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HISTORY OF PERSECUTION AND RESTRICTIONS BY THE SOVIET GOVERNMENT AGAINST RELIGIOUS ADMINISTRATION IN UZBEKISTAN

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Abstract: The article is devoted to the disclosure on the basis of primary sources of the policy of the Bolshevik government to restrict, persecute and oppress religious institutions and believers in the establishment and strengthening of Soviet power in Uzbekistan. In addition, the study highlights the main goal of the central government's religious policy, the political and economic persecution of believers and the deprivation of believers' right to vote, based on archival evidence.

Keywords: Bolsheviks, council, congress, party, religion, believers, clergy, proletariat, culture, mosque, madrasah, atheist, church, ideology.

Introduction

In Uzbekistan, the Soviet government's policy of ideological domination of the cultural sphere did not exclude religious issues. In order to deny the high scientific and cultural value of Islam, Soviet ideologues based on Marxism argued that it was an old, backward, reactionary view that was "incompatible with the socialist way of life." As a result, the spiritual life of the peoples of Turkestan was dealt a fatal blow. From the very beginning, the "cultural" policy of the Soviets was aimed at separating morality, literature, art from the national soil, "proletarian culture", which is alien to the national way of thinking, and the assimilation of communist ideology.

This is inherently understandable. The Soviet authorities were well aware that they could not stay in this country for long without changing the mentality of our people and setting it on the communist model. The Bolsheviks pursued a policy of struggle against our great spirituality, not all at once, but secretly and openly. In an appeal to all Muslim workers in Russia and the East, published by the RSFSR HKS on November 20, 1917, he said: "Your religion and customs are.... From now on, free and inviolable..."[1.283], the opposite was true in real life.

On the basis of the decree of the Council of People's Commissars of the RSFSR of January 2, 1918 "On the separation of church

and state from school", the policy of atheistic extremism began to be actively pursued in Turkestan. On the basis of the decree of November 1918 in Turkestan on the separation of religion from the state, the school from religion, a "fatwa" was issued to close mosques and madrasahs, to start the fight against Islam and its leaders.

A new step in the policy of religion and believers was the instruction of the Central Committee of the RCP (b) on August 9, 1921 "on the issues of anti-religious propaganda." According to the party's program, party workers were banned from communicating with religious institutions, they were told to actively carry out atheist propaganda and agitation, and they were called to prevent the entry of religious institution employees and their associates into the party ranks. From 1923, on the basis of the decision of the Turkestan Central Executive Committee, the expulsion from the party ranks of party workers who participated in local religious ceremonies and had contacts with believers.

Bolshevik political circles tried to inculcate a special belief in the minds of the people. This was the idea of Marxism-Leninism. Every effort has been made to popularize it. As a result of the introduction of Marxism-Leninism as the main ideology in society, special worldviews were completely rejected.

On April 30, 1926, at a party meeting under the Central Committee of the CPSU (b), theses of anti-religious propaganda [2,269] were adopted. The tasks set by the Central Committee will be fulfilled on the spot. On August 7, 1927, Burnashev, Executive Secretary of the Central Committee of the Communist Party of the Soviet Union, issued a "top secret" instruction No. 02237-M "Personally to the Executive Secretaries of District Party Committees."], - instructs.

On November 16-24, 1927, the Third Congress of the Communist Party of Uzbekistan in Samarkand adopted two resolutions on "Religion and attitude to religion", which were called "misconduct and political enlightenment within the party members" [3.251].

The congressional resolutions stated that "schools, red corners, red teahouses, clubs, peasant houses, agronomic centers and atheist cells should become centers of anti-religious propaganda" [3.251]. At the same time, activists were urged to fight against religious practices such as circumcision, religious funerals, visiting graves, teaching marriage, and so on [3.251].

At the VI Plenum of the Central Committee of the Communist Party of Uzbekistan, held in Samarkand on June 13-15, 1927, the Executive Secretary of the Central Committee of the Communist Party of Uzbekistan Akmal Ikramov made a report "On the clergy and the school" [4.301-305].

The Sixth Plenum of the Central Committee of the Communist Party (b) was the direction in which the basic ideological struggle on the question of Islam and its attitude was determined. The 13th Plenum of the Central Asian Bureau of the CPSU (b) decided that "Islam, like other religions, is a great obstacle to the development of culture and the building of socialism." "Eshanlik, as the main idea of the patriarchal-feudal society, is deeply rooted in the backward regions of Uzbekistan, especially in Kashkadarya, Surkhandarya and Khorezm" [4.305].

