

**HAJ PILGRIMAGE OF MUSLIMS OF CENTRAL ASIA DURING THE YEARS OF SOVIET AUTHORITY**

**H.B.Haydarova,**

*senior lecturer of the chair of the “History of Islam and source studies and philosophy”;*

**Z.G.Aymatova,**

*Lecturer of the chair of World History of Bukhara state university.*

**Article history:**

*Received: 16<sup>th</sup> April., 2022*

*Accepted: 17<sup>th</sup> April., 2022*

*Published: 18<sup>th</sup> April., 2022*

**Abstract:** *This article covers the issues of pilgrimage of Muslims of Central Asia during the years of Soviet power of the 20th century. The period was studied through comparative analysis of primary sources and literature and relevant scientific conclusions were made.*

**Keywords:** *Hajj, pilgrimage, religion, Turkistan governorate –general, Russian empire, “Vatan” society*

**Introduction.** After independence, the attitude to religion in Uzbekistan has radically changed. Thanks to independence, our compatriots go to Hajj and Umrah-to visit Mecca and Medina, to fulfill the religious obligation.

Until the establishment of Soviet power, the pilgrimage of Muslims to Turkestan was inextricably linked with the policy of the Russian Empire. This is due to the multifaceted relations of the whole Russian empire with the army countries, especially Iran, Turkey, Afghanistan, British India – the Turkistan general-governorate, the Emirate of Bukhara, the Khiva Khanate. Secondly, this process was inextricably linked with the economic factor, with a large amount of money flowing to the Eastern countries, mainly Saudi Arabia.

The deputationists will be deemed to be on duty hours during the entire period of deputation. The services of deputationists will be at the disposal of the Hajj amenities, Jeddah during their deputation. They will be deployed by CGI, Jeddah for rendering appropriate services to the Central Asian Haj pilgrims for specified duration depending on functional requirements. The tasks allotted inter-alia includes assisting pilgrims in performing their Haj rituals, in their daily activities and attending to their grievances.

**Main part.** True, in the name of Saudi Arabia, one whole state was formed in 1932 year, but in historical literature this term was used before this date. It was also important that the moral and spiritual worldview of the Muslim representatives, who fulfilled the pilgrimage, began to perceive the world and life differently. Studies show that the number of pilgrims to Mecca and Medina during the period of the Turkestan general – governorship was high. The Russian Empire was forced to reckon with Islam. The people's uprisings, which were raised 2-3 times every year in the country, prompted the rulers of the Empire to conduct policies with caution.

Religious faith and devotion is considered to have been viewed as an fanaticism stalactite. Under the rule of communist ideology, the Muslim population fell into difficult living conditions. Prohibition of religious ceremonies, closure of madrasahs and mosques, destruction of Islamic architectural monuments, military clashes in 1917-1924, 1925-1935 gave irreparable blows to the spiritual and cultural development of the Uzbek people. Persecution and repression were carried out

96	ISSN 2277-3630 (online), Published by International journal of Social Sciences & Interdisciplinary Research., under Volume: 11 Issue: 04 in April-2022 <a href="https://www.gejournal.net/index.php/IJSSIR">https://www.gejournal.net/index.php/IJSSIR</a>
	Copyright (c) 2022 Author (s). This is an open-access article distributed under the terms of Creative Commons Attribution License (CC BY). To view a copy of this license, visit <a href="https://creativecommons.org/licenses/by/4.0/">https://creativecommons.org/licenses/by/4.0/</a>

by the Bolsheviks both to religious scribes and to the Muslim population. The material and spiritual monuments of the Muslim period of awakening remained unattended and were brought to half-ruined state.

While studying the history of the peoples of Central Asia, it is observed that in 1920 – 1930 years 2 – 3 people from the Fergana Valley, Bukhara regions went on pilgrimage in some years<sup>1</sup>. In the years of Soviet power, the activist of the “Vatan” society Ahmadjon Lukmonov, who existed in 1976-1992 years, noted that every year from the USSR an average of 20 to 30 people, Muslims go on pilgrimage. Some of the persons with the finger, who had reached Mecca and Medina for the pilgrimage, did not even return to their homeland, he or she lived in one of these Eastern countries.

Many of them used to choose the Republic of Turkey as the second Vatan. The former pilgrims were engaged in trade and Commercial Affairs, craftsmanship, solidarity and other services in Turkish cities. In the years of the Second World War (1939-1945 century.) the Soviet government took the path of “softness” in relation to religion. The aim was to achieve the unity of society in the struggle against fascism with religious scribes and Muslim population standing on their side. By the way, the USSR was approached by Muslim countries. From 1943 year, religious official offices were established<sup>2</sup>.

Muslim departments of Tashkent, Ufa, Baku and the Buynaksk regions were organized. In particular, the Religious Department of Muslims of Central Asia (later the Religious Department of Muslims of Central Asia and Kazakhstan, the Religious Department of Muslims of Movarounnahr) was established. This religious department and the government of the Republic of Uzbekistan under the Ministry of education were officially allowed to apply for a pilgrimage to “religious affairs office”. To go on a pilgrimage, it was necessary to go through a lot of artificial obstacles. Therefore, the average number of visitors per year, was still numbered with a finger.

