

ORGANIZATION OF ADMINISTRATION IN CENTRAL ASIA AND KAZAKHSTAN MUSLIMS OFFICE (1943-1991)

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ABSTRACT	KEYWORDS
This article deals with the organization of management in the Central Asia and Kazakhstan Muslim Office. Based on scientific data, the author studied and analyzed the specific aspects of the organization of management in the office of Muslims in Central Asia and Kazakhstan on the basis of available literature.	Central Asia, Kazakhstan, Muslim office, Islam.

Introduction

The first activities of the Office of Muslims of Central Asia and Kazakhstan began in the years of the Second World War, and the Uzbeks, like other brotherly nations in the Union, were drawn into the vortex of war. From the first days of the war, the material and moral forces of Uzbekistan will be mobilized for the war. All regional, city and district military commissariats engaged in the mobilization of those subject to military service. Along with the workers of Uzbekistan, employees of science, education and culture, religious organizations also contributed to the victory over the German-fascist invaders.

Main part:

During the difficult times of the war, on July 12, 1943, the fraternal republican clerics led by Eshon Bobokhan, a famous religious scholar of his time, sent an official letter to the Presidium of the Supreme Soviet of the USSR with the proposal to open a religious control of the Muslims of Central Asia and Kazakhstan, and on July 31 of this year, with the 55th decision, to open a religious office. get permission[1]. Sheikh Eshan Bobokhan, a famous religious scholar of that time, devoted more than 80 years of his life to the propagation of Islam.

In 1943, Eshon Bobokhan founded the Religious Department of Muslims of Central Asia and Kazakhstan. Birichi was elected chairman of the board and mufti of five allied republics at the Kurultoy. They served in this position until 1957 (death). Since 1945, they have established friendly relations with Saudi Arabia and a number of Muslim countries, they are the ones who caused Muslims to go on pilgrimage. , began to be called the Office of Muslims of Uzbekistan in our country[2].

Mufti Eshon Bobokhan (1943-1957) invited religious figures from all the cities of Middle Osnyo to Toshkeng in order to solve and publicize religious issues. Eshan used the wise instructions and advices of His Highness Baba Khan and praised His Highness for his intelligence and his unceasing efforts to promote Islam[3].

Eshon Bobokhan's children Ziyaviddin Eshon Bobokhan continued the traditions of their father. Ziyaviddin Eshon Bobokhan was born in 1908 in the city of Tashkent in the family of the great Islamic scholar Eshon Bobokhan ibn Abdulmajidkhan. He received his first religious lessons first from his father, then from teachers such as Hakim Qori Domla, Bahadir Khan Makhdum, Sheikh Alauddin, Jamal Haji. At the age of twelve, he memorized the Qur'an. In 1920, he entered the Kokaldosh madrasa in Tashkent, where he studied hadith and jurisprudence. His father Eshon Bobokhan ibn Abdulmajidkhan was elected as the chairman of the religious control of the Muslims of Central Asia and Kazakhstan, which was established in 1943, and Ziyovuddin Khan was elected as the responsible secretary and judge of Uzbekistan. In 1947-1948, he studied at the Al-Azhar School in Cairo, then in the cities of Mecca and Medina, deepening the science of hadith. In 1948, he was elected the deputy chairman of the regional Muslim religious administration, and after his father's death (1957), he was elected chairman and mufti, and worked effectively in this position until the end of his life[1].

Eshon Bobokhan meets Stalin in Moscow in 1943. Stalin offers him to call a congress of Muslim scholars, to find ways to give them practical help to win the war. According to the decision of the Presidium of the Supreme Soviet of the USSR No. 55 of July 31, 1943, the Religious Department of the Muslims of Central Asia and Kazakhstan was established in Tashkent. At that time, scholars known as "Qori" and "Makhdum" among the people sincerely helped the work of the Religious Department. Among them are Mubin Qari from Andijan, Noman Qari, Habibullah Qari, Ibrahim Makhdum, Mirza Mahmud Qari, Ismail Makhdum from Namangan, Muradhoja Salihi teacher from Tashkent, Safa Qari, Nafi Qari, Nadir Khan Makhdum, Fazil Khoja Qazi, Munirkhan Makhdum teacher, Sulayman Qari Pochcha from Margilan. Mukarramkhan Tora, teacher Muhammad Amin, teacher Olimkhan Tora from Kyrgyzstan, teacher Shafoat Haji, teacher Abdusattar Qazi from Tajikistan, teacher Salih Bobokalon, teacher Kina Eshon from Turkmenistan, teacher Abdugaffor from Kazakhstan and Sokin Hazrat, Nodir Khan Qori from Akkurgan, Shahobuddin Qori from Andijan, Shaikrom Qori and Minhojiddin Qori from Tashkent. , Hazrat Shakir Hiyoliddin from Shymkent and many other scholars and scholars can be included. Later, these people actively served in important positions of the Religious Department and made a great contribution to the formation of the Religious Department[2].

