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<https://doi.org/10.5281/zenodo.5893290>**REPRESSION OF BELIEVERS IN UZBEKISTAN DURING THE SOVIET PERIOD**

Annotation: *This scientific article describes the policy of the Soviet government in Uzbekistan in the 20-30s of the last century and the attitude of believers, including Muslim clerics and Christian clergy, their repression, the activities of believers, the state of religious institutions and organizations, and how the ceremonies conducted by Muslim clerics and Christian priests were performed.*

Keywords: *clergy, mosque, church, Living Church, Bolshevik regime, repression*

In the 20s and 30s of the twentieth century, the radical changes of the Soviet government in the field of socio-economic and cultural policy aimed at deciding the administrative-command system had a great impact on religious scholars, as well as all sections of society. The overt aggression against believers and clergy has had a negative impact for a long time that they have not been able to justify.

The implementation of land and water reform in Uzbekistan (1925-1929), the company "Attack" aimed at the liberation of women (1927-1928), the policy of agricultural collectivization (1929-1932), this agrarian The policy of deafness at the same time as the changes and the mass repression of 1937-1938 caused great suffering to religious scholars. During the above-mentioned processes, life came under severe torture due to the system of administrative command and the strengthening of the cult of personality.¹ As the Soviet government carried out its negative reforms, it undermined the centuries-old feelings of people in society under the influence of Islamic spirituality.

The main target of the atheist attacks of the Bolshevik regime in Uzbekistan were Muslim clerics and Orthodox clergy. Archbishop of the Diocese of Tashkent and Turkestan Innocent strongly opposed any changes in the church. At the Second Congress of the Diocesan Administration in June 1918, he proclaimed the independence of the Turkestan Orthodox Church and established new rules for the priests of the province. At the initiative of the diocese, the religious authorities decided to establish two independent bishops, one in Verniy (now Almaty) and the other in Ettisuv, which served the churches in the rest of Turkestan. After that, the Diocese of Tashkent and Turkestan had to deal with the pressure. From that time onwards, there was a sharp rise in the number of priests who agreed to support the Soviet regime in order to prevent the disappearance of Orthodoxy, calling themselves the "Living Church" (Jivaya Church)

¹ Shamsutdinov R. Rural tragedy: collectivization, deafening, exile. Tashkent: Sharq, 2003. - P. 170.

and priests seeking to oppose the new government's policy. Imprisoned for "anti-Soviet activities," Tikhon resigned as Russian Patriarch, the priests of the "Living Church" movement formed a new church administration, and put Bishop Antonin at its head. The division of the diocese was announced to the general public on May 8, 1922. In 1923, members of the Living Church Movement opposed the decision of Innocent, Archbishop of the Diocese of Tashkent and Turkestan, to seek autonomy, and succeeded in removing him from power. When Patriarch Tikhon's followers condemned the anti-Soviet activities in a speech by the region's new bishop, Nikolai Koblov, they had completely lost their dominance over Central Asia. In 1923, repressive measures against the Orthodox Church in Uzbekistan began about five years later than in Russia. Orthodox churches were deprived of many places of worship. According to sources, 11 Orthodox churches in Samarkand region and about 100 Orthodox buildings in Syrdarya region were confiscated.

The entry into force of the Constitution, which was approved in 1929 and later revised and amended in 1936, led to the closure of many Muslim and Christian places of worship and the mass arrests of clerics. According to one report, 127 churches were closed in 1927 at the request of workers and peasants, while in 1928, 592 churches and monasteries were closed. This is 4 times more than in 1927.² The movement to close churches and monasteries, not to participate in religious festivals, to hold campaigns to eliminate religious beliefs in private life, became a picture. During this period, we have witnessed the closure of 10 mosques in Uzbekistan.

There is a lot of information like this. As of June 1930, 51 clerics in all Central Asian prisons had been charged with complicity in oppression, 59 clerics with espionage, 1 cleric with illegal border crossing, and 1 cleric with counterfeiting. had to give.³

In some cities and districts, all churches were closed, so the religious population secretly prayed in their homes. Circumcision of children of party and soviet officials has been criticized as outdated.

According to a report sent to the chairman of the Uzbek SSR in the mid-1940s, there were 519 religious leaders in the country, 30 imams from 111 mosques in Tashkent, 11 imams from 24 mosques in Kokand, and 6 imams from 6 mosques in Bukhara.

Another factor in the repression of Muslim clerics and Christian clergy was also caused by personal animosity between government leaders and members of local Soviet local administrations. When the time came for bureaucrats who had been criticized by some religious scholars for their unjust rule, corruption, immorality, and hypocrisy, there were also cases of revenge against such clerics.⁴ Religious scholars have also been accused of misleading young people by giving them religious education.

² Peyrouse S. Christian Movements in Central Asia: Managing a Religious Minority in Soviet Times., *Acta Slavica Iaponica*, Tomus 25, pp. 135-161

³ Shamsutdinov R. Soviet policy of deafness in Uzbekistan and its tragic consequences. - T.: Sharq, 2001. - P. 216, 218, 222, 223, 239, 240

⁴ Mraslavsky Em. About religions. Moscow, 1957, - P. 330-335.

Most members of the farms listened to from the Uzbek SSR were priests. In 1930-1933, clerics and their families made up the majority of those forcibly relocated to regions such as Ukraine, Siberia, Kazakhstan, the North Caucasus, and 17 ear villages in the republic itself.

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

Repressive policies are also in place, such as expelling clerics from collective farms, depriving them of the right to vote, and forcing them to engage in farming and animal husbandry.

Deprived of their homeland, living in exile under strict regime and commandant's control, the "ears", believers and clerics are strictly forbidden to hold weddings, circumcision ceremonies, Ramadan and Eid al-Adha, the Koran, mourning ceremonies. Such ceremonies were held in complete secrecy, at midnight, overnight in 6-7 apartments. Circumcision was performed by a master overnight, gathering many children. If it is known that Uzbek clerics have practiced these practices, a means of prosecution has been used. Like all ears, it was persecuted in the 1930s and 1940s in the populated areas of distant lands where religious people and clerics were forcibly evicted.

In short, in the second half of the 1920s and the entire 1930s, religious scholars aided and abetted the press, participated in counter-revolutionary movements, propagandized against the Soviet government, opposed the establishment of collective farms, rioted, participated in religious ceremonies, and participated in secret organizations. as if they were leading religious ceremonies, they were rocked and dragged into a whirlpool of repression.⁵

Some clerics were sentenced to be shot during the aforementioned period, others were deported as far away as the country, and many were forced to go abroad with their families as the situation demanded.

Due to the inhuman and violent policy of the Soviet government towards religious scholars, the scholars who were perfectly aware of Islamic science and spirituality in the republic were completely lost, and were replaced by blind performers and superficially aware of religious science. Such people were merely executors of orders from above, performing their duties. In the process of repressing religious scholars, spiritual values were trampled underfoot. Religious and secular sciences preserved by the scribes, as well as rare manuscripts from the past, were confiscated or lost.

The Second World War, which lasted more than six years and had tragic consequences in the history of the peoples and nations living in the USSR, had an impact on the change in the domestic policy of the government, including religious policy. In the 20s and 30s of the twentieth century, religious institutions and

⁵ Science and Religion // 1975, No. 6, - P. 36

organizations were prosperously abolished, and religious figures were persecuted and massacred.

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