



Retrospective Analysis of the Development of Scientific Atheism in Uzbekistan (In the 30s of the XXth Century)

Özbekistan'da Bilimsel Ateizm Gelişiminin Retrospektif Analizi
(XX. Yüzyılın 30'larında)

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Abstract

The article provides a retrospective analysis of the ways, mechanisms, and methods of development of atheism in Uzbekistan in the 30s of the twentieth century. It is explained how in the complex process of the formation of the communist worldview it influenced the consciousness of people and what an important role the atheistic education of the peoples of the former states of the USSR played. The struggle against religion is a necessary circumstance for building a socialist society. Modern Soviet atheist literature included studies aimed at a deeper understanding of the issue of scientific atheism and a precise definition of its place in the system of social and natural sciences, especially in the system of philosophical knowledge. Currently, the study of the connection between the theory and practice of atheism and the development of general problems of communist education is intensifying. Soviet philosophers who study the problems of the theory of scientific atheism face a difficult consequently: to find out how the content of scientific atheism, the forms and methods of its dissemination reflected those profound transformations in all spheres of people's lives that took place in a developed socialist society. One of the results of the development of our country along the socialist path, which predetermined enormous socio-economic and cultural transformations, is the formation and steady growth of mass atheism. The disappearance of antagonistic classes in Soviet Union has led to the fact that the edge of the class struggle is turned outward. An enormous role in the spread of scientific atheism is played by the ideological activity of the Communist Party. Finally, the nature of the development of mass atheism, the content, forms, and methods of its propaganda has been and is being exerted and continues to be exerted by the political position of religious organizations. Questions of the formation of the Marxist-Leninist worldview are constantly at the center of the Party's ideological and educational work, an important part of which is atheistic education. During the development of atheism, it was associated with the activities of the Union of Militant Atheists, which arose from the cells of the society of friends of the newspaper "Bezbozhnik". The Union of Militant Atheists made a great contribution to the development of the theory and practice of anti-religious propaganda. **Problem statement:** The article focuses on the main question: what was the goal of the Communist Party for the development of atheistic ideology? With the help of what methods and mechanisms did they want to degrade the ideological worldview of the peoples of Central Asia? What role did the intelligentsia of Uzbekistan play in the spread of atheistic ideologies? **Goal:** study and analysis of the socio-political consequences of the spread of atheist ideology in Uzbekistan. Investigating the psychological impact of atheist ideology on the consciousness of the people of Uzbekistan. The aim of the study is to determine the concept of Atheism itself and to establish its relationship and mutual influence with the concepts of secular and religious culture, science, philosophy, religious tolerance, free thought, humanism, skepticism, and materialism, which have not been studied sufficiently to date. **Method and outputs:** Analysis with the help of what methods and mechanisms the leadership of the Communist Party propagated the ataxic worldview and ideology. To clarify this, methods of analysis, synthesis, generalization, induction, and deduction were used.

Keywords: Ideology, Socialism, Communist party, Anti-religious activity, Cultural revolution, Atheism, Muslim clergy, Union of Militant Atheists (UMA).

Öz

Makale, yirminci yüzyılın 30'lu yıllarında Özbekistan'da ateizmin gelişme yollarının, mekanizmalarının ve yöntemlerinin geriye dönük bir analizini sunmaktadır. Özellikle o dönemin komünist dünya görüşünün insanların bilincini nasıl etkilediği ve SSCB'nin eski devletlerinin halklarının ateist eğitiminin ne kadar önemli bir rol oynadığı makalenin ana içeriğini oluşturmaktadır. Dinle mücadele, sosyalist bir toplum inşa etmek için gerekli bir durumdur. O dönemde dini fanatizm ve hurafeler kitlelerin siyasi bilincinin yükselmesine ve sosyalist inşaya aktif katılımlarına engel oluyormuş gibi gösteriliyordu. Modern Sovyet ateist literatüründe, bilimsel ateizm konusunun daha derinlemesine anlaşılması ve sosyal ve doğa bilimleri sistemindeki, özellikle felsefi bilgi sistemindeki yerinin kesin bir tanımına yönelik çalışmalar yer almaktaydı. Bilimsel ateizm teorisinin sorunlarını inceleyen Sovyet filozofları sonuç olarak zor bir zorlukla karşı karşıyadır: Bilimsel ateizmin içeriğinin, yayılma biçimlerinin ve yöntemlerinin, gelişmiş bir dünyada meydana gelen insanların yaşamlarının tüm alanlarındaki derin dönüşümleri nasıl yansıttığını bulmak sosyalist toplum için önemliydi. Ülkemizin muazzam sosyo-ekonomik ve kültürel dönüşümleri önceden belirleyen sosyalist yolda gelişmesinin sonuçlarından biri de kitlesel ateizmin oluşması ve istikrarlı bir şekilde büyümesidir. Sovyetler Birliği'nde karşıt sınıfların ortadan kalkması, sınıf mücadelesinin sınırlarının dışı dönük olmasına yol açmıştır. Bilimsel ateizmin yayılmasında Komünist Partinin ideolojik faaliyeti çok büyük bir rol oynuyor. Son olarak, kitlesel ateizmin gelişiminin doğası, propagandasının içeriği, biçimleri ve yöntemleri, dini örgütlerin siyasi konumu tarafından uygulanmış ve uygulanmakta

