

ЎЗБЕКИСТОН РЕСПУБЛИКАСИ  
ОЛИЙ ВА ЎРТА МАХСУС ТАЪЛИМ ВАЗИРЛИГИ

---

---

ФАРҒОНА ДАВЛАТ УНИВЕРСИТЕТИ

**FarDU.  
ILMIY  
XABARLAR-**

1995 йилдан нашр этилади  
Йилда 6 марта чиқади

4-2020

**НАУЧНЫЙ  
ВЕСТНИК.  
ФерГУ**

Издаётся с 1995 года  
Выходит 6 раз в год

---

**Н.Бувақов**

Турк хоқонлиги ва суғдлар (симбиоз ва ассимиляция жараёнлари: тарихшунослик таҳлили)..... 84

---

**АДАБИЁТШУНОСЛИК****Н.Йўлдошев**

Чўлпоннинг бармоқ вазнидаги шеърлари..... 88

**Г.Эрназарова**

Медитатив шеъриятда тарихий ўтмиш ва аждодлар образининг метафориклашуви (А.Орипов шеърияти мисолида)..... 94

**С.Жумаева**

Ёрдамчи персонажларнинг ғоявий-бадий хусусиятлари..... 98

**Ҳ.Жўраев, С.Хўжаев**

Образ, бадий-фалсафий ният ва ғоявийлик..... 102

**А.Тўйчиев**

Нурали Қобул ижодига умумий назар ..... 106

---

**ТИЛШУНОСЛИК****Ш.Искандарова, Ш.Ганиева**

Тил илмининг етук дарғаси..... 110

**А.Мамажонов, А.Абдуллаев**

Рамз ва унга ёндош ҳодисалар хусусида ..... 114

**Ғ.Хошимов, З.Қўчқорова**

“Тўй” концепти вербализаторларининг лингвокогнитив майдони ва лингвокультурологик жиҳатларининг қиёсий тадқиқи ..... 119

**Н.Умарова**

Навоий асарларида “сўз” концепти ..... 126

**И.Мадраҳимов**

Тасниф – тадқиқотнинг ибтидоси ва интиҳоси ..... 130

**Д.Мадазизова**

Сленг ва унга ёндош ҳодисалар..... 134

**А.Саминов**

Антитеза ва оксюморон усулларининг ўхшаш ва фарқли жиҳатлари ҳақида..... 138

---

**ПЕДАГОГИКА, ПСИХОЛОГИЯ****Н.Ўринова**

Ижтимоий-психологик тренинглار ёшлар ижтимоий фаоллигини оширишнинг инновацион технологияси сифатида ..... 142

**Ш.Бойханов**

Табақалаштирилган таълимнинг талабалар паремиологик компетенциясини ривожлантиришдаги самарадорлиги ..... 147

**З.Позилжонова**

Маданиятлараро мулоқот тушунчаси ва унинг шаклланиши..... 151

---

**ИЛМИЙ АХБОРОТ****С.Муртазова**

XX асрнинг биринчи ярмида Ўзбекистонда мусиқа фани ва илмининг ривожини ҳамда намояндалари фаолияти тарихидан..... 154

**Н.Комилов**

Ватан тараққиёти учун бағишланган умр (Қўқонлик жадид Обиджон Абдуҳолиқ ўғли Маҳмудов ҳақида) ..... 157

**М.Болтабоев**

Советлар даврида диний конфессияларга бўлган муносабат тарихи ..... 161

**С.Юлдашев**

VIII–X асрларда Фарғона водийси иқтисодий ҳаётининг араб манбаларида ёритилиши ..... 164

мухторият тузиш учун барча ҳаракатларни олиб борган [5.4].

Туркистон Мухторияти ағдарилгач, ёш бухороликлар ва ёш хиваликлар Бухоро ҳамда Хоразм Халқ Республикалари ҳукуматлари таркибига кирган бўлса, мухторият миллий раҳбарларнинг бир қисми эса Совет муассасаларида ишладилар, бошқа қисми миллий истиқлолчилик ҳаракатларига қўшилдилар. Бу вазиятда Обиджон Маҳмудов Туркистон Автоном Совет Республикасининг Марказий ижроия қўмитаси пахта ишлари бўлимида мутахассис бўлиб ишлайди [6.283].

Маҳмудов пахта таъминоти бўлимидаги фаолияти давомида турли республикалардан марказга келган пахтанинг статистикасини олиб борган, яъни пахтанинг нави, келган квитанция рақами ва ҳоказо. Бунини қуйида келтирилган хатдан билиб олиш мумкин. 1919 йил 3 сентябрда “Центртекстиль” томонидан Обиджонга юборилган ушбу маълумотномада Москвага келган жами 229 той турли пахта навлари рекузитланиб, шу ердаги саноат фабрикаларига тарқатилгани акс этган [7.128].

