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The Religious Policy of the Soviet State and the Repression of Religious Scholars

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Abstract: This article discusses the policy of repression carried out by the Soviet Union, including the repression of representatives of the religious sphere, Muslim scholars, and the fate of priests, mosques, and madrassas who became victims of the authoritarian regime.

Keywords: Religion, Islam, office of Muslims, politics of repression, despotic, exile.

During the time of the Soviets, the central government fought against religion from its first steps. In Uzbekistan, too, the fight against religion was terrible. Mosques and madrasas were destroyed. Representatives of the local people, most of whom are Muslims, were imprisoned, shot and exiled to Siberia under religious persecution. The main task of the Soviet state was to destroy religion, which had become a belief of people for centuries, in order to instill its ideas in people's minds. The Soviet state began to realize this by repressing the religious scholars who felt connected with their Creator and understood his existence. Some experts believe that, an attack on the religious people and the nation began with the occupation of Uzbekistan, which has a religious population, by the Bolsheviks. There were so many victims of repression among religious people that they were executed in groups without documenting them, says writer Nurulla Otakhanov: "The first stage of repression began in 1919, and in 1922 there was a huge repression of religious people. In the 1930s, most of it was destroyed. Unfortunately, we do not know the names of many. We say that their names should be revealed, not hidden, and we should study their history, but unfortunately, we don't know. Because "case" have not been opened for them. They were taken out in groups, shot and buried in common pits, they were treated as non-people. For example, in the old part of Tashkent, later in Soviet times, there was a very large madrasa in the place called Kalinin Square. Now there is plain there, the plain is the seat of this madrasa. They took several scholars under the wall of this madrasa and slaughtered them in a row. There was a great teacher who trained about 200 students in Bukhara. When they were going to shoot him with his disciples, one of the executioners said, "one shot of a rifle costs so much money, these are people worth a penny." It's a shame to waste bullets on them. Cut them with a knife." [1]

The intellectuals who were engaged in science and literature at that time were also religious Muslims. However, the Soviet state not only repressed religious people and raised their children in the spirit of atheism, but also stamped their fate. The government of the Soviet Union did not limit itself to the persecution, banishment, imprisonment and execution of religious people. Perhaps he also fought against historical monuments that reflect a religious belief. The destruction of tombs, shrines, settlements of many honorary people in Central Asia, the destruction of mosques and madrasahs, and the conversion of them into stables are the reasons of the government of the Soviets. should be considered as a second manifestation of his struggle against From the first days

of the Bukhara revolution, madrasas were turned into stables. that it was converted into warehouses is a historical fact. Even these places of pilgrimage, places of residence, and the history of saints have become something that inspires fear in people's hearts. Let's take Ismail Somani mausoleum in Bukhara. Around this mausoleum, there were graves of hundreds of great people who lived in the Somani era, and their own stone inscriptions were placed on these graves. All these graves were destroyed during the Soviet government.

The Soviets treated with cruelty the slightest deviation from their policy. As a result of this, the Soviet ideology, which waged a fierce struggle to subjugate people's worldview, faith, and form it in the spirit of communist ethics, scientific and atheistic principles, caused incalculable damage to the spiritual life of the working people of the republic. In this way, the entire caste of the chief priests, who made an important contribution to the spiritual life of the people for centuries, was destroyed. Religious leaders were severely persecuted.

The years of repression, especially for Islamic religious scholars and Muslim organizations, were marked in history as the darkest days. Although most people understand the repression by the end of the 1930s, it actually continued gradually from 1924. The established regime continuously sent its loyal employees and representatives from Moscow to Uzbekistan to work in leadership positions. With their help, he was constantly aware of all the processes and changes taking place in the national life, and monitored and controlled the activities of local personnel. Our compatriots, who protected the interests of their people and their country, looked forward to its future, found strength in themselves and dared to face the truth, suddenly faced the indignation of the center. By the 1930s, when the party became dominant in all aspects, Searching for "enemies of the people" and exposing their "subversive activities" from almost all sectors and directions has intensified. Cultural education institutions: red teahouses, clubs, cultural palaces, various exhibitions were organized by the government, and serious attention was paid to propaganda work in them. After all, if any nation is deprived of its past and culture, it will be possible to instill any ideology into their minds, to adjust them to any tune. Accordingly, a number of political requirements have been developed for the development of such "red" areas. The Office of Muslims of Uzbekistan faced strong pressure during the repression. First of all, madrassas and mosques were closed down as old fashioned places of superstition, believers were turned into enemies of socialism. People who found a book with Arabic spelling in their house were imprisoned. After that, measures were taken to eliminate self-sacrificing people among the people: they were accused of sedition and subversion, and cursed as enemies of the people, nationalists, counter-revolutionaries, bourgeois servants. Groundless slanders such as the "Group of Eighteens" (1929) aimed at tarnishing the honor of intellectual and progressive Uzbek national cadres were organized. In this way, in 1937-1938, the "Bourgeois Nationalist Counter-Revolutionary Center" led by the leaders of the Republic Akmal Ikramov (1898-1938) and Fayzulla Khodjaev (1896-1938), the "Nationalist Rebel Organization of Muslim Priests" led by Abduvahid Abduraufqoriev, "Counter-revolutionary right-wing Trotskyist spy organization center", counter-revolutionary organization "Bukhara and Turkestan Happiness", The existence of "Counter-revolutionary structures" such as "Counter-Revolutionary Bourgeois Nationalist Organization of Youth", "British Espionage Residency", "Japanese Espionage Subversive Residency" under the leadership of Israel Artikov was invented.[2] Today, the latest information, comprehensive study and analysis of historical documents confirm that such organizations did not exist at all. According to the requirements of the times, such slanders were also applied to religious figures. After all, the leaders of the Communist Party considered religious communities to be their rivals in the struggle to capture the minds of the people. Therefore, he took the most drastic measures to denigrate the religion, lose the priests and subjugate the survivors. Religion has been artificially turned into a hot front of ideological struggle. In the 1930s, hundreds of religious figures, scholars,

During the time of the Soviet Union, many monuments, which were considered invaluable architectural and historical value for our people, were turned into ruins due to their connection with religion. After that, among the Muslims in the former Soviet republics, there was a decrease in the

number of truly knowledgeable teachers. Imam Hasankhan Abdulmajidov, Khoji Akbarkhan Muhitdinov, Usman Sadikov, Umar Ikramov, Mulla Ali Shermuhamedov, Israel Inoyatov, Fuzail Makhsum Shamsiddinov, Abdulla Qori Yoldashev, Tillatora Kasimtoraev, Nasrullah Hashimov, Shorasul Qori Karaboev, Nishon Qori Rahmatullaev. prominent scholars were imprisoned, many died in prison.[3] In 1937-1939 alone, more than 43 thousand people were imprisoned in Uzbekistan. 6 thousand 920 of them were sentenced to various terms of imprisonment and exile.[4] In conclusion, As a result of the cruel repression policy carried out during the Soviet Union, many intellectuals of the nation were unjustly accused and punished by execution and exile. As a result of this policy, efforts were made to keep the peoples of Central Asia away from their spiritual heritage and the religion they have believed in for centuries. However, these repressive tortures, prohibitions and pressures could not completely remove the love and belief in religion from the minds and consciousness of our people. The respect for scholars and intellectuals did not disappear. Prohibitions and pressures could not completely remove the love and faith for religion from the minds and consciousness of our people. Prohibitions and pressures could not completely remove the love and faith for religion from the minds and consciousness of our people. The respect for scholars and intellectuals did not disappear.

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