ve uygulanmaya devam etmektedir. Marksist-Leninist dünya görüşünün oluşumuna ilişkin sorunlar, önemli bir kısmı ateist eğitim olan Partinin ideolojik ve eğitimsel çalışmasının sürekli merkezinde yer almaktadır. Ateizmin gelişmesi sırasında 'Tanrısızlar' gazetesinin dostları topluluğunun hücrelerinden doğan Militan Ateistler Birliği'nin faaliyetleriyle ilişkilendirildi. Militan Ateistler Birliği, din karşıtı propagandanın teori ve pratiğinin geliştirilmesine büyük katkı sağladı.

Problemin ele alınışı: Makale şu ana soruya odaklanıyor: Komünist Partinin ateist ideolojiyi geliştirmedeki amacı neydi? Orta Asya halklarının ideolojik dünya görüşünü hangi yöntem ve mekanizmalarla bozmak istediler? Özbekistan aydınları ateist ideolojilerin yayılmasında nasıl bir rol oynadı? **Amaç:** Özbekistan'da ateist ideolojinin yayılmasının sosyo-politik sonuçlarının incelenmesi ve analizi. Ateist ideolojinin Özbekistan halkının bilinci üzerindeki psikolojik etkisinin araştırmak. Özbekistan'daki kitlesel ateizmin sosyal epistemolojik ve psikolojik kökenlerinin araştırılması. Çalışmanın amacı, Ateizm kavramının kendisini belirlemek, bugüne kadar yeterince çalışılmamış olan laik ve dini kültür, bilim, felsefe, dini hoşgörü, özgür düşünce, hümanizm, şüphecilik, materyalizm kavramlarıyla ilişkisini ve karşılıklı etkisini kurmak. **Yöntem ve çıktılar.** Komünist Parti liderliğinin ataksik dünya görüşünü ve ideolojiyi hangi yöntem ve mekanizmalarla yaydığını analiz etme. Bunu açıklığa kavuşturmak için analiz, sentez, genelleme, tümevarım ve tümdengelim yöntemleri kullanıldı.

Anahtar Kelimeler: İdeoloji, Sosyalizm, Komünist parti, Din karşıtı faaliyetler, Kültür devrimi, Ateizm, Müslüman din adamları, Militan Ateistler Birliği (UMA).

Introduction

At the beginning of the 20th century, the Muslim clergy opposed the cultural revolution and the measures of the Soviet government and the Communist Party aimed at the socialist reconstruction of industry and agriculture in Uzbekistan.

By our definition, the scientific atheism of the Communist Party is a system of beliefs and values that addresses questions about the existence of gods and other supernatural phenomena. Scientific atheism presupposes natural-scientific, philosophical and historical failure. In the first half of the 20th century, there was a certainty that the scientific atheism of the Communist Party was the spiritual future of society, crowding out all other alternatives.

Therefore, in 1928, the Union of Militant Atheists (UMA) was created in Uzbekistan - a voluntary public organization. Cells of the UMA were organized at enterprises, institutions, collective farms and state farms. Propaganda was carried out taking into account the needs of the population, place, time and specific situation. The national cadres of Uzbekistan received qualified training at the anti-religious departments at the pedagogical universities of Uzbekistan, the departments of Moscow and Leningrad universities, and at the postgraduate course of the Communist Academy in Moscow.

