



SOVIET POLICY AGAINST RELIGIOUS INSTITUTIONS AND RELIGIOUS LEADERS IN THE 20-30s OF THE 20th CENTURY

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ABSTRACT

The article analyzes Soviet policy in the 20-30s of the 20th century against religious institutions and religious scholars using archival documents and scientific literature.

KEY WORDS: *Soviet government, October overturning, religious establishment, religious scholars, literature, art, church, madrassah.*

INTRODUCTION

Following the October overturning in 1917 in Russia, a devastating blow to the spiritual life of Turkic peoples, who were colonized, was devastated. Soviet “cultural” policy was initially aimed at separating ethics, literature, and art from the national ground, imposing a “proletarian culture”, a communist ideology that was alien to national thinking.

This is understandable. The Soviet authorities knew that they would not be able to stay in this country for a long time without changing the mentality of our people. The policy against our great spirituality was pursued by the Bolsheviks secretly and transparently, not at once. The RSFSR ICC issued a letter on November 20, 1917 to “All Muslim Workers in Russia and the East”: “Your religion and customs From now on it is free and inviolable...” [1, p.283] in the real world, the opposite was true.

The policy of atheistic extremism began in Turkestan according to the Decree of the People's Commissars' Council dated January 2, 1918 “On separation of church from school”. In November 1918, a fatwa was issued in Turkestan on the basis of a decree on the separation of religion from the state and the school, to the closure of mosques and madrasas, and to the fight against Islam and its leaders.

A new step in policy toward religion and religion was the instruction of the RKP (b) of the Central Committee of the Republic of Kazakhstan on August 9, 1921, “to promote anti-religious propaganda”. According to the party's program, members of the party were banned from contacting religious institutions, urged them to engage in active atheistic propaganda, and called on the party not to allow members of religious institutions and their affiliates. Since 1923 the decision of the Turkestan

NSC began to expel party members of the party, who participated in religious ceremonies on the ground and had contacts with believers.

RESEARCH METHODS

During the establishment of the Khorezm republic in the Soviet style, there was a military barracks in the khan's palace, where the barracks appeared. The madrasahs were closed, the foundation's property was confiscated, and an order was made to list boys and girls between the ages of 7 and 15. As a result of this policy, in June 1920 madrasah students and teachers were revolted in Khiva, and its organizers were arrested, while Judge Ibrahim Ahun and Rafi Ahun, Saidjon kori, Mullah Muhammadniyoz Bahodirhon and Muhammadamin Ahun were shot dead [2, p.9]. The overturning had a profound effect on the socio-political life of the society. This event clearly shows that clergy are a great force in society. The Soviet government had to change its religion policy.

In the Bukhara attack, the famous Minorai Kalon was hit by the balls and seriously injured. In the capital, a number of provinces and districts, mosques and madrasas have been demolished, and they have been converted into stables. In 1917-1920 workers, sailors, and “redheads” of the Red Army converted mosques and madrasahs in Samarkand to torment the relatives of Uzbeks and Tajiks who fled abroad [3, p.71-75]. Hundreds of judges, imams, teachers and teachers were arrested in the Ferghana Valley for the ideological leadership of the “printing” movement between 1918 and 1920. The Red Mosque in Andijan has been converted into a barracks by Muslim troops. Red Army detachments attacked teachers and scholars who were praying in mosques and madrasahs, throwing bombs at them and destroying them [4, p.80,193].



The destruction of religious institutions, especially mosques and madrassas, in the process of the establishment of the Soviet power has been a source of pride and pride for the people. In addition, the development of education and culture in the country was in line with religious institutions and organizations and foundations. That is why the Central Executive Committee of Turkestan ASSR adopted special decrees in this area from 1922 to 1923, and put the issue of repatriation of foundation property on mosques, schools and madrassas.

“On the return of foundations to madrassahs and mosques in the Republic of Turkestan” by the Turkestan ASSOC NIC on June 30, 1922 (No. 75) [5, p.55]; “On Foundations” of September 28, 1922 (№173) [6,p.55]; In 1923, the decrees of the Waqf (No. 164) [5.49-50] allowed the teaching of madrassahs, and allowed the operation of waqf, mosque schools, lodgings, and waqf property - caravanserai, shops, and mills. The trustees are responsible for managing the property of the foundation and directing it to socially useful areas and to the development of culture and education. Waqf management is at the disposal of the Waqf General Directorate [7, p.51].

