

The Policy of Repression Implemented in the Uzbek SSR and the Repression of Muslim Scholars

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ANNOTATION

This article discusses the ruthless policy of repression carried out by the authoritarian Soviet government, the repression of religious, especially Muslim scholars in Central Asia, including Uzbekistan, and the issues of atheistic propaganda carried out in the country.

KEYWORDS: Islam, Muslim, repression, Nasir Khan Tora, Ziyovuddin Bobokhan, Eshon Bobokhan.

The ruthless policy of the permanent Soviet government, based on administrative and command, had a great impact on the religious sphere, as well as on all spheres of society. As a result of the conducted atheistic policy, public attacks on religious people and religious people, the religious literacy and religious beliefs of the country's population had a negative impact that could not be corrected for a long time.

The Soviet government, while carrying out its reforms that produced negative results, trampled on the feelings of people in the society that have been living for centuries under the influence of Islamic spirituality. Every event held in the Uzbek SSR created an atmosphere of repression against the majority of society members. Religious scholars suffered a lot from such persecution and pressure.

The activities of the forces opposing the Soviet regime and the activities of the organizations rated as "counter-revolutionaries" in the literature of the Soviet era were supported, and religious scholars were put under pressure. Accusations such as being a member of organizations, carrying out counter-revolutionary propaganda, terrorism, and ideological leadership of the oppressors were made, and the punishment became public. On February 22, 1930, 11 people were sentenced to death for being rich and wealthy, helping the oppressors, and hiding the oppressors. Among them were scholars of knowledge of their time: Shakhobiddin Omonov, Mamadali Eshon Isakov, Mulla Fazil Aqilov, Kholmatoji Mirzaliev, etc. They were members of the OGPU, kept in prisons under a strict regime and handed over for investigation. A number of influential Islamic religious figures, famous clerics, were accused of "creating an organization of anti-Soviet nationalist Muslim clerics, fighting against the Soviet authorities in various ways and promoting the ideas of "pan-Islamism", and were sentenced to death or long-term imprisonment. sentenced to prison terms. In this way, the authoritarian Soviet regime also massively repressed clerics. During this period, many madrassas, mosques and houses were demolished in the Uzbek SSR. The remaining madrasahs and mosques were turned into farm warehouses, and the Red Army garrisons it was re-equipped as an airport, it was given as accommodation for foreigners and used for various purposes.

Islamic manuscripts and other books created by the Uzbek people for 1300 years have been lost. During the investigation, the Soviet law-propaganda authorities sentenced to death most of the religious scholars who had no guilt and demanded their human dignity and rights. In particular, the fate of Nasirkhan Tora Kamolkhontoraev and his comrades was decided in case No. 5054 of the "troika" meeting held on October 27, 1930. In 1930, under the leadership of the son of Nasir Khan Tora Said Kamolkhantora, the great scholars of the Ferghana Valley were repressed by the Soviet regime. This time, the Bolsheviks, different from the previous "cases", tried to secretly and covertly eliminate hundreds of clerics in the valley. The judgments of the Soviet state and the Chekists, which were branded "absolutely secret and strict", were partially made public in Uzbekistan after more than 90 years, starting from the fall of 2021. Nasirkhan Tora Said Kamolkhantora son (1873-1931) is one of the great scholars of the Ferghana Valley, the Minister of Education of the Turkestan Autonomous Government, one of the ideological leaders of the independence movement in Turkestan. He was born in 1873 in the family of a mudarris in the village of Koson near Namangan, one of the major cultural centers of the Kokan Khanate. He first studied in Namangan and Bukhara, then in Kabul, Delhi, Baghdad and Hijaz for a long time. After performing the Holy Hajj, he returned to Turkestan, and in 1912 he became a judge in the city of Namangan. He worked as a teacher at the Maulawi and Mulla Kyrgyz madrasas in Namangan. Since 1913, he actively participated in the Jadidist movement in the Ferghana Valley. Head of the Namangan branch of the "Sho'roi Islamiya" organization, member of the Namangan City Duma (1917). All Muslims of Turkestan showed enthusiasm in holding the extraordinary 4th congress on November 26-28, 1917 in the city of Koqan. In December 1917, he was included in the Turkestan Autonomous Government as the Minister of Education. After the overthrow of the autonomous government by the Bolsheviks in February 1918, according to Mustafa Cho'kai, the lives of Majlis members and Nasirkhan Tora Namangan fell into the hands of the Bolsheviks. After being freed due to amnesty, he lived a secret life for a year. In 1919, he established a cell of the "National Union" organization in Kosonsoy. He worked as an ideological leader under Katta Ergash and Madaminbek. In 1922, he worked in the "Mahkamai Sharia" organization. He was imprisoned several times by the Soviet regime. In 1924-1925 he was imprisoned in Samarkand, then in exile in Orenburg (1925-1928). After returning from exile, he continued active struggle against the existing regime. He visited the cities of Bukhara, Samarkand and Shakhrisabz and called on the population to fight against the Soviet regime. There are Nasirkhan Tora's "History of Turkestan" (consisting of 15 chapters), memoirs "Orenburg letters" and other works. According to Alikhontura Soguni, Nasir Khan Tora was originally from the nobles of Koson (Soy), and he was a relative and teacher of Uzbeks Oltinkhan Tora and Mubashshirkhans who later lived in Arabia. When Nasirkhan Tora started an uprising against the communists, after this uprising was suppressed, he and his two teenage sons were captured by the Chekists, brought to Tashkent and shot.