At a closed meeting of the Executive Bureau of the Central Committee of the Communist Party of Uzbekistan (b) on July 21, 1927, Resolution 104 was adopted and the essence of the regular struggle against religion was determined. In particular, it states that "districts should be strongly urged to sectarian committees and to show that the decisions of the VI Plenum of the Central Committee of the Communist Party of the Soviet Union (b) are strictly followed in the implementation of basic measures in the fight against religion. The additional decisions of the Central Committee will continue to be used in the winter of 1927-1928 and will be the basis for all internal preparations until the autumn of next year.

At present, all the work in the struggle against religion is aimed at active propaganda and explanation, with the aim of influencing the masses and seducing the middle class. , [2.270-271] - is called.

Conservative clergy, says the "secret" resolution of the Sixth Plenum, are firmly rooted in a prominent section of the merchant class, among the herdsmen and the ears, and have not yet lost their pre-revolutionary status. In Uzbekistan, anti-religious issues were not raised to the required level among party members. Every member of the party, especially activists, must understand that communism and religion are in opposition to each other, and that it is absolutely impossible to unite them as a whole. "Anyone who is a supporter of religion cannot be a member of the party" - the slogan should be implemented ... "[2.269].

On the basis of this decision, extensive anti-religious propaganda was carried out in the field. The OGPU authorities, on the other hand, tightly controlled the activities of religious institutions and believers. They collected information about religious ceremonies and the situation within the clergy by including their own people among the clergy or by hiring spies.

In February 1928, the propaganda department of the Central Committee of the Communist Party of Uzbekistan was

established in 1928 to conduct active anti-religious propaganda in the republic. A special decision was made to publish the magazine once a month in 3,000 copies, in 3-4 printed plates, in Arabic script [15.31]. On February 1, 1929, the magazine "The Ungodly" was published in Uzbek in Latin script [16.98]. Later, the newspapers "Godless of Uzbekistan" ("Godless of Uzbekistan"), "Godless" ("Godless") were published. Through articles and feuilletons in these newspapers and magazines, propaganda was carried out against representatives of religion and clergy. For example, in the newspaper "Khudosiz" ("Without God"), "Temples on the Front" and "It Will Strike Against Religion" (B. Zakhid's article), they denounced religion as a thing of the past and prayed in mosques as superstitions [17.].

In the struggle against the beliefs and values of the Uzbek people, classic teahouses will also be turned into a battlefield. In January 1925, 25 "red teahouses" were opened in the country, equipped with the necessary literature, newspapers and magazines [5.130]. "Lenin's Corners" were set up in each red teahouse, where posters about Lenin's works, portraits, photographs, life and work were promoted. Slogans such as "Komsomol in the struggle against religion" and "The struggle against religion is the struggle for socialism" were hung against religious values [18].

By 1926, there were 177 red teahouses in Uzbekistan [19.49]. In order to attract the population to the red teahouses, the Soviet state also took various measures. In particular, in the difficult conditions caused by the drought in the southern regions of Uzbekistan in 1925-1926, the sale of food products at low prices to the population was organized in the red teahouses.

Since 1929, cells of atheists have been established in the red teahouses operating in Uzbekistan [20.7]. The Ungodly Association had 3,300 sub-organizations, in which 12,000 people were united [21.19].

In 1930-1935, 362 cultural clubs, 2,560 red teahouses, 5 women's clubs and 12 cultural

parks of the republic served as centers of anti-religious propaganda [22.5]. The activities of the Red Teahouses and their anti-religious propaganda were constantly monitored. An article published in the 1931 newspaper Khudosiz (Godless) entitled "Fighting Religion in Red Teahouses" criticized the fact that red teahouses in many towns and villages in Fergana Province were not provided with anti-religious newspapers and magazines [23].

In 1931, there were more than 20 red teahouses in Kokand alone, and posters and red corners were set up in each teahouse to carry out anti-religious propaganda [23].

An article published in the newspaper Khudosiz (Godless) on January 22, 1931, under the headline "Union of the Rich and the Mullahs," said, "The class enemy, the rich and the mullahs, are using religious superstitions to organize their forces and oppose the Soviets." "[24].

The Soviet government pursued economic and political persecution of religious scholars and clerics, seeking to break them both spiritually and economically [5.196].

One of the main methods tested by the Soviet government in the struggle against the clergy was the widespread use of economic oppression. An example of this is the decisions he took in the 1920s and 1930s to strengthen economic persecution in the fight against religious people.