1918 йил октябр ойидан 1919 йил 15 февралигача Туркистон Автоном Совет Республикасининг Марказий ижроия қўмитаси матбуот бўлимида фаолият олиб боради [8.158]. Кейинчалик ўз ишига

садоқати, характеридаги қатъийлик, орномуснинг юксаклиги ҳамда ватан тараққиёти йўлида толмасдан хизмат қилиш каби хислатлари туфайли МИҚнинг матбуот бўлими бошлиғи даражасига эришади.

1921-1922 йилларда Обиджон ТАССР МИҚининг матбуот бўлими тугатилиши муносабати билан Шарқ халқлари ҳаракати ва ташвиқоти президиумида аъзо сифатида фаолият олиб борган Архив маълумотларидан маълум бўладики, Маҳмудов ўша пайтда ТАССР МИҚ раиси бўлган Тўрақулов Назир Тўрақуловичнинг (1921 йил май-1922 йил июнь) шахсан топшириғи асосида Фарғона вилоятига бир неча бор ташриф буюради.

Бу ҳақида МИҚнинг 1921 йил 15 майдаги № 3266-сонли мандатида кўрсатилган бўлиб, унда айтилишича, барча совет ташкилотлари ҳамда темир йўл бекатлари ходимлари О.Маҳмудовга ҳар томонлама ёрдам бериши зарурлиги таъкидланган. Сиёсий жиҳатдан олиб қараганда, ушбу хат Маҳмудовнинг “Марказ” учун муҳим шахс бўлганлигини англатади.

Хулоса қилиб шуни айтиш мумкинки, тараққийпарвар жаид – Обиджон Маҳмудов фаолиятини ўрганиш ва уни ёритиш тадқиқотчилар учун муҳим манба бўлиши билан биргаликда, келажак авлодлар учун ўз тарихини ўрганишга туртки бўлади, деган умиддаман.

#### Адабиётлар:

1. ЎзР МДА, 17-фонд, 1-рўйхат, 416-иш, 1 –вароқ.
2. Обиджон Маҳмудов замондошлари орасида халоллиги, қайсарлиги ва бахс-мунозараларда тенги йўқлиги учун “Чатоқ” ёки “Обид чатоқ” лақаби билан машҳур бўлган. Бу ҳақида Қўқон шаҳар думаси раиси В.Гурвич ҳам ўз эсдаликларида кўп бор таъкидлаган.
3. ЎзР МДА, 17-фонд, 1-рўйхат, 416-иш, 2 –вароқ.
4. ЎзР МДА, 17-фонд, 1-рўйхат, 416-иш, 3–вароқ.
5. ЎзР МДА, 17-фонд, 1-рўйхат, 416-иш, 4–вароқ.
6. ЎзР МДА, 17-фонд, 1-рўйхат, 214-иш, 128 –вароқ. 1919 йил 3 сентябрдаги маълумотнома
7. ЎзР МДА, 17-фонд, 1-рўйхат, 214-иш, 283-вароқ. Қўқон ишчи-аскар, мусулмон депутатларининг 1920 йил 21 июлдаги гувоҳномаси.

(Тақризчи: М.Исомиддинов – тарих фанлари доктори, профессор).

УДК: 93/99+2+321.96

## СОВЕТЛАР ДАВРИДА ДИНИЙ КОНФЕССИЯЛАРГА БЎЛГАН МУНОСАБАТ ТАРИХИ

## ATTITUDE TO RELIGIOUS CONFESSIONS IN SOVIET TIMES

## ИСТОРИЯ ОТНОШЕНИЯ К РЕЛИГИОЗНЫМ КОНФЕССИЯМ В СОВЕТСКОЕ ВРЕМЯ

M. Boltaboev<sup>1</sup><sup>1</sup> M. Boltaboev

— Lecturer at the Department of Civil Society, Fergana State University.

**Аннотация**

Мақолада диний конфессия тушунчаси ва диний қадриятлар масаласи ёритиб берилган. Шунингдек, совет даврида диний конфессияларга бўлган муносабат илмий жиҳатдан тадқиқ этилган.

**Annotation**

The concept of religious confession and issues of religious values are described in this article. Also, the attitude to religious confessions during the Soviet period has been scientifically investigated and analyzed.

**Аннотация**

В данной статье освещается понятие религиозной конфессии и вопрос о религиозных ценностях. Также с научной точки зрения исследовано отношение к религиозным конфессиям в советское время.

**Таянч сўз ва иборалар:** дин, толерантлик, диний конфессия, виждон эркинлиги, диний қадриятлар, миллатлараро тотувлик, ислом дини, этиқод.

**Keywords and expressions:** religion, tolerance, religious confession, freedom of conscience, religious values, interethnic harmony, Islam, religion.

**Ключевые слова и выражения:** религия, толерантность, религиозная конфессия, свобода совести, религиозные ценности, межнациональное согласие, исламская религия, вера.