In 1944, the number of those who went on pilgrimage from the Soviet Union amounted to 6 people. And in 1953 year, 23 people returned to Mecca and Medina during the pilgrimage. In 1944-1953, the number of Muslims visiting on average every year did not exceed 15-18 people. 50-60 percent of the Muslims who returned to visit Uzbekistan were Muslims. Of course, for the inhabitants of the multi-million-year state of the USSR, the above figures indicate that for that period, insignificant, nominal pilgrimage was allowed.

Soviet authorities paid great attention to the social origin of persons (citizens) who applied for Hajj pilgrimage. The main part of those who were allowed to visit were religious scribes, store managers, guards. Members of the government were afraid of accusations of backwardness and fanaticism, the threat of separation from their occupations, they would not apply for a pilgrimage. It was forbidden in practice to give pilgrims food, to make a Koran, and to express oneself to those who returned from pilgrimage.

The servants of the 2-3 madrasahs and mosques, who were working namigly, were included in the general list of those who went on pilgrimage. In fact, those who expressed a desire for a pilgrimage and applied with an application to the authorities of the government would actually be countless. The Muslim population continued to apply despite any obstacles, prohibitions. In 1961, 100 Muslims (from Uzbekistan) applied with the desire to visit Mecca and Medina for Hajj. After long inspections, only 6 Muslims were allowed for pilgrimage.<sup>3</sup>

Sending to the pilgrimage was not at the disposal of the Religious Department of Muslims, this process was controlled by the government and the Office of State Security (KGB) of the USSR. Work

<sup>1</sup> Odilov A. Sovet hukumronliginning dastlabki yillaridagi diniy siyosat tarixidan // O'zMU xabarlar. 2008. - № 2. B. -62 .

<sup>2</sup> Hayitov Sh. O'zbek muhojirligi tarixi. T.: “ABV MATBVOT KONSALT”; 2008. – 208 b.

<sup>3</sup> [http. WWW. Pegmum.ru / news / 1162979. html.](http://WWW.Pegmum.ru/news/1162979.html)

related to the implementation of the Muslim rule was subjected to more rigorous persecution in the late 1970s – 1980s. For the Uzbek people, traditions and traditions, which have been living for centuries, have been condemned as remnants of oldness, religious fanaticism, and are practically forbidden. The feast of the fasts, the Feast of the Kurban Hayit, was declared a religious holiday, even “Navruz”.

In the early 1980s, Muslim customs and rituals were banned, even funeral ceremonies were not held. Especially the members of the compartments and the heads of government could not even afford the funeral of their loved ones. The Prohibition of Muslim traditions through violence had its negative impact on Hajj pilgrimage. Historical data show that an average of 25-38 Muslim pilgrims returned to Mecca and Medina during the 1960s-1980s<sup>4</sup>.

Representatives of the “Special Services” were included among the population who were on pilgrimage and they were carrying out the visiting carts on the basis of a strict schedule. Historical evidence also confirms the fact that the main part of the pilgrims was organized by religious institutions and those operating in religious organizations. Protection from ideological power and influence in government policies has created many challenges and spiritual suffering for the Muslim population.

**Conclusion.** So, in the years of Soviet power, the former Union, including the holy cities of Muslims in Uzbekistan: Mecca and Medina, was aimed at making the USSR a Union of free and free peoples before the eyes of the world community, with the aim of not completely banning pilgrimage to Mecca and Medina. The Soviet government in relation to the religion of Islam, the Muslim population and the scribes of religion were also several times more negative than the Russian Empire. If the number of Muslim pilgrims in the years when Turkestan was under the influence of the Russian Empire was about 5 – 7 thousand people each year, the fact that in the years of Soviet power their number did not exceed several tens in a year proves our opinion above.

#### REFERENCES

1. Alimova D., Shodmonova S. Iz istorii palomnichestva musul'man Sentral'noy Azii v Mekku (kones XIX – nachalo XXI vv.) // O‘zbekiston tarixi; 2011. - № 1. – S. 49 – 61.
2. Odilov A. Sovet hukumronliginning dastlabki yillaridagi diniy siyosat tarixidan // O‘zMU xabarlari. 2008. - № 2. B. 62 – 63.
3. Sayid Mansur Olimiy. Buxoro – Turkiston beshigi. – Buxoro: “Buxoro” nashriyoti, - 2004.(fors-tojik tilidan t.f.n.dos.H.H.To‘raev tarjimasi) – 144 b.
4. Hayitov Sh. O‘zbek muhojirligi tarixi. T.: “ABV MATBUOT KONSALT”; 2008. – 208 b.

<sup>4</sup> Sayid Mansur Olimiy. Buxoro – Turkiston beshigi. – Buxoro: “Buxoro” nashriyoti, - 2004.(fors-tojik tilidan t.f.n.dos.H.H.To‘raev tarjimasi) – 106 b.