Between 1922 and 1923, the governments of the PRC and the PRC developed projects for authorizing religious institutions and organizations, restoring foundations, and making them the basis of economic and cultural development in the country. However, the decisions and decrees adopted in this area were formal and not implemented, but remained on paper. The cautious attitude of the Soviet authorities to religion was superficial, and it was simply to take a breath to begin a new struggle against it after a brutal battle. In the 20-30s of the 20th century, along with the policy of collectivization and agrarian agriculture, the religion and the believers were severely hit. Bolshevik political circles tried to instill in the public consciousness a special belief. This religion was the religion of the party, Marxism. Every effort was made to promote it. With the introduction of Marxism as the main ideology of society, the dissenting views were completely ignored. Anyone who rejects the idea of Marxism has been declared an enemy of the people, no matter who he is.

On April 30, 1926, the Party Council under the Central Committee of the Communist Party (b) adopted the thesis of anti-religious propaganda [8, p.269]. The tasks set by the Central Command will begin in excess. Burnashev, the Executive Secretary of the Central Committee of the CP (b), issued a “very secret” directive to the responsible secretaries of district committees on August 7, 1927, “without exceptions, to consider a number of issues related to religion against closed meetings”.

At the closed meeting of the Executive Committee of the Central Committee of the Communist Party of Uzbekistan (b) on July 21, 1927, the resolution 104 was adopted and the nature of the ongoing struggle against religion was determined. In particular, it states, “Strictly point out to county committees that they should

adhere to the decisions of the VI plenum of the Central Committee of the CP (b) of the CPC (b) in carrying out major activities in the fight against religion. 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 fall of next year. At present, all efforts in the fight against religion must be actively promoted and explained, with the aim of influencing the masses and overcoming the middlemen [8, p.270-271].

The 6th plenum of the Central Committee of the CP (b) was the direction that laid the foundations of the ideological struggle for Islam and its attitude. The VIII plenum, which is a major step forward in the “development and refinement of decisions” of the Central Committee of the Central Committee of the CPC (b), states that “Islam is a major obstacle to the strengthening of the proletariat’s ideas and socialism towards the development of culture as other religions”. It is stated that “Eshony as the main idea of the patriarchal-feudal society is deeply rooted in the backward regions of Uzbekistan, especially in Kashkadarya, Surkhandarya and Khorezm” [9, p.443]. “Conservative clerics,” says the VI plenum’s decision under the “secret” section, have not lost their race until the Revolution, which is popular amongst traders and herdsmen. In Uzbekistan, anti-religion issues were not properly addressed by party members. Every member of the party, especially the activists, must realize that communism and religion are at odds with one another, and it is absolutely impossible to unite them. The motto: “Anyone who believes in religion cannot be a member of the party” [8, p.269]. OGPU authorities have tightly controlled the activities of religious institutions and believers and collected information about religious practices and the status of believers by placing their own people or recruiting agents.

On February 4, 1928, the political bureau of the Communist Party of Uzbekistan issued a decree "On strengthening religious propaganda." On February 27, instructions were issued on how to combat believers.

The Soviet authorities attempted economic and political repression against religious leaders and ministers and tried to destroy them both spiritually and economically. This increased the discontent of the clergy. In March 1925, religious leaders and ordinary people in the Asi-Shahan and Pop Volos of the Namangan District protested the Soviet authorities’ disobedience to the religion of Islam, the Shari’a principles, and the persecution of the believers. They demanded that he be allowed to live in sharia. A group of demonstrators was arrested by GPU staff [10, p.196]. In the fight against religion, Soviet authorities have also used the economic pressure to become one of the main methods that the Soviet authorities tested in their fight against religion. The basis for this is the decisions he made in the 1920s and 1930s to intensify economic repression against religious people.