Books on anti-religious topics were published in the republic, the anti-religious magazine "The Atheist" (Khudosizlar in Uzbek) and the newspaper "The Atheist" were published. A variety of atheistic material was also published in other newspapers and magazines.

The painful and traumatic experiences of colonization, for individuals and groups, are often marked by deep emotional scars. The immediate and long-term effects of these experiences must be examined critically, and their implications for the present and future dynamics of religion and politics in post-Soviet Central Asian Societies must be explored. For the purposes of this essay, the "post-Soviet" realities in Uzbekistan (entailing particular events, political processes and structural dynamics), therefore, provide the context for an examination of the Turkistan is,

especially the Uzbeks' discourses on leadership and the cultural and ideological crises facing them as a consequence of this historic event.¹

1. The effects of scientific-atheistic studies on the public in Uzbekistan in the early 30s

In 1929, the Agit propaganda department of the Central Asian Bureau, in its appeal to the agitators of the communist parties, all the district committees of Uzbekistan and the district councils of the "The Atheist " (Khudosizlar - in Uzbek) union, emphasized that the fight against religion should be systematic and systematic and pointed to necessity, publication of popular anti-religious literature in Uzbek, Turkmen, Kyrgyz and Tajik languages. "Moreover, a number of comrades should be entrusted," this appeal emphasized, with translating from Russian into the local language the most necessary and suitable manuals and books on the anti-religious issue.²

In the early 1930s, the works of the leading theoreticians and organizers of the anti-religious movement, E. Yaroslavsky, F. N. Oleshchuk ("Religion and class struggle", "On a campaign against God"), and others, the brochures "Communists and religion", "Leninism against religion".

The ranks of propagandists and theorists of scientific atheism were replenished at the expense of people of local nationalities, especially Uzbeks. These include, first of all, K. Makarov, A. Mustakaev, S. Valiev, X. Fayzi.

In the wide deployment of scientific-atheistic propaganda in Soviet Uzbekistan, a large role belonged to the local press. At a meeting of the working collegium of the Propaganda Department of the Central Committee of the Communist Party of Uzbekistan in 1929, it was decided, in addition to the mass two-week anti-religious newspaper, to invite all newspaper editorial offices to systematically publish material on anti-religious topics.

The issue of training editors of anti-religious people was devoted to the II All-Union Conference on Personnel, which proposed "to organize a press sector under all republican, regional and district Soviets."³

These decisions have been successfully implemented. Already in the memorandum on the results of the work of the Union of Militant Atheists (UMA) for the period from the IV Congress of the Central Committee of the Communist Party (1929) to the V (1930), it was noted that "the circulation of the Atheist magazine increased from 3,000 to 5,300 copies; 14 titles of anti-religious pamphlets were published with a total circulation of 62,000 copies. Since January 1930, a new anti-religious newspaper "The Atheist" has been published, which has grown from 500 to 2100 copies in 4 months.⁴

¹ Nazif M. Shahrani, "Islam and the Political Culture of 'Scientific Atheism' in Post-Soviet Central Asia: Future Predicament", *Islamic Studies* 33/2-3 (1994), 4.

² Uzbekistan Archive (CCCPU), "Party Archive Under The Central Committee of The Communist Party of Uzbekistan", *Communist Party Archive of Uzbekistan*, Fund Number 58, no. 629. (1931), 78.

³ Uzbekistan Archive (CCCPU). no. 629, 79.

⁴ Shuxrat Aliyev. "Uraza is a Weapon of the Class Enemy", *Journal the Atheists*. 9/10 (1932), 45-46.

From year to year, the output of atheistic literature increased in Uzbekistan, and its content deepened. If at first the themes of exposing the counter-revolutionary activities of the clergy prevailed, then in the future its themes became more and more diverse. A large place was given to popular explanations of the most important phenomena of nature and social life, the achievements of science, and the disclosure of the anti-scientific essence of religion. The reasons for the emergence of religion, religious holidays, and their social roots in an exploiting society were explained materialistically.

The greatest harm to socialist construction is caused by religious holidays and rituals, which reduce the labor activity of the working people. The task of combating them dictates the need to clarify the origin of religious holidays, their class essence. This led to the appearance of articles by A. Ismail Zoda, Sh. Aliyev, Kh. Kadyrov.