However, the religious policy of the Soviet government was like a two-sided playing field. Already, in order to prevent the religious situation in the country and the free activity of religious organizations, based on the decisions of the Soviet of People's Commissars of the USSR dated May 20, 1944, and the Council of People's Commissars of the USSR dated August 9, 1944, the "Council of Religious Affairs" was established under the executive committees of all regions and the Council of People's Commissars of the USSR representative office" is established. His main task was to study and summarize the religious situation in the republic, the activities of religious organizations, and to report to the Center on a regular basis. Also, the decree of the Central Committee of the CPSU (b) dated September 27, 1944 "On organizing scientific and educational propaganda" was announced, which considered the issues of mobilizing party organizations, representatives of the field of public

education, and intellectuals in the wide spread of natural and scientific topics among the population.

If we pay attention to the history of management, in different years Eshon Bobokhan Abdumajidkhan son (1943–57), Ziyovuddin Khan Bobokhanov (1957–82), Shamsuddin Khan Bobokhanov (1982–89), Muhammad Sadiq Muhammad Yusuf (1989–93), Mukhtorjon Abdullayev (Bukhari) were appointed to the office. 1993–97), Abdurashid Qori Bahromov (1997–2006), Usmonkhan Alimov has been the chairman since 2006 [4].

From the second half of the 70s of the 20th century, Muhammad Sadiq Muhammad Yusuf began to play an important role in the management of the religious office. After the Sheikh graduated from Kuliyatu dawatil Islamiya University in Libya, he started teaching at the Tashkent Islamic Institute named after Imam Bukhari. At that time, secular subjects were taught more than religious classes. For example, such subjects as history, geography, philosophy, social studies, Russian, English, Persian languages, "Great figures" were taught. A few hours were devoted to subjects such as Islamic history and tafsir from religious classes. In short, the educational programs of that time did not meet the needs of students who wanted to learn religion. Ustoz Muhammad Sadiq rolled up his sleeves and worked hard to make changes to the program of the school. Serious changes were made to the curriculum of the educational institution, such subjects as Aqeedah, Ulumul Qur'an, Ulumul Hadith were taught. The qualifications of teachers have been increased, talented specialists have been hired, and discipline has been strengthened in the admission of students [2].

During this period, Muhammad Sadiq interacted with many world-famous religious scholars and figures and acted as a translator. One of them was Sheikh Ahmed Kuftaru, the chief mufti of Syria at that time, who often visited the former alliance, and Muhammad Sadiq accompanied him on some of his visits. Once, this high-ranking guest even went to Bulaqbashi to visit the parents of His Highness Sheikh and thanked them for raising such a child. In addition to tutoring and translating, His Highness the Sheikh wrote articles for the magazine "Muslims of the Soviet East", which was considered the only religious publication during that authoritarian regime. In addition, they wrote and translated books together with their special students. The books "Faith, Islam, Qur'an" are the product of such work.

Results and Discussions:

The Soviet government's attack on religion, the fight against holy places, their pilgrimage, intensified especially after the decision of the Central Committee of the CPSU on November 28, 1958 "On measures to end the pilgrimage to holy places". According to this decision, all holy places had to be closed. According to the representative of the Council on Religious Affairs of Uzbekistan, there were 176 "Holy places" in the republic until May 30, 1959. Of these, 138 holy places were closed. According to the information of the representative of Uzbekistan on religious affairs dated February 4, 1962, there were 295 holy places operating in the republic on January 1, 1960. Due to the measures taken in 1960-1961, 245 holy places were closed. On January 1, 1962, only 49 holy places were functioning in the republic[5].

