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## FROM DARKNESS TO LIGHT, OR THE EMERGENCE OF RELIGIOUS CONTROL IN CENTRAL ASIA AND KAZAKHSTAN

Arslonbekov Nursulton Azizbek o'g'li

Doctoral student (PhD) of Karshi State University

### Abstract

This article talks about the establishment of the religious control of Central Asia and Kazakhstan, its internal and external activities in the 1940s - 1950s.

**Key words:** decision on religious control, congress, pragmatic action, behind the front, Mir Arab Madrasa.

For peace and unity

In 1943, according to the decision of the Presidium of the Supreme Soviet, when the religious management center was allowed to be opened, an organizational commission of the region's Muslims was formed in order to take practical measures to establish religious control. The commission includes Sheikh Abdugafar Shamsutdinov (Kazakhstan), Sheikh Muhammad Salih Bobokalon (Tajikistan), Sheikh Olimkhan Tora Shakirkhontora son (Kyrgyzstan), Sheikh Anna Eshan (Turkmenistan) under the leadership of Sheikh Eshan Bobokhan Ibn Abdulmajidkhan.

A number of prominent religious figures and scholars join their leadership. Sheikh Abdurakhman Rasuli, chairman of the European part of the former union and the religious administration of Siberian Muslims, Sheikh Khalilrahman Nasriddinov, the imam-khatib of the Moscow mosque, Sheikh Qiyamiddin Qadiri, the imam-khatib of the Kazan mosque, and other eminent scholars were also invited to the founding council.

Ziyavuddin Khan Ibn Eshan Babakhan was appointed as the head of the founding committee. According to the decision of this assembly, on October 18, 1943, the 1st congress was convened in Tashkent, in the house of Eshon Bobokhan Ibn Abdulmajidkhan, located on Bejinsky (now Ziyovuddin Bobokhanov) Proezd of Karasaroy Street. It was attended by more than 160 representatives and scholars from the five sister countries.

At the congress, a decision on the establishment of a new religious center under the name "Religious control of Muslims of Central Asia and Kazakhstan" and a three-



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part, 28-article Statute were adopted. In the 1st section of the regulation, all the legal bases and goals of the organization of the religious control of the Muslims of Central Asia and Kazakhstan, as well as the religious organizations that should be subordinated to it, were defined.

In the second part, the internal tasks of the organization, the terms of appointment and dismissal of imams in mosques, and the election of an 11-member board of directors were determined.

In the third section, a five-member inspection commission was formed, and its members were systematically determined and what tasks they would perform.

In this way, Sheikh Eshan Babakhan Ibn Abdulmajidkhan was unanimously elected as the chairman of the religious supervision of the Muslims of Central Asia and Kazakhstan, and he was given the title of mufti of the five allied countries in the region. Murodhoja Salihkhojayevev was appointed the deputy chairman, and Ziyovuddin Khan Ibn Eshan Bobokhan was appointed the responsible secretary. The congress decided that religious control in five countries will be managed by a representative office headed by a judge. According to him, Ziyovuddin Khan Ibn Eshan Bobokhan for Uzbekistan, Sheikh Abdugafar Shamsutdinov for Kazakhstan, Muhammad Salih Bobokalon son for Tajikistan, Olimkhan Tora Shakirkhantora son for Kyrgyzstan, Turkmenistan Sheikh Anna Eshan was appointed as a judge.

The first task of the newly established institution was to provide material and moral support to the front in accordance with the needs of the times. carried out work on providing assistance to families.

Muslims donated 280,000 soums to the Homeland Defense Fund from their personal funds. 63 tons of wheat and 90,000 head of cattle were collected and sent to the front or transferred to the support fund for families of soldiers at the front. Such things were openly expressed in the letter of gratitude sent by the top leadership, in particular, I. Stalin to the religious administration of Muslims of Central Asia and Kazakhstan and to mufti Eshan Babakhan Ibn Abdulmajidkhan.

Calling the country to such good works, serving the people, opening mosques and madrasahs, publishing the Holy Qur'an have become an integral part of the religious administration of the Muslims of Central Asia and Kazakhstan, and this tradition continues. is coming.

On September 22, 1945, the First Plenum of the Religious Control of Muslims of Central Asia and Kazakhstan was held. The reports of Qazi Ziyovuddin Khan Ibn Eshan Bobokhan and Murodhoja Salihkhojayevev on the summary of cases under



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religious supervision were heard. At this plenum, opinions were exchanged mainly on the proposal to open a madrasa and the issues of expanding the activities of mosques.

After the establishment of the Religious Department of Muslims of Central Asia and Kazakhstan, religious life revived in cities and villages. Mosques were opened and religious associations were established.

In order to provide financial support for the new religious center, mosques were allowed to be opened one by one in major cities and regions of the former five republics. The people, deprived of religion for several years, began to repair the mosques that had become ruins. Because the permission to open mosques was a historical event for them.

The Mir Arab madrasa in Bukhara was opened with the efforts of Mufti Eshan Bobokhan. According to the archive documents, according to the order of the Supreme Soviet of the USSR No. 4808 of October 10, 1945, the Religious Department was allowed to open two religious schools, and the Mir Arab madrasa was officially launched in Bukhara. During the period when Eshon Bobokhan headed the Religious Department, the Mir Arab madrasa officially began to function as an educational institution, the opening of shrines such as Bahouddin Naqshband in Bukhara, Shahi Zinda in Samarkand, Khoja Yakub Charkhi in Dushanbe, Imam Qaffol Shoshi in Tashkent, large mosques were opened in regional centers. lowering, repairing a number of Islamic antiquities and many other good works were carried out directly by his personal efforts.

In 1945, the sons of Mufti Eshan Bobokhan, Ziyovuddin Khan, Abdurrahman Rasuli, the chairman of the Ufa Religious Authority, and Qiyamuddin Qadiri, the imam-khatib of the Marjani mosque in Kazan, went on the blessed pilgrimage for the first time during the rule of the Shuras, and the then King of Saudi Arabia Abdul At the request of Aziz bin Saud, they met him and became his dear guests. Since 1953, the pilgrimage of the representatives of the Muslims of our country, which has been going on regularly until now, is the result of that historic meeting.

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