One of the manifestations of economic persecution against believers was that they were taxed. In the same manner, clergy were also subject to the following taxes: agricultural tax, basic (class) approach to property, property cash tax, equalization fee, local fee, civil fee, per capita tax, military service tax, lump sum tax, increasing tax. In addition, in 1923-1924, the local volost and uyezd tax commissions issued two lotteries for five soums, one for the state and the other for winning lotteries, and forcibly distributed them [6.196-197].

In addition to the agricultural tax from religious institutions, a separate tax on working

animals and property was levied in cash on a per capita basis and on the type of animal. Property cash tax was levied on believers at 14 rubles and 40 shillings, plus an equalization tax. It was set by local authorities and increased from 10 rubles depending on social status. On January 5, 1930, by the decision of the USSR Ministry of Finance, all religious institutions and organizations were taxed at an increased rate for the buildings and land they used [7.11].

The application of economic and political sanctions against religious scholars intensified in 1927-1928. For example, in 1928, the lands and property of Eshan Babakhan ibn Abdulmajidkhan, the imam-khatib of the Tilla Sheikh mosque, born in 1858 in the Hazrati Imam (Hastimom) mahalla of Tashkent, were confiscated. Their children are expelled from school. He himself will be under police surveillance [10.65-67]. Another religious scholar Narzullo Makhsum Abdullaev (1894-1980) was born in the village of Qiykim, Koshrabat district, Samarkand region. He studied at the Mir Arab Madrasah in Bukhara. In 1927 his property was confiscated and he was exiled to the Red Horde of Kazakhstan for ten years [10.342]. Along with economic repressions against believers and clergy, political repressions were also used. One of the manifestations of political repression was the deprivation of these rights. During the period under review, a policy of deprivation of rights was applied to many segments of the population. Taxes on the deprived were increased, access to collective farms was restricted, and employment problems were created. Those deprived of their rights, their families and relatives were not excluded from this policy as alien elements.

Even in the elections to the city and village councils in 1925-1926, the list of "deprived of the right to vote" included clergymen, imams, in short, all clergymen, regardless of their religious position and economic status [7.19-21].

The Constitution of the Uzbek SSR of 1927 defines the right to vote and to be elected

in Articles 92-93 of Chapter 13 of Section 6 "On Elections to Soviets" [13.210]. The "Program on Elections to the Soviets" of the Central Executive Committee of the Uzbek SSR of December 12, 1927 described those who did not exercise the right to vote [13.210]. According to him, the law deprives residents, traders, clergy, former police officers and other categories of voters of the right to vote for the use of hired labor for profit, at the expense of unearned income (interest on capital, income from commercial enterprises, property).

In Samarkand in 1929, the number of voters over the age of 18 was 86,981, of which 8,772 were disenfranchised. This is 11.2 percent of the total number of voters. Of those disenfranchised, 471 were entrepreneurs and 419 were living on unearned income, 4,464 were merchants, 150 were former mirshabs, and 621 imams and other clerics were disenfranchised, including officials of the Russian Empire and Emir. 14.431-432].

Those deprived of the right to vote were deprived not only of their political but also of their civil rights. They were fired, denied membership in trade unions and collective farms, were not issued commodity and food receipts, could not be appointed to any position, or could not enter higher and secondary special education [13.213].

In addition, the employment of former clergymen in accordance with the UNHCR Resolution of August 1930 on Employment of Citizens was also in question. Priests would now have to change their place of residence or even their last name in order to get a job. Even if they were employed in this way, they would be arrested and charged with malice.

The political and physical persecution of religion, priests and believers has caused great damage to the spiritual culture of the people. However, despite this, the peoples of Uzbekistan have not completely renounced their religious beliefs and values. Despite the anti-religious violence and persecution of the Bolsheviks, he tried to keep this belief as high as possible. The believers continued to pray in

secret, even though they were deprived of their mosques and rights. The closure of mosques, madrassas, and the repression of priests have done great damage to the promotion of universal moral values, national spirituality, and decision-making among the population. The younger generation has been deprived of the vast spiritual heritage left by Islam. This, of course, had a negative impact on the socio-spiritual life of Uzbekistan at that time.

Thus, religious scholars and clerics were also deprived of various civil rights during the period under review. Mosques and madrassas were closed, their economic foundations were dismantled, and believers were persecuted. From 1936 to 1938, religious scholars and priests were persecuted on charges of aiding the "oppressors", their ideological leader, "enemy of the people", "class alien element".

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