So, in the article by X. Kadyrov "Whose holiday is Kurban?"⁵ it is said that the low level of productive forces, the impotence of man in the struggle with nature gave rise to faith in miracles, God, and devils. "People believed in the existence of souls and, in order to appease them, they were forced to sacrifice all sorts of food to them and ask for support in the most difficult moments of life."⁶

A. Ismail Zoda wrote about the origin and class essence of the Muslim fast and the Uraza holiday in the articles "Uraza", "Ramazan", Sh. Aliyev in the article "Uraza is a weapon of the class enemy"⁷ and other authors. They showed that these rituals were used by the ministers of religion as a means of ideological influence on the working masses, inciting fanaticism.

The clarification of the origin and class essence of religious holidays and ceremonies contributed to the liberation of the consciousness of the working people from the influence of religious ideology, increased their labor activity, and the desire for knowledge.

In the 1930s, the anti-Soviet activities of some religious organizations were exposed. In this regard, a meeting of the anti-religious commission under the Central Committee of the Communist Party in 1929 decided to arrange a show trial of the active leaders of the Namangan religious figures of the Mukhitdin-Ishan group and to widely cover this process in the press.⁸ Murod Mustakaev, Xakim Tokhtamyshev, Vladimir Vasilevsky, Sulton Tursunov in the articles revealed the subversive activities of the clergy, its close connection with the Kokand autonomy and the liberation armed group of the local population (Basmachism).

Xamid Kadyrov cites Nazirkhan Tura's group in Ferghana as an example of the counter-revolutionary activities of the Muslim clergy in Uzbekistan. Examining the history of counter-revolutionary activity, the author argues that "both in the period of the civil war, and in the

⁵ Xamid Kadyrov, "The Sufism (Mysticism) and Bourgeois-Nationalist Counter-Revolution". "Khudosizlar", *Journal the Atheist* 8 (1932), 7-3.

⁶ Kadyrov, "The Sufism (Mysticism) and Bourgeois-Nationalist Counter-Revolution", 3-4.

⁷ Ismail Zoda Aliyev, "Uraza & Ramazan", *Journal the Atheist* 9/10 (1932), 45- 46.

⁸ Uzbekistan Archive (CCCPU), no, 629, 78.

period of restoration, and in the period of socialist reconstruction, and always, religion and the clergy fulfilled their historical task of serving the oppressors.¹⁹

Articles by Xakim Tokhtamyshev ("October and Religion")¹⁰, Mixail Bagaev ("Religion and the Danger of War")¹¹ and Shuxrat Aliyev ("October and Religion")¹² were devoted to the consideration of the counter-revolutionary activities of the clergy¹³, which tells about how the leaders of sects and the clergy assisted in suppressing the revolution of 1905, in unleashing the first world imperialist war, about their anti-Soviet activities in the post-October period.

A. Mukhammedov writes about the reactionary role of religion in the capitalist countries in the article "Islamism is a tool for the exploitation of labor power in the hands of the imperialists."¹⁴

At the beginning of 1935, the newspaper Kyzyl Uzbekistan published a detailed report on the trial of a counter-revolutionary group of clergy headed by Pireshan Abdumutali, who operated in the Ferghana Valley. The same process was covered in the articles "Under the mask of holiness" by Yur Arbat, "Counter-revolutionary under the mask of "jakhriya" and "zikh" Yumai, "The class face of the Ishans in the past and present" by A. M. Gurevich. All of them revealed the essence of this organization, which aimed to overthrow the Soviet power in the village through the collapse of collective farms. They held religious celebrations and talks, the so-called "dhikr", "jahriya", for which they managed to gather 300-400 people. "Their line of conduct," wrote Yuri Arbat, "was dictated by the leaders of the Basmachi gangs, Kurshermat and Islam kurbashi, and mullahs Abdul-Gaziz Maksim and Mulla Dekhkan, who fled abroad, but did not lose contact with their agents."¹⁵

2. The ideologists of Islam and bourgeois nationalism

The ideologists of Islam and bourgeois nationalism, dividing people along religious lines and calling for "the brotherhood of all Muslims", undermined the class solidarity of the working people and divided them.

One of the most widespread forms of bourgeois nationalism in the republics of Central Asia, Tataria and some other regions of the country was the so-called Sultan Aliyevshchina. Sultan Aliyev was going to organize the Turanian state, which was to include Tataria, Kazakhstan and the republics of Central Asia. His supporters wanted to create their own party, where the leading role was to be played by the Muslim clergy and the nationalist pan-Islamic and pan-Turkist intelligentsia.