In 1970, taking into account that the Western countries were telling the world that the Soviets were irreligious and that all religious beliefs of religious people were limited, the Soviet government quickly expanded the activities of religious offices in Ufa, Baku, Boynaksk, and, in particular, Tashkent, and through them, also in Tashkent, in order to show that "freedom of conscience is

ensured." To open the Higher Institute of Islam (now the Institute of Islam named after Imam Bukhari), in 1969, under the control of religion, to publish the department of international relations and the magazine "Muslims of the Soviet East" in four languages, the Holy Qur'an and Imam Bukhari's "Al-Jame' as-sahih". and "Al-Adab al-mufrad" were allowed to be published in Arabic, to send twenty-five Muslims on Hajj and hold international conferences.

Also, the number of registered mosques in Uzbekistan increased to 70 in 1978, 71 in 1979, 74 in 1980, 78 in 1981, 80 in 1982, 80 in 1983, and 82 in 1984. During this period, the number of unregistered and operating mosques decreased from 90 to 46. During 1978-1984, the number of religious figures allowed to perform registered religious ceremonies increased from 221 to 299. The number of unregistered religious leaders decreased from 1,300 to 518 during that period. As can be seen from the above facts, in 1978-1984, the number of official mosques increased by 12, while the number of unofficial mosques decreased by 44. The number of official religious figures increased by 78, while the number of unofficial religious figures decreased by 782.

As mentioned above, from the second half of the 80s of the 20th century, Muhammad Sadiq began to work in the international department of the religious administration. Muhammad Sadiq was promoted to the position of director from vice. Now they began to work harder and more energetically than before. Currently, as a result of these efforts, students who have been educated by the teacher in the territory of the former Soviet Union and even abroad are actively working in religious and secular fields. Any of the former students you meet will have warm opinions about the teacher. His Highness the Sheikh was soon appointed as the mufti of the religious office. That person prayed to God for salvation, fully aware of this huge responsibility, and started working diligently. The first thing he did in his position as Mufti was to return Usman Mushafi to the Muslims. The return of Mushaf gave spiritual strength to the Muslims. The old mosque, madrasa, and historical monuments were restored and repaired. Religious education of Muslims was under strict pressure during the former union. If we pay attention to the numbers, there are only 82 mosques operating in Uzbekistan[6].

One of the most sensitive issues was the religious education of Muslims. His Highness the Sheikh resolved this issue positively. Separate free courses were organized to provide religious knowledge to intellectuals of our country. The courses opened for women were later converted into women's madrasas. Another way to return to originality was to change the name of the religious office. Office-"Movarounnahr", and the press edition was called "Movarounnahr Muslims". "Light of Islam" magazine was established. A lot of work has been done in the press and publishing. First of all, the necessary manuals and textbooks for students were published. Books such as "Ustozi avval", "Muallimi Sani", "Ibadati Islamiya" were printed in many copies and delivered to Muslims. To meet the needs of Muslims, His Highness the Mufti took action to bring a million copies of the Mushaf donated by Saudi Arabia[1].

It should be noted that the Law "On Freedom of Conscience and Religious Organizations" was adopted in the conditions of the transitional period, that is, on June 14, 1991, when the Soviet ideology still prevailed. The Law "On Freedom of Conscience and Religious Organizations" adopted in a new version in 1998 reflected the universally recognized principles of international law. According to it, in the Republic of Uzbekistan, religion is separated from the state, and no privileges or restrictions are imposed on any religion or religious belief over others. is not allowed, the state supports the establishment of mutual understanding and respect between citizens who believe in different religions and those who do not believe in them, religious organizations of different beliefs [7].

Since 1992, this organization has been called the Office of Muslims of Movarounnahr. It has been called by its current name since 1996. It operates as an independent organization separated from the state. The office manages religious affairs among Muslims in Uzbekistan, issues fatwas, appoints imams-khatibs to mosques, and trains religious workers. Financially, it is provided at the expense of donations from Muslims to mosques, auxiliary farms, etc. The governing body of the office is the Supreme Committee. Its chairman is a mufti.

Conclusion:

In short, the first activities of the Office of Muslims of Central Asia and Kazakhstan began in the years of the Second World War, and the Uzbeks, like other brotherly nations in the Union, were drawn into the vortex of war. From the first days of the war, the material and moral forces of Uzbekistan will be mobilized for the war. All regional, city and district military commissariats engaged in the mobilization of those subject to military service. Along with the workers of Uzbekistan, employees of science, education and culture, religious organizations also contributed to the victory over the German-fascist invaders. He confirmed that in the difficult times of the war, management was subordinated to the demands and ideology of the Communist Party and the Soviet state.

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