During the Soviet era, the study and teaching of history was subordinated to the Marxist methodology. The coverage of every event approached to the communistic ideology, partisanship and classism. The country, the history of an entire nation, was divided into two: the history of the exploiters and the exploited, the slave - holders and the slaves, the feudal lords and dependent peasants, the bourgeoisie and the mercenaries, the rich and the poor, the landlords and the homeless. The rich and the landlords, the princes, the emirs, the khans, the statesmen, the priests, who came from among them, were condemned, and their names were discredited. Historical events have been covered by a section of society that protects the poor and needy and subjugates their interests. Religion, religious values were condemned, people's religious beliefs were trampled on, and priests were persecuted.

The great scientists, scholars, enlightened poets and scholars were divided into materialists and idealists. Those who professed one religion or another were called idealists, and for that only reason they were persecuted, their activities were banned, they were humiliated, their works were hidden from the

people and were lost. As a result, many historical events have been falsified, the past has been condemned, and our spiritual heritage and national values have been insulted. The younger generation was taught that they were disgusting vices, superstitions, and remnants of antiquity. History has been shown to consist only of wars. Of course, it is not enough to blame only the invalidity of the Marxist methodology for such a falsification of the history of our people. In this regard, the negative role of the totalitarian regime in the country was significant. History has become a servant, propagandist and defender of the totalitarian regime, the tail of the communist ideology. There are a number of scientific-theoretical and methodological bases for the study of the history of Uzbekistan, which are deeply scientific, truthful, historical, consistent, truthful and others. Such theoretical and methodological bases serve as a basis for the scientific, practical and methodological formation of historical ideas, concepts and conclusions, in the process of studying and teaching history, such as national independence, patriotism, humanism and internationalism. One of the priorities is to

inculcate in the minds of young people the great qualities of national values, such as traditions, customs and religious beliefs of our people. At the same time, it is necessary to respect the spirit, to think in terms of national revival, to form the spirit of approach in the worldview of young people. Not only the rules of Soviet period, but also the policy of the government during the previous period of Tsarist Russia played an important role in the emergence of modern Islamic views in Central Asia and the formation of their relations with the state. Traditional Islam does not have a central religious administration like the Christian church. Political power has devised state-subordinate muftis and sheikhs of Islam to keep believers under its control. When the Soviets came to power, they first set out to destroy the ancients, as the ancients were the representatives of traditional Islam in Central Asia. Traditional clerics were pushed aside and Jadids were recruited to the authorities, local authorities. With their help, they intended to get rid of the old believers. Also, in the early years of Soviet rule, local Sharia courts and judges were allowed to operate in order not to aggravate the socio-economic and political situation. But when Stalin came to power, the situation changed dramatically. The essence of religious policy in the early years of Soviet rule, in particular, the history of Islam, its spread among the peoples of the East, gave a general description of the religious situation on the eve of the 1920s [1].

The Soviets began to exterminate all believers, both ancient and modernist. They destroyed madrassas and mosques. The foundation transferred its property to the state. Many scribes were repressed. As part of political campaigns such as the "Attack" movement, women were forced to give up their headscarves and shawls. Through universal compulsory education, atheistic doctrine was promoted and atheism became public policy. But during World War II, believers again began to be given a chance. In 1943, the Central Asian Muslim Religious Board was established. Some madrassas and mosques were officially allowed to operate.

Muftiate established in Tashkent It did not exist in other republics, only ruled from Tashkent. In other Central Asian republics, branches of the muftiate and courts have been opened, - says one of the researchers. Salafism

was promoted in these muftiate madrassas, which operate under tight government control.

This can be explained by the fact that anti-mysticism was strong at that time. "If we compare this period with the policy of the Russian Empire, the Soviets controlled all aspects of Islam through the Muftiate, while in Tsarist Russia Islamic education was not under state control. Madrassahs have the freedom to teach what and how"

Central Asian states gained independence in the early 1990s. Although religious values were officially restored, in practice the Soviet model of religious control continued. Although historically Soviet domination did not last long, it served as the most important stage for Central Asia in the formation of state-religion relations.

During the Soviet era, the struggle against our religion of Islam was one of the main tasks of the atheists. They were well aware that religion and the clergy would be a great obstacle in the pursuit of colonial policy and in the spread of corrupt ideologies. Therefore, all means were used and our religion and believers were discredited. National and religious values, the rights of Muslims were violated, insulted.

On July 14, 1917, the Provisional Government passed a special law on freedom of conscience. The law declared the following religious freedoms: "Equality of all religions before the law, the right to vote and stand for election regardless of religion, the establishment of religious associations in accordance with the general requirements of the law, unimpeded access." and the transition to another, the use of all legal duties by citizens, regardless of their religious beliefs, and obedience to it. But the law does not say that it is possible to be an atheist or pursue an anti-religious policy"[2,17].

As early as 1924, by order of the center, almost all madrassahs and mosques in Uzbekistan were closed. Prominent clerics were arrested on trumped-up charges or deported to distant lands. Many were forced to emigrate to save their lives and religion. Rare manuscripts and books, written, studied and preserved for thousands of years, were burned, thrown into the water and buried. The thirty-year period of Stalin's cult of personality, in particular, was an extremely difficult test for Muslims. Oppression escalated and mass repressions took place.