eden. A Soviet Jihad against Hitler: Ishan Babakhan Calls Central Asian Muslims to War // Journal of the Economic and Social history of the Orient. No.59. - 2016. - P. 237-265. Adeeb Khalid. Islam after Communism: Religion and Politics in Central Asia (Berkeley, 2007); E. Tasar. The official Madrasas of soviet Uzbekistan // Journal of the economic and social history of the orient. 2016 vol.59. – P. 265-302.



the Soviet Union was under state control of “religious freedom”, that religious people were persecuted, that sufficient conditions for Muslim worship were not created in the country, that the publication of religious books was prohibited, that Muslims were restricted from performing Hajj, and thus the content and essence of the state’s religious policy are analyzed.

Currently, Russian historians are also conducting research enriched with new approaches and views regarding the policy towards religion during the Soviet era. In particular, D.Yu. Arapov published a collection of archival materials covering the activities of the Muslim Board of Central Asia and Kazakhstan, stored in the state archives of Russia²².

Also, in the studies of G.R. Baltanova, V.A. Akhmadullin, S.M. Prozorov, V. Bobrovnikov, L.A. Koroleva, A.K. Bustanov, various aspects of the relationship between Islam and the state during the Soviet years are analyzed²³. It should be noted that they mainly provided information about the activities of the Muslim Board of Central Asia and Kazakhstan.

In general, various aspects of religious policy in Uzbekistan during the years of Soviet power have been considered by researchers, but this does not reflect the religious policy of the Soviet period as a whole. Analysis of studies covering 1917-1991 shows that until now, a comprehensive study covering all issues of the history of religious policy in the USSR during the Soviet period has not been

²² Арапов Д.Ю. Ислам и Советское государство (1917-1936) Сборник документов – М., 2010.

²³ Балтанова Г.Р. Ислам в СССР: Анализ зарубежных концепций. Казань, 1991. - 147 с. Ахмадуллин В.А. Типичные ошибки исследователей, изучающих исламское образование в СССР // Пространство и время. Post scriptum: переводы, рецензии, мнения. 3(13) 2013; Ёша муаллиф. Отдел международных связей мусульманских организаций СССР в структуре Совета по делам религиозных культов: опыт создания и нормативные основы деятельности // Исламоведения. 2016. No2. - С. 32-38.; Ёша муаллиф. Исламский фактор во внешней политике Союза Советских Социалистических Республик // Форумы российских мусульман. Ежегодный научно-аналитический бюллетень 2007. No 3/ ДУМНО, НИИ имени Х. Фаизханова; под общ. ред. Д. В. Мухетдинова. Н.Новгород: Медина; Ёша муаллиф Деятельность советского государства по организации хаджа советских мусульман в 1944 году // Власть 2013. No 6. - С. 162-164; Ислам на территории бывшей Российской империи. Энциклопедический словарь. Под. Ред. С.М. Прозорова. - М.: Восточная литература РАН, 2006. Том 1; Бобровников В.О. Безбожники рисуют ислам: советская (анти)религиозная пропаганда в комментариях востоковеда // <http://propagandahistory.ru/2011/Islam-v-sovetskoj-propagande/>; Ёша муаллиф. Мусульмане Северного Кавказа: обычай, право, насилие (Очерки по истории и этнографии права Нагорного Дагестана). - М.: Восточная литература, 2002; Инд. монография.; Islamic studies in post-Soviet Russia: in search of new approaches // ISIM Newsletter. December 1999. No.4. P. 32.; Ёша муаллиф. Muslim Nationalism in the Post-Soviet Caucasus: Daghestan // Central Asia and the Caucasus. 2000. No.1. P. 93-104.; Королев А.А. Политика советского государства в отношении религиозных объединений в 1950 1980-е гг. (на примере Пензенского региона) // Актуальные проблемы науки и образования: Сборник статей. Вып.3. Пенза: ПФ МОСУ, 2004. С. 85-104.; Ёша муаллиф. Мусульманские объединения Пензенской области в послевоенный период // Альманах современной науки и образования: История, антропология, археология, этнография, краеведение, философия, теология, культурология, политология, юриспруденция и методика их преподавания. Тамбов: «Грамота». No 2. 2007. С. 43-46.; Королева Л.А., Королев А.А. Ислам в СССР: некоторые аспекты государственно-религиозной политики// Альманах современной науки и образования Грамота, 2008. No 6 (13): в 2-х ч. Ч. 1. - С. 110-112.; Alfrid K. Bustanov and Michael Kemper. Islamic authority and the Russian language: Studies on texts from European Russia, the North Caucasus and West Siberia. Amsterdam 2012; Ёша муаллиф. Ислам и русский язык: социолнгвистические аспекты становления общероссийского исламского дискурса // Казанское исламоведения. 2015. No1. С. 211-221.; Женщина и ислам: сб. ст. / под ред. А. К. Бустанова М.: Дизарт Тим, 2017.



conducted in Uzbekistan. The conducted dissertation work is limited to the study of the activities of the Spiritual Administration as a religious organization.

References:

1. Солмонов Ахмаджон. Ўзбекистонда совет ҳокимиятининг диний сиёсати: уйдирма ва тарих ҳақиқати (Матн) : монография А.Солмонов. - Т.: Тафаккур, 2015.
2. Юсупов Р.М. Ўзбекистонда мусулмон диний ташкилотлари ва уламолар фаолияти (XX асрнинг 40-80 йиллари): Ўқув қўлланма. Андижон: 2022.
3. Абдурасулова Х.И. Ислам и религиозная политика в Узбекистане в 1940-1980-е годы: анализ англо- американской историографии: Дисс. канд. ист. наук. - Тошкент, ЎзР ФА Тарих институти, 2011.
4. Халилова З. 1945–1991 йилларда Ўзбекистонда ислом дини таълимининг ҳолати ва тарихшунослиги. Автореф. тарих фан. ном. Тошкент: ЎзР ФА Тарих институти, 2018.
5. Мустафаева Н.А. Мустамлака ва совет даври тарихшунослигида Ўзбекистоннинг XX аср маданияти: Тарих фан. док..... дисс. Тошкент: Мирзо Улуғбек номидаги Ўзбекистон миллий ун-ти, 2016.
6. Мустафаева Н. Ўзбекистонда совет ҳокимиятининг диний сиёсати // O'zbekiston tarixi. -Тошкент, 2005. - № 2.
7. Абдурасулова Х.И. Ислам и религиозная политика в Узбекистане в 1940-1980-е годы: анализ англо- американской историографии// O'zbekiston tarixi. -Тошкент, 2010. - № 1.
8. Бабаханов Шамсуддинхон. Муфти Зиёвуддинхан ибн ишан Бабахан: Жизни и деятельность – Т., 2001.
9. Замонамиз уламолари. – Т.: Абу Али ибн Сино, 2001.
10. Bennisgen A., Wimbush S.E. Muslim National Communism in the Soviet Union. A Revolutionary Strategy for the Colonial World. - The University of Chicago Press, 1979.
11. E. Tasar. The official Madrasas of soviet Uzbekistan // Journal of the economic and social history of the orient. vol.59. 2016.
12. Арапов Д.Ю. Ислам и Советское государство (1917-1936) Сборник документов – М.,2010.