One of the forms of economic repression against believers is their taxation. According to the procedure, the clergy were also subject to the following taxes:



agricultural tax, basic (classical) property tax, property tax, equalization fees, local fees, civil dues, per capita tax, military duty tax, an increasing tax. In addition, in 1923-1924, the local Volost and County Tax Commissions issued two five-soms, one state-owned, and the other, with a winning lottery [11, p.196-197].

In addition to agricultural tax from religious institutions, individual tax on working animals and property is derived by cash per capita and by type of animal. The property tax was levied on believers by 14 rubles to 40 tiyin, plus an equalization tax. It was determined by local authorities and increased by 10 rubles depending on its social status. On January 5, 1930, by the decision of the Finance Committee of the USSR, all religious institutions and organizations were subject to increased taxation on buildings and land used by them [12, p.11].

Soviet and party organizations and religious institutions under the auspices of the OGPU were forced to pay heavy taxes by the government if they continued to operate. As a result, in the late 1930s only six mosques operated in Bukhara, which were also heavily taxed [12.130]. However, on the eve of the establishment of the Uzbek SSR, in 1924-1925, there were 231 madrasahs in Bukhara, 429 mosques with old schools, and 133 cemeteries. The amount of land owned by the foundations was 161,127, and the total income of the foundation was 882,889 rubles [13, p.13-14]. On the eve of 1925 in the PRC, there were 2306 mosques and 199 outlets, with only 123 hospitals in Khiva, 39 madrasahs and 37 madrasahs in Urgench and Gurlan districts [13, p.15].

Along with economic repression against believers and clergy, political repression was also applied. One of the manifestations of political repression was the loss of these rights. During the period under review, discrimination was applied to most segments of the population. Taxes for "deprived people" were raised, access to collective farms was limited, and employment problems were high. Those who have been deprived of their rights, as well as their families and loved ones, have not escaped this policy.

Even during the 1925-1926 elections to city and rural Soviets, the list of "deprived persons" of the right to vote included clergy, imams, and thus, all clergy, irrespective of their religious position and economic status [14, p.19-21].

Moreover, according to the UNFCCC decision of August 1930, the employment of former clerics was also a problem. The priests would now have to change their place of residence even if they wanted to find a job. Even if they were employed, they would be arrested and charged with pests.

On December 5, 1936, the new USSR Constitution was adopted. According to Article 135 of the Constitution, all were eligible to vote. On the basis of this constitution, the Constitution of the Uzbek Soviet Socialist Republic was adopted in 1937, which also gave everyone equal rights and suffrage. However, a new era of repression soon followed in 1937-1938. Now, religious leaders, representatives of the clergy as "enemies of the

people" have been sentenced to 8-10 years in prison or shot.

According to paragraph 35 of the USSR ISS # 2 of January 2, 1928, all religious institutions and their buildings, religious institutions and their lands in the former Soviet Union are seized by the state [15, p.11] In turn, in Uzbekistan, the Soviets of the Soviet Socialist Republic of Uzbekistan on September 22, 1928, with the decision of the NSS and the IFC "Transfer of Waqf Property to Local Soviets", completely transferred the foundations and their revenues to the state. [16, p.78] This was a devastating blow to the economic backbone of religious institutions and clergy. OGPU's representative in Central Asia and Dyakovs, representative of the Oriental Office, informed Zelensky of VKP (b) Central Asia Bureau of December 1, 1928 about the "general condition of madrasahs in the cities of Uzbekistan" [17, p.89-93].

According to this information, as of December 1, 1928, many madrasahs in Uzbek cities were closed or stopped due to economic shortages. According to the information, according to the decision of the Executive Committee of the Old City in Tashkent, all existing madrasahs were closed in 1926. However, well-known teachers Shomahmud Ahun, Isakkhan Alam and Shamil Domlas taught about 30 students in their homes [17, p.93].

During the 1920s and 1930s, many schools in the Fergana Valley, despite the harassment and persecution of the Soviet authorities, secretly and openly organized classes. Thus, as of December 1, 1928, there were 315 students in 6 madrasahs, 13 madrasahs in Margilan, 174 students, and 218 madrasahs studying in Andijan. In Namangan 3 madrasahs and 11 teachers organized classes at their home where 359 students were trained. Thus, as of December 1, 1928, only 40 madrasah classes were organized in Uzbekistan, and the rest were closed [18, p.88-89].