The issue of the close alliance of the Sultan-Aliyevshchina with religion was the subject of several articles in the journal Khudosizlar. They convincingly show how the Sultan-Aliyevites are trying

⁹ Kadyrov, "Khudosizlar", 7-13.

¹⁰ Xakim Tokhtamyshev, "October and Religion", *Journal the Atheist* 1 (1931), 17-18.

¹¹ Mixail Bagaev, "Religion and the Danger of War", *Journal the Atheist* 2 (1932), 19-20.

¹² Aliyev, "Uraza is a weapon of the class enemy", 45-46.

¹³ Tokhtamyshev, "October and Religion", 21-22.

¹⁴ Anvar Mukhammedov, "Islamism is a Tool for the Exploitation of Labor Power in the Hands of the Imperialists", *Journal the Atheist* 4 (1932), 31-33.

¹⁵ Arbat Yur, "Counter-Revolutionary Under the Mask of 'Jakhriya'", *Newspaper Pravda Vostoka*. 1 (1935), 32.

to destroy the union of peoples and create an Islamic republic. M. Kobetsky writes: "If the Communist Party of the Bolsheviks, uniting the masses, calls for a fight against the exploiters, then the Sultan - Aliyevs also call for a "fight" against the oppressors, but the only difference is who these oppressors are. In the opinion of the Sultan - Aliyevs, the oppressors are not the imperialists, not the bourgeoisie, but Europeans, including Russians and others.

Criticism of the nationalist ideology was of great importance in educating the Soviet people in the spirit of fraternal friendship, proletarian internationalism, and the ideas of Marxism-Leninism.

Along with counter-revolutionary speeches, the Muslim clergy resorted to the tactics of opportunism. The renovationists began to talk about the democratic tendencies of the Quran, and the founder of Islam, Muhammad, began to be credited with the features of a revolutionary figure and defender of the working people.

The central journals of the Atheist, Anti-Religious, Revolution and Culture pointed out that only a scientific, Marxist study of the problems of Islam could give our anti-redigests a reliable weapon for fighting open counter-revolutionaries and religious opportunists.

The journal Revolution and Culture wrote in 1930: "We believe that the study of the social roots and ideological content of religion in the USSR is the main, top priority task for the scientific formulation of anti-religious propaganda", and The "anti-religious" in 1931 pointed out the need for a complete turn of the organizations of the Union of Militant Atheists to issues of an ideological order, to introduce Marxist-Leninist views into the minds of those millions who break with religion.

In contrast to the statements of the clergy about the eternity of religion, about the divine origin of Islam, in many articles and books devoted to this issue, the historical nature of religion is revealed, its emergence is explained by completely earthly reasons. In the articles "Religion and the birth and destruction of God."

Tokhtamyshv and "How the Ideas of Heaven and Hell Were Born" (the author is not specified), the authors proceeded from the fact that religion is a product of certain social relations.

In the articles "The Origin of Islam and Its Class Essence" by S. Bekbulatov and "The Emergence of the Religion of Islam and Sectarianism" by an unknown author, it is explained that Islam arose in the 7th century. as an ideological reflection of those processes in the economic and political life of the peoples of the Arabian Peninsula, which accompanied the transition of the Arab peoples from the primitive communal system to a class society.

Along with the coverage of the question of the origin of religion, the question of the harmfulness of religious ideas was considered. The article "Let's Expose the Class Essence of Religious Demagogy" (author not specified) says that religion, promising heavenly bliss to workers after death, dooms them to passivity and hopelessness, and distracts them from social and political life.

Rajabzoda's article "Religion is the opium of the people" states that the doctrines of fate, fate and predestination aim to force the working people to patiently endure all kinds of oppression and humiliation, to be obedient slaves of the possessors.

Reasoning about the advantages of poverty, abstinence and patience is most fully manifested in the mystical teachings of Sufism - one of the sects of the Muslim religion. X. Kadyrov in his book "Sufism (mysticism) and bourgeois-nationalist counter-revolution" deeply scientifically and vividly showed its reactionary meaning. Mysticism, the author asserts, is inherent to a certain extent in every religion. But Sufism sets a goal for a person not only to reach paradise, renouncing earthly goods, but also to merge directly with the deity, immersing himself in himself.

