



Persecution and repression of religious scholars by the Soviet authorities in Uzbekistan

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ABSTRACT

The article describes the tragic fate of religious scholars who were persecuted and oppressed by the penal authorities of the Soviet government in the 1920s and 1930s.

Keywords:

Soviet government, penitentiaries, religion, cleric, repression, persecution, exile, "Attack" company, judge, imam, scholar.

In the 20s and 30s of the twentieth century, the policy of the Soviet government aimed at establishing an administrative-command system in the field of socio-economic and cultural policy had a sharp negative impact on the lives of religious scholars, as well as all segments of society. The persecution and repression of the believers and their family members affected them to such an extent that they could not rectify their situation.

During the period of armed resistance against the Soviet regime in Uzbekistan, in order to distract the population, the implementation of the land reform in 1925-1929, the attack on the women's veil in 1927-1928, the campaign "Attack", 1929 - The campaign for the collectivization of agriculture and the abolition of "ear" farms in 1932, the policy of deafening applied to the middle and middle class peasants at the same time as these agrarian changes, and the policy of mass repression in 1937-1938, religious scholars suffered greatly. During the above-mentioned processes, life was severely oppressed due to

the strengthening of the command-and-control system and the cult of personality.

The Soviet government carried out its reforms, which had its negative consequences, it trampled on the feelings of the people living in the society for centuries under the influence of Islamic spirituality

Every event held in the Uzbek SSR created an atmosphere of repression against a large part of society. Religious scholars have suffered more from such persecution and oppression. The unfavorable situation in the republic, the policy of violence of the Soviet government in the national lands, eventually led to the intensification of the long-lasting armed resistance movement of the people against this regime. Opposition to the Soviet regime and the activities of so-called "counter-revolutionaries" in Soviet-era historical literature were supported and religious scholars were persecuted. The clerics were accused of aiding and abetting the "oppressors", concealing the "oppressors", participating in the "oppression", complicity with them, espionage, membership

in counter-revolutionary organizations, propaganda of counter-revolution, terrorism, ideological leadership of the "oppressors". and the punishment became public. Mullahs, sheikhs, judges, imams, scholars and trustees were rich and obedient, or their benevolence to the great landowners also led to repression.

On February 22, 1930, 11 people were sentenced to death by firing squad on charges of being rich in religious scholars, using oppressors, hiding oppressors, and ideologically supporting them. Among them were the learned scholars of their time: Shahobiddin Omonov, Mamadali Eshon Isakov, Mulla Fozil Akilov, Kholmatkhoji Mirzaliev [1.170]. in April of that year, 110 religious clerics were arrested on charges of involvement in counter-revolutionary group groups and counter-revolutionary propaganda. They were kept under strict regime in OGPU prisons and investigated [1.173].

Many religious scholars who had pleaded not guilty during the Soviet investigation and demanded their human dignity and rights were sentenced to death by firing squad. In particular, in the case No. 5054 of the meeting of the "trinity" of October 27, 1930, the fate of Nosirkhantora Kamolhanturaev was described. Nosirkhanto'ra Kamolhanto'raev (56 years old, Tajik, rich, liquidated, famous teacher, former minister of the Kokand Autonomous Government, chairman of the Namangan clergy, exiled for anti-Soviet activities from 1925 to 1928) was sentenced to death [1.177].

Many religious scholars were persecuted by the Soviet authorities. Many innocent religious scholars have been persecuted on charges of counter-revolutionary propaganda, terrorism, and participation in public demonstrations. During the period under review, until June 1930, 51 clerics in Central Asian prisons were charged with complicity in the insurgency, 59 clerics with espionage, 1 cleric with illegal border crossing, and 1 cleric with counterfeiting [1.183].

The penitentiary authorities of the Soviet government also compiled an accurate list of imams, ishans, sufis, qari, mudarris, mutawalli, sheikhs, Muslim imams in all regions of the republic, collected information about them, and

conducted inspections by the internal affairs bodies on who they were and what they did. carried out. Primary documents show that members of the "trinity" of the NKVD and OGPU were unjustifiably and innocently persecuted for "secretly operating" religious scholars.

One of the factors in the repression of clerics was the deprivation of state benefits. According to the report of the cell of anti-religious propaganda of the Fergana regional health department, in 1938-1939 in the city of Margilan 45 people the clerics received state pensions, and in Kokand, about 50 religious people received pensions, and a decision was made to deprive them of state pensions [2.86].

The fight against religious clerics and believers was also waged through the accusation that they did not pay the prescribed taxes on time. Such clerics have been subject to the judgment of the People's Courts in the workplace. In 1939, 68 religious scholars were tried in the People's Court of the 18th division of the Fergana region, where they were charged with non-payment of taxes in the amount of 79,456 soums. In 1939, 316 clerics in the Fergana region were taxed 621,511 soums [2.87].

In many cities and districts, as all mosques were closed, the religious segment of the population secretly prayed in their homes. Even the practice of circumcising the children of party and soviet officials has been criticized as outdated. Despite the small number of imams, the imams of the mosques and the mullahs who took part in the circumcision ceremonies were compulsorily taxed by the city, regional and district finance departments at the request of the Godless Association. 5 mullahs of Bukhara did not come to the city finance department in 1939, Mirza Ibragimov, Maryam Pakanaeva, Rifaelov, A. Parpiev, Nuriel Parpievs were sentenced. In 1939, the taxation of 6 mosques operating in Bukhara and the amount of taxes imposed on their imams were constantly increased [2.88].