Reports of the OGPU's autonomous representation in Central Asia show that according to a special decision of the political bureau of the Communist Party of Uzbekistan on April 17, 1929, "mosques and madrasahs were closed and the campaign to convert clubs and red chambers into" [19, p.6-7]. Hundreds of mosques were closed in 1925-1929 as a result of the outdated tradition. Sacred shrines and shrines were destroyed, and timber, brick and other building materials were used for building warehouses, hospitals, red teasers and clubs. On March 15, 1929, the chairman of the Fergana district executive committee was asked by the chairman of the NSS of the Uzbek SSR Y.Okhunboboev to report on the reasons for the demolition of the cemetery in the village of Oranbozor in Bisoran rural Soviet district [20, p.799]. Dozens of mosques, such as the White Mosque in Khiva, Khorezm Province, Saidboy Kushbegi, Nurullaboy, Mamad Mahram, Dorot Shahboz Bobo, and the Tigers [21, p.14], will be closed during the mentioned years. In each of these mosques, between 500 and 600 to 1,000 people from different parts of Khorezm province prayed and performed one of the Muslim duties. The mosques given



to Uzkomstaris (the Committee for the Protection of Ancient Monuments of Uzbekistan) only slightly preserved their original condition. Dozens of other mosques and madrassas have been abandoned and are in ruins. An undercover report from one of the officials of the Karakalpak ASSR's religious affairs office in Tashkent said that Abdujamolov Haji Eshon mosque in the republic was turned into a pickle warehouse for the Chimbay trade organization. Half of the mosque in Kaganovich kolkhoz, located in the Black Uzbek (Karauzyak) district, has been converted into a collective farm warehouse and the other half a kindergarten. The mosque in the district of Okhunboboev rural council of Kungrad district was a hospital.

There are seven temples in Chimbay, and they are all busy. These buildings include hospitals, cultural institutions, grain warehouses, student dormitories and kindergartens. Two prayer buildings in Kungrad district were destroyed. Three prayer houses were converted into grain storage warehouses and one was converted into prison. All 11 mosques in Khojeyli district are occupied by cultural and educational institutions, the Blind Society, the warehouses, the oil warehouse, the farmers' home, the library, the art house for the disabled, and the kindergarten. We have no information about the other districts. I believe that the state of the mosques and mosques in them is not better than the above [22.35-36].

On October 2, 1928, a representative of the Central Bureau of the Central Committee of the Central Committee of the Communist Party of Central Asia (OGPU) told the Ostroumov and Oriental Affairs Department that 182 mosques were closed in Bukhara region, including September 16, 1928) at the initiative of Myrtostim madrasah, on September 22, activists of Hazratimir Rural Council reported that three mosques in the countryside had been closed, Qatavon, Arab-Kar-Khoja and Kuljon had been evacuated, and the worshipers had been expelled. At the time of the prayer, the imam information about the turban thrown to the ground [23. p.9]. Closed, these madrasahs and mosques have been converted into club and red tea houses.

On November 17, 1932, the All-Union NSC and IFC issued a special decree to transfer religious offices to cultural-educational institutions and cultural centers [24 p.93]. This further aggravated the attack on religious institutions. The same policy has been widespread in Uzbekistan. According to the Central Asian Bureau of the OGPU Representative Office in Central Asia on November 14, 1934, during the period from November 1933 to October 1934, a total of 1,012 mosques in Uzbekistan were closed and converted into clubs and red-hot chambers. , reportedly cursing Soviet authorities [25, p.9-10].

In the thirties, gold jewelry and various objects of the 9th century tomb and mosque were erected in honor of Sultan Weiss's grandfather, friend of Prophet Muhammad Sallallahallahsall in Beruniy district of the Republic of Karakalpakstan. The medressa was demolished. According to the data of 1935, the office of the Commission for the Preservation of the Monuments of

Bukhara is located in the Devonbegi madrassah in Bukhara, the excursion base. The Kukeldash Madrasah and the Devonbegi Room are located in the Bukhara City Museum. The mosque was used as a grain storage warehouse, and cotton was stored in the Kadmadrasa building. In the same 1935 reports, Mir Arab Madrasah, Bahovuddin Naqshband Mausoleum and Mosque and others were condemned as religious centers [25, p.9-10].

