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РЕЛИГИОЗНАЯ ПОЛИТИКА СОВЕТСКОЙ ВЛАСТИ В ГОДЫ ВЕЛИКОЙ ОТЕЧЕСТВЕННОЙ ВОЙНЫ

Статья посвящена одному из дискуссионных вопросов по изучению религиозной политики советской власти в годы Великой Отечественной войны. Автор рассматривает различные точки зрения относительно характера религиозной политики в военный период, существующие в современной историографии. Заключение основано на изучении архивных документов, как одного из исторических источников по изучению проблемы, путем сравнительного анализа.

Ключевые слова: советская власть; религиозная политика; оттепель; Великая Отечественная война; исторический источник.

THE RELIGIOUS POLICY OF THE SOVIET POWER DURING THE GREAT PATRIOTIC WAR

This article is devoted to one of the debatable questions on the study of religious policy of the Soviet power during the Great Patriotic War. The author considers various points of view concerning the nature of religious policy in the war period, existing in modern historiography. The conclusion is based on the study of archival documents, as one of the historical sources for studying the problem through comparative analysis.

Keywords: Soviet power; religious policy; warmth; The Great Patriotic War; historical source.

In the post-Soviet scientific literature the discussion of «thaw» problem in the religious policy of the Soviet power during the war is reflected. There are some opinions about it. The first is about change of the course of the state religious policy during the war and ending of the period of open active attack on Church. The second, despite various tactical “inflows” and “outflows” the anti-religious and anti-church course did not change at all stages of the existence of the Soviet state until “rebuilding”. The third says in the conditions of the world war coming, the Soviet state was compelled to carry out the retreat in religious affairs showing some mitigation of the church policy once again” [1–3].

Let us pay our attention to the archival documents.

One of archival documents says about permission to open a mosque in the city of Alma-Ata. The document is dated March, 1945. It is signed by Tagiyev, a member of the Board on religious cults at the Council of People’s Commissars of the USSR [4, l.19].

We are interested in the memo of the chairman of the Board on religious cults at the Council of People’s Commissars of the USSR I. Polanski to the Council of People’s Commissars of the Kazakh SSR N. Ondasynov about opening this mosque in the city of Alma-Ata after some months later, on the 4th of August 1945. The letter says: “... The mosque in the city of Alma-Ata has not been

opened to the present day yet, as the city council detains the transfer of the building of a former mosque on Pushkin Street, 28 to believers... Reporting about it, the Board on religious cults at the Council of People’s Commissars of the USSR asks You to instruct the chairman of the executive committee of Almaty city council to vacate the building of a former mosque of Alma-Ata on Pushkin St., house № 28 and to transfer it to believers” [5, l. 16].

But since there was no result, the believers complained to the chairman of the Presidium of the Supreme Council, Kalinin. November 30, 1945 Polyansky addressed a letter to the chairman of the Kazakh SSR N. Ondasynov again. On the 4th of December in 1945 a member of the Board on religious cults at the Council of People’s Commissars of the USSR Tagiev addressed the memo to the Council for Affairs of Religious Cults of the Kazakh SSR M. Sabitov with a request to meet face to face with N. Ondasynov on this issue. Unfortunately, we do not have any information about whether the response to the letters to I. Polyansky is. But, from the contents of official letters it becomes obvious that the issue of opening a mosque in Alma-Ata had been lasted for many months. What is the reason for this?

G. Karpov’s address to V. Molotov is known in history: “Do not give any permission to open churches yet... Further, firstly, address to the government for the sanction and only afterwards

lower instructions to regional executive committees... We will have to open churches in some places, but it will be necessary to constrain the solution of this question” [6].

It is known that the mass closure of religious buildings was carried out in the pre-war period. There are interesting statistics in the report of the chairman of the AUCEC (All-Union Central Executive Committee) about religious associations and houses of worship from 1918 to 1933 in

the Kazakh ASSR [7, l. 69–72]. According to the data which the commission submitted to the government, 1630 houses of worship were closed in the region including 782 mosques in 1918–1931, in 1931–1933 8 cult buildings were closed by the approval of the All-Union Central Executive Committee, and 879 ones continued to function including 499 mosques as the commission considered (Table).

Table 1 – The report of the chairman of the AUCEC (All-Union Central Executive Committee) about religious associations and houses of worship from 1918 to 1933 in the Kazakh ASSR were registered of 1931

Cults	Cult buildings were closed in 1918–1931	were registered of 1931		Buildings were registered in 1933	It was closed by the approval of the All-Union Central Executive Committee in 1931–1933
		religious associations	houses of worship		
Muslim	782	493	501	499	2
Renovated	185	113	103	130	
Catholic	6	4	4	4	
Lutheran	9	8	4	4	
Tikhonovski	569	201	202	196	6
Judaic		4	4	4	
Old believer	9				
Evangelical	26	21	21	21	
Baptist	38	13	13	21	
Sectary	6	4	4		

From 1917 to 1933 only in one region of Almaty area the number of churches was 6 times reduced (from 18 to 3) [8, l. 26]. In 1933 in Balkhash area there was already no mosque or church [9, l.25].

In the statement and report of the chairman of the Spiritual Board of Muslims of internal Russia and Siberia, the mufti Rizaitdin Fakhretdinov to the Presidium of the All-Russian Central Committee says about the state of Muslims in the RSFSR and measures for its improvement:

“...Since the establishment of the Soviet governing and with the declaration of the equality of all citizens regardless their racial origin and religious beliefs, both ministers of the Muslim cult and religious organizations of Muslims have showed and continue to show their total loyalty to the Soviet power. Despite this fact for reasons beyond their control, all Muslim religious organizations are destruct and disappearance from the face of the earth...” [10].

R. Fakhretdinov specifies the withdrawal of mosques, imposition of an excessive tax on ministers of the Muslim cult, dispossession of kulaks with subsequent exile and property confiscation,

withdrawal of the sacred Koran and books of religious contents, cases of prohibition of ministering on Friday, fasting in Ramazan as the reasons that provoked this situation. Further he gives some statistics: 10 000 parishes and mosques out of 12 000 were closed. There were no answers to R. Fakhretdinov’s letter. R. Fakhretdinov came to Moscow. He was accepted by a member of the Presidium of the ARCEC (All-Russian Central Executive Committee), the chairman of the Commission on cult affairs at the Presidium of the ARCEC P. Smidovich. R. Fakhretdinov submitted an extensive report on the destruction of Muslim spiritual establishments and expressed a request for impartial consideration of the facts of closing of mosques, for release from prisons and return from the exile of Muslim ministers of the cult.

Closing of mosques, churches and houses of worship continued in the next years, and even during the war.

According to foresaid we can suggest that the opening of cult buildings during the war, as some scholars report, delayed tremendously. All their requests were rejected.

At the memo of the senior secretary of the Board on religious cults at the Council of People's Commissars of the USSR Tateosov to the representative of the Board on religious cults of the Kazakh Soviet Socialist Republic M. Sabitov says about the rejection of the petition of a group of Muslims about the return of a building to them in Gurjev. The document is dated October, 1944 [11, l. 116].

The next document says about the rejection of the petition of groups of Lutherans about opening

of a house of worship in the village Peterfold of the Petropavlovskiy region of the North Kazakhstan area [12, l.38].

In 1948 in Kazakhstan 29 mosques functioned officially [13, l. 16].

Proceeding from the aforesaid, we are inclined to the version that during the war mitigation featured the religious policy of the Soviet power, but a crucial change or, as some researchers state, a "liberal turn" did not happen.

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