The construction of mosques and the performance of religious rites and traditions in a number of regions and districts of the republic were considered hostile to the Soviet

regime. Shodiev, chairman of the Stalin collective farm in the Gallaorol district, was accused of obstructing field work by gathering 600 collective farmers for the funeral of Karshiboy Shapaev, who worked with cleric Kurban Mahsum. Also silk in Bukhara the factory is criticized and warned in the party bureau for circumcising the son of a parturient [3.209]. It is clear that this line of action was deliberately political in nature, although there was no line of action against the Soviet regime.

In order to keep the believers and religious scholars under constant control, to increase persecution and pressure on them, it is planned to stop their activities in cooperation with law enforcement agencies, financial institutions and the Association of Atheists by regularly taxing them. From 1938 to 1939, the amount of taxpayers' payments in the republic was further increased.

Compared to 1938, the number of farms belonging to religious institutions was halved in 1939 due to the weight of the tax burden, while the amount of tax paid was quadrupled in the above-mentioned year. This situation led to the complete cessation and termination of the activities of religious institutions.

Every mosque located in the neighborhoods of the cities and villages, the clergy in them are clearly accounted for and controlled to avoid tax evasion.

There is a list of taxed mosques in the Kamini mahalla in Andijan. In the middle of 1939, the mosques of Buvasadin (3700 soums), Eskilik (450 soums), Eshan Street (250 soums), Maruf Street (55 soums), Jamal-Tarak (55 soums) in this mahalla were subject to increased taxes [2.91].

Beginning in the late 1930's, persecution for being a devout believer, participating in and serving in religious ceremonies, and earning a living increased. In particular, Abduolim Togaev is accused of deliberately prolonging the cotton harvest by holding religious ceremonies and Eid al-Fitr during the cotton harvest. On the pretext that he is a nationalist, an oppressor, a mullah organized groups, and as a common religious meetings, he sentenced to be shot. Similar charges were brought against Juraboy Ahmadaliev, Mirzaboy Mirzaev and

Abdukarim Abzalov. They were charged with conspiracy to commit anti-Soviet propaganda under the pretext of holding religious ceremonies. Even those who attended the rally were prosecuted, some sentenced to be shot. For example, 7 people who attended Abduolim Togaev's meetings were sentenced to be shot, and 3 people were sentenced to 10 years in prison [4.216-240].

During the years of great terror from 1937 to 1938, Muslim holidays, the recitation of the Qur'an and Hadith, and the performance of Islamic rituals were held in secret. Those who gather at such events, non-partisan gatherings, rallies, and communicate with clerics are reported to have been arrested as participants in a meeting of a counter-revolutionary organization. The clerics were removed as members of the community, expelled from the areas where they lived, and deafening means were used.

Most of the members of the farms from the Uzbek SSR were priests. Between 1930 and 1933, clerics and their families made up the majority of those forcibly relocated to Ukraine, Siberia, Kazakhstan, the North Caucasus, and the republic's 17 ear settlements [5.131].

Among those deported to the Western Urals were scholars such as Mulla Bayram Bayramgeldi (Karakalpakstan), Imam Mullajo'ra Madiyorov (Namangan), Imam Zaki Meliboev (Termez), Eshon Mullakomil Yakubov, Mulla Ibrahim Yakubov, Mulla Mamatkul Safarov, Eshon Abdumalik Erimbetov. 145].

Repressive methods such as expelling clerics from collective farms, depriving them of the right to vote, and forcing them to engage in farming and animal husbandry were also widely used. In the spring of 1931, there were 4,910 people in the Marhamat and Mirzachul districts alone

expelled from collective farms, 7,400 ear mullahs from various collective farms in Uzbekistan, expelled from collective farms as traders [1,237-238].

On May 21, 1932, the Uzbek SSR Resolution No. 211 "On the signs of ear farms" was adopted, which listed 15 features of ear farms. The sixth of the signs reads, "Let him be

listened to for his income from the service of religious ceremonies." Educated clerics were prosecuted and punished for keeping banned books in their homes, promoting them, concealing manuscripts, giving them to colleagues, and teaching Arabic writing, along with driving them away from collective farms and depriving them of the right to vote. The dignity, honor, and dignity of religious scholars were violated, including by taking them to law enforcement agencies, raiding them by police, harassing them with armed navigators, and threatening them. There is a lot of information that some of the persecuted clerics went abroad with their families and were followed by ordinary people. In this regard, historians R.T. Shamsutdinov [6.], Sh Khayitov [7.] have rich information [6.].

Thus, in the second half of the 1920s and 1930s, religious scholars aided and abetted "oppression", concealed them, participated in counter-revolutionary movements, propagandized against the Soviet government, opposed the establishment of collective farms, rioted, and did not participate in religious ceremonies. , were involved in repression on charges of involvement in secret organizations, conducting religious ceremonies.

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