Akkurgan mosque, located in the center of present-day Balikhchi district of Andijan region, was built between 1800 and 1850. This mosque, whose living room was ten meters long, eight inches wide, and four meters high, formerly built of wood and clay for a hundred worshipers, was left unattended by 1920. During the collectivization (1930-1933), the "Akkurgan" mosque, along with many other mosques, was used for other purposes. The mosque is named after Kaganovich's collective farm. Her balcony was blocked off and a collective farmhouse, a living room, and the upper floors turned into a school for elementary school children [26, p.30].

During the period under review, more than 24,000 mosques in Uzbekistan were closed, their buildings demolished [27,193] or used for other purposes. Hundreds of monuments, shrines, mosques and madrassas, sacred and sacred to Muslims, which are the historical and cultural heritage of the people, have been destroyed. In 1920, only 23 of the 26 madrassas in the capital Tashkent were destroyed [27, p.193].

Apart from the mosques, apartments, bathrooms, bathrooms, mills, and shops have been destroyed and many have been lost. Gardens and land belonging to religious and religious organizations have been abandoned, the soil has lost its fertility, and conscientious peasants have lived half-hungry and poor [28, p.3-4]. In February 1929 it was decided to liquidate the foundation's property and transfer them to the local Soviets. It was then noted that 10% of the proceeds from the foundation's assets were transferred to the Ministry of Education of the UzSSR and spent on the needs for the protection and repair of cultural and natural monuments [29, p.41]. On May 22, 1929, article 13 of the USSR Constitution was amended to allow for the promotion of religious and cultural values. Religious propaganda has gradually become regarded as anti-government policy.

In early 1929, L.M. Kaganovich signed a directive that places, including Uzbekistan, are an antagonistic force that religious organizations are the only ones acting legally and affecting the masses. To the local Bolshevik organizations, the document served as the only ground for treating religion and believers. Since the Bolsheviks have strengthened their positions in power, opposition newspapers, national religious and political organizations have been shut down everywhere, the assets of religious institutions have been confiscated, and clergy and prominent Muslim leaders have been innocent [29, p.237]

Religious literature has been declared reactionary. Rare manuscripts in the old Uzbek spelling based on the Arabic spelling have been destroyed as an



outlier. The advice of the leading clergy and their suggestions for peaceful education reform were rejected. Because the authorities feared them and regarded it as a cunning policy of clergy trying to adapt to the new conditions [30, p.285]. There was an opinion among the party and state officials that Islam was a leader of the indigenous peoples of Central Asia against colonial oppression and Russification [31, p.76]. In its turn, the Alliance of Struggle Gods played a major role in strengthening the general suspicion. Although her career has been successful in marrying young women, abducting women, and abusing women, it has played a major role in the brutal struggle against clergy and clergy. A number of churches, mosques and religious schools were closed down in 1931 in Ferghana, Bekabad, and Tashkent, according to the organization [32, p.394]. Residents of the October district of Tashkent demand the return of mosques converted to Komsomol clubs. But these protests were seen as anti-regime propaganda. There are 90,000 members in Uzbekistan, including 60,000 youth [32, p.394]. Fighting Godless” has widely promoted atheism in women’s clubs, red tea houses and peasant houses, clubs and libraries. Magazines “Without Gods”, “Gods of Uzbekistan” and “Without God” were established. Through articles and newspapers in these newspapers and magazines, propaganda was made against religion and the clergy. For example, articles in the newspaper “Without God” (“Without God”) titled “Temples on the Front” and “Shattering Religion” (B. Zahd’s article) condemning religion as an outrageous act and saying that praying in the mosque is superstitious. Religious higher education institutions were established in the field. The anti-religion higher education curriculum includes: 1) natural science (9 sessions - 27 hours); 2) History of religion (11 sessions - 33 hours); 3) The functions of socialist construction and anti-religion advocacy (13 sessions-39 hours) [34.55]. The Institute of Extracurricular Religious Fighting operates under the Ministry of Education of the Uzbek SSR [35, p.15]. There was also a 10-day special seminar for anti-religious activists. During the seminars, the promoters were armed with tasks and instructions from the Center, with colorful posters and posters promoting their atheism.

The classical teahouses will also be converted into a battlefield to challenge the beliefs and values of the Uzbek people. In January 1925, 25 “red teahouses” were opened on the territory of the republic, and they were supplied with the necessary literature, newspapers and magazines [36,130]. Each Red Tea has its own “Lenin Corners,” which features posters describing Lenin’s works, portraits, photographs, and life stories. The slogans like “Komsomol in the struggle against religion” and “The fight against religion is a struggle for socialism” were put up against religious values [37]. By 1926, there were 177 red tea houses in Uzbekistan [38, p.49]. The Soviet state also carried out various activities to attract the population to the red tea houses. In particular, during the drought in the southern regions of Uzbekistan from 1925 to 1926, the sale of low-cost foodstuffs was organized in the red tea houses.

The resolutions of the Third Congress of the Communist Party of Uzbekistan (b) held in November 1927 states that “schools, red corners, red teahouses, clubs, peasants’ homes, agronomic centers and ungodly cells should become centers of religious propaganda”. In addition, activists have been shown to fight widespread religious practices such as circumcision, religious funerals, visiting graves, teaching marriage, and so on [39, p.251]

Since 1929, ungodly cells have been established in the red teahouses operating in Uzbekistan [40.7]. There are 3,300 subordinate organizations of the Ungodly, with 12,000 members [41]. From 1930 to 1935 362 cultural clubs, 2560 red tea houses, 5 women's clubs and 12 cultural parks served as foci of religious propaganda [42, p.5]. There is constant control over the activities of the red tea houses and their propaganda against religion. An article published in the 1931 “Godless” (“Without God”) newspaper, entitled “Fighting Religion in the Red Tea,” criticized the lack of red-hot newspapers and magazines in many cities and villages of the Ferghana region [43].

In 1931 alone in the city of Kokand there were more than 20 red teahouses, each of which was organized by the newspaper newspapers, red corners, and propagandized anti-religious propaganda [43]. An article published on January 22, 1931 in the newspaper “Without God” published under the title “Union of the Mulls with the rich”, “The class enemy is rich and the mullahs use their religion and superstitions to attack the Soviets, and to attack local party officials” [44].

Hundreds of people, who have a thoroughly Islamic faith and spirituality, have been arrested, oppressed or expelled from the country because of their brutal treatment of religion. The Soviet authorities did not stop persecuting the clergy during the penalties. 33-year-old Mullo Murod Nurmuhammedov, who served as chairman of the 3rd District People's Court in the Guzar district of Kashkadarya region, will be punished both for himself and the mullah for marrying on religious grounds. This issue was considered at a meeting of the supervisory commission of the district committee of committees on May 7, 1927, and is reflected in the decision 7. Kari Fayzi Nurillaev was sentenced on March 17, 1927, as a “foreigner” to the priest's son by the decision of the Panel’s Board. The same applies to Abdurahmon Pulatov and 38-year-old Hol Shakirov. Hol Shokirov, 29, the head of the Shahrisabz jail, is being held as a “foreigner” for his role as judge of the Shari'a and concealing it from entering the sect [8, p.272]

Abdulkhalil Yunusov, 40, who was a supervisor at the Kitab district's education department, was expelled from the group for being a pilgrim at that time and for supporting old-fashioned school. Hussein Nasrullaev was criticized and imprisoned in “Red Uzbekistan” newspaper for his wedding, observance of religious rituals and pilaf. Mullo Rasulov is a former imam in the sect and Soviet affairs, and Mullo Ermat Shormatov is exposed and punished for assisting publishers [8, p.272].

According to the OGPU Representative Office in Central Asia, November 30, 1927, imam of the mosque



Akhmedov Saidkomil from the village of Tashrobot in Kerman district of Bukhara region. born imam Idrisov Bahroms were regularly involved in clerical rebellion, campaigned against Soviet-era policies, and encouraged the "invaders" absence and sentenced