The visible world, according to Sufism, is illusory, it is only a reflection of the properties and qualities of the divine absolute. Refuting this position, Kh. Kadyrov materialistically solves the main question of philosophy, draws correct theoretical conclusions. "Out of dead nature," he says, "life was born, out of life a thinking being was born." Spiritual phenomena are a property of highly organized matter, the brain.

In exposing the religious interpretation of mental phenomena, the article "Against Religious Idealistic and Mechanistic Concepts of the "Soul", which emphasizes the class essence of the religious doctrine of the soul, played an important role. "Faith in the eternity of the soul and a better life after death lulls the revolutionary vigilance of the oppressed: classes, demagnetizes them in organizing the struggle to improve their life not in "heaven", but on earth". All the works that refute the myth of the "immortality of the soul" contributed to the assertion in the minds of people of the provisions of dialectical materialism. Gradually, anti-religious propaganda rose to a new level of struggle for the broad propaganda of the scientific worldview. The effectiveness of atheistic propaganda increased as the achievements of science were popularized. In the work of Keldibek Khodiy "The Contradictions of the Koran to Science", the articles of Domaviev "Copernicus and the Clergy" and the unknown author "How science studies natural phenomena" refuted religious ideas about the origin of the world, earth, stars and planets, plants, animals and man, their contradiction to the data of science is shown.

In the brochures of Abdulla Shunosy "The Origin of the World", Rashidhon "The Origin of Life and Man on Earth"¹⁶, Shawkat Domaviev "Where Did Living Beings Come From?"¹⁷, Muminjon Alimov "What are the Basic Substances of Life?", B.A. Keller "The Origin of Man"¹⁸, Gremyatsky "Did man come from a monkey"¹⁹, a reasoned criticism of these religious views was given. Literature about the origin of the world, life and man armed the working masses with scientific knowledge and exposed the absurdity of religious myths.

For the first time in the history of mankind, a scientific worldview based on an understanding of the objective laws of nature and society became the property of the broad masses of the people in many countries.

So, atheism in the Soviet era viewed religion as an illusion, and in the 20th century it became widespread in almost all states of the post-Soviet space. It is a variety of forms of denial of religious ideas and the assertion of moral values of a person. Unlike, for example, Christianity, which has a

¹⁶ Igor Gordleyevsky, "The Cult of Saints in Islam", *Journal the Atheist* (1938), 46-47.

¹⁷ Ilya Klimovich, *Islam*, (Moscow: Publishing house, Knowledge, 1962), 264.

¹⁸ Tamara Mazitova, *The Highest Standard of Living*, (Tashkent: Publishing house, Knowledge, 1962), 21-23.

¹⁹ Sergei Alexandrovich Tokarev, *Religions of different peoples in the past and present*. (Moscow: Publishing house, Knowledge, 1961), 3- 4.

god, symbols, etc., atheism does not even have a god. This is the only sign of atheism. Also, in modern atheism there are many problems, both external and internal, which are associated with the growth of conflict. The most serious are external conflicts, and they are associated with the methods of state regulation.

In the conditions of a mature socialist society, the development of mass atheism in our country has entered a new period, which can be characterized as a period of scientific atheistic education. At the same time, the concepts of “scientific atheism” arose, replacing “godlessness” and “atheistic propaganda” instead of “anti-religious propaganda”.

During this period, the institutionalization of scientific atheism in the field of higher education took place. The main institutions are: (1) the introduction in universities, pedagogical, agricultural and medical universities of the course “Fundamentals of Scientific Atheism” as a compulsory academic discipline, and in other universities - in the form of elective classes; (2) textbooks and teaching aids for this course, written taking into account higher education specialties; (3) curricula for this discipline, developed in three versions: the main program for all universities, the program for philosophy departments of universities, the program for pedagogical institutes; (4) the creation of departments in universities that provide teaching of the “Fundamentals of Scientific Atheism.”²⁰

The practice of forming a system for teaching scientific atheism in the country's universities showed that even with constant control by the bodies of the CPSU and the presence of mandatory governing documents, difficulties in their implementation constantly arose in all four basic institutions of this system. Not all universities had the opportunity to create appropriate departments¹ or additional specialized existing departments of social sciences²¹. Most often, there was simply a lack of teaching staff competent in the subject; the beginning of the training of scientific and scientific-pedagogical workers in graduate school (specialty: 625 - Scientific atheism) began to replenish these personnel, but did not eliminate the problem of their shortage.