In the spring of 1929, Nasirkhan Tora was in the cities of Avliyoota and Pishpek and met with his murids and students. On October 29, 1929, he was wounded in the battle with the red soldiers in Ranjit and was treated in the village of Mazar. He held a conference with such commanders as Dadaboy, Madumar, Istambek, and Mirvali, and developed tactics and strategies for the fight against the Soviet regime in the Ferghana Valley. At this time, they settled in the village of Kushan. Nasirkhan Tora hides to avoid being caught by GPU spies. By June 1930, hundreds of his students and murids were imprisoned by the Soviet authorities

in Namangan alone. On June 26, there was a battle between Nasirkhantora and his men and the red soldiers at the foot of Karatov in Turaqorgan, in which his loyal friend and student, Qorbash Istambek, was killed by bullets from two places. On July 15, 1930, on July 15, 1930, when Nasirkhan Tora and his sons Hasankhan and Eshon Dadakhan were on their way to Kashgar, they were captured by the GPU officers of Osh district in the pasture of the Toldiq state farm. At the meeting of the special troika of the OGPU on October 27, 1930, case 5054, that is, the case of Nasirkhan Tora, was considered and he was sentenced to be shot, along with him, many other people were sentenced to death. The archive of the National Security Service of the Republic of Uzbekistan contains file P-25412, which contains 18 volumes that reflect the life and fate of Nasirkhan Tora. According to the documents, Nasirkhan Tora was accused of forming a group of guards (together with Istambek guard and Atantoy Sotilganov) in Kosonsoy, Yangigurgan, and Namangan areas of Andijan district in the early 1930s and being in contact with them. On July 15, 1930, the Toldiq state farm in Osh district was captured by the Chekists with its pastures and brought to Tashkent in a convoy. Nasir Khan Tora's report written with his own ashes during the investigation on August 20, 1930 states, "I, Nasir Kamolov, confirm that in the middle of 1929, the government of the Soviets organized an armed uprising against the Soviet government in order to fight together. That is, my participation in the meeting of soldiers in Shokaptar is that those who presented it trained young men in Koson, and I participated in the groups" by the head of the Eastern Department of the Permanent Representation of the OGPU in Central Asia On June 30, 1930, the reference "On the counter-revolutionary activities of Nasirkhan, Istambek and their publishing organization" prepared in Tashkent contains a reference (26 pages) about Nasirkhan Tora and other prisoners.

Also, in Tashkent in 1936-1939, 49 people were investigated in the case of "Muslim priests", and on June 7, 1939, 20 of them were brought to criminal responsibility. Soon after that, on February 20, 1941, Ziyovuddin Bobokhanov was also imprisoned by the NKVD of the Uzbek SSR on charges of involvement in the counter-revolutionary organization of Muslim clerics. He is accused of "conducting anti-Soviet agitation among the people around him, and as a secret employee of the NKVD of the USSR, he hid the criminal activities of other people from the relevant authorities." Bobokhanov was sentenced to 8 years in prison and sent to a correctional labor camp to serve his sentence.

At this point, we would like to say some thoughts about Ziyovuddin Bobokhanov and his father Eshon Bobokhan ibn Abdulmajidkhan. Eshon Bobokhan was the founder of the famous dynasty of muftis in Tashkent, and after the establishment of the Department of Religious Control of Muslims of Central Asia and Kazakhstan on October 20, 1943, the father, son and grandson worked for 46 consecutive years during the period of Soviet power (1943-1989). they presided over the religious office and became mufti. Eshon Bobokhan headed the religious office in 1943-1957, Ziyovuddin Khan Bobokhanov in 1957-1982, and Shamsuddin Bobokhanov in 1982-1989. This situation is a unique phenomenon in the history of the Soviet era, where the father and son, who were previously repressed by the Soviet regime, later worked in responsible religious positions with the permission of that regime.[4]

According to the January 8, 1927 newsletter "On the Muslim clergy of Uzbekistan" addressed to I.A. Zelinsky, the chairman of the Central Asia Bureau of the Central Asian Committee of the Communist Party of Uzbekistan, despite the fact that the Chekists agreed to use local Muslim intellectuals in their external relations

with the Islamic world, who did not believe in Islamic clerics. Based on the "divide and rule" principle of the past empire, they prevented the unification of Muslim circles in Turkestan, Tatarstan, Bashkortostan and other regions at all costs.[5]

The Soviet government consistently prevented the unionist influence of the Central Religious Department from spreading in Central Asia, stopped the organizational activities of the Religious Department of Uzbekistan in the event of unification efforts, did not allow village priests to organize, did not allow the presence of anti-Soviet persons in the Religious Department, and continued to the property of the foundation applied Soviet legislation and tried to undermine the economic base of the clergy. It can be concluded from the mentioned information that this historical document is an important source for a deeper understanding of the spiritual and political situation among the indigenous population of Uzbekistan, which is the largest Soviet republic in Central Asia. Naturally, the document was signed by non-religious people. Unfortunately, at the moment, it is not possible to determine exactly who actually compiled it. In any case, they can be ordinary employees of the Extraordinary Commissariat or specialists in Islamic religion. It is surprising that the officials who signed this newsletter and received it were repressed and shot during the "Great Holocaust" by the Soviet government, to whom they served diligently.

To sum up, during the entire period of Soviet power, believers and representatives of the religious sphere were under constant pressure. After the 1940s, although certain religious institutions were allowed to operate, they were kept under the strict control of government agencies. Believers-Muslims were not allowed to freely believe in their religion.

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