Conclusion

“As the entire economic and political life of society, which began as a result of the victory of the October Socialist Revolution, was transformed, the reasons for the preservation of the religious beliefs of many peoples were eliminated, they more and more gave way to scientifically materialistic views of the world. This is the result of the strong influence of the ideology of the Communist Party, Leninism and Marxism”.²²

The Soviet educational system, probably the most successful Soviet enterprise in Central Asia, claims to have achieved almost one hundred percent literacy in the region. It was the principal

²⁰ Ivan Petrov, “Scientific Atheism”, *Questions of history* 58/9 (1967), 3-11.

²¹ Mixail Volkov, *On the Ideological Work of The CPSU: Collection. Dokumenty*. (Moscow: Politizdat, 1977), 309-310.

²² Vladimir Tannenbaum, “About the Features of the Nationwide State”, *Journal Soviet state and law* 2 (1932), 32-33.

means for implementation of Soviet linguistic policies and inculcation of Soviet values of Marxism/Leninism, "scientific atheism" and "international socialist brotherhood".²³

One of the results of our country's development along the socialist path, which predetermined enormous socio-economic and cultural transformations, is the formation and growth of mass atheism. The ideological activities of the Communist Party play a huge role in the spread of scientific atheism. Lenin considered the atheistic orientation of philosophy to be a sign of partisanship and called the fight against religion the ABC of materialism. Finally, the political position of religious organizations has had and continues to have a significant influence on the nature of the development of mass atheism, on the content, forms and methods of its propaganda.

Thus, a voluntary public organization - the Union of Militant Atheists played a big role in promoting atheistic ideologies among the population, and they also collected secret materials about those who were related to religion.²⁴

It should be emphasized that at this time many countries located on the territory of the former Soviet Union entered a period of extensive construction of a communist society. Therefore, the communist worldview becomes universal. Soviet anti-religious propagandists thought that the surviving religious prejudices and superstitions of many peoples sometimes still prevent people from fully manifesting their creative powers within the framework of communist ideology. They believed that the long-term program outlined by the 22nd Congress of the CPSU created favorable opportunities for the final overcoming of religious vestiges.

They were in the hope that in the process of building communism the Soviet people would become more and more convinced of the unlimited possibilities of human progress. The launch of artificial earth satellites and space rockets, the world's first spacecraft with a man on board, outstanding achievements in the peaceful use of nuclear energy irrefutably prove the complete failure of the religious worldview.

And so, summing up the above, we can say that the anti-religious activity of the Central Committee of the Communist Party was part of the ideological work. They tried to erase religion and religious values from the consciousness of people. For this reason, they developed various methods of work with the population, aimed at instilling the ideology of the Communist Party into the minds of the people.²⁵ Uzbekistan was captured and vassal for 130 years by Tsarist Russia and Communist Bolsheviks. However, they failed to break faith in religion. Although they brutally killed and shot people who knew religious knowledge or those who had a book in Arabic. They could not distinguish religious books from ordinary handwritten books. Therefore, ordinary people were repressed and shot.

²³ William K. Medlin - William Cave - Finley Carpenter, *Education and Development in Central Asia: A Case Study of Social Change in Uzbekistan* (Leiden: E.J. Brill, 1971). 20

²⁴ Peter Quartz, *Questions of the Political Organization of Soviet society*. (Moscow: Publishing house, Knowledge, 1962), 63-64.

²⁵ Alexander Lepeshkin, "Program Of The CPSU and Some Questions of The Theory of The Socialist State". *Journal. Soviet state and law* 2 (1932), 12-13.

Assessing how to address and remedy the misfortunes of history, individually and collectively, will be in order, and small steps are being taken. A remarkable consensus is emerging, at least in Uzbekistan and perhaps in other countries also, about ways to address post-Soviet Central Asian predicaments. It is a call for a new kind of education. As to what specific type of education, there are two broad trends reflecting the exaggerated urban-rural and secular (atheistic)-Islamic cleavages produced by the Soviet colonial experience. The highly educated, secularized, substantially Russianized and atheistic urban segments wish to rely on Western secular education (ala Turkish Kemalist model) while the rural population and those with strong rural roots are intent on rediscovering Islam and Muslim knowledge and practices first, then combining these with modern scientific education.

No matter how strong or effective the propaganda work of the party members was, in the deep minds of people, especially the intelligentsia, religious worldviews, knowledge, values and rituals remain. They cannot be completely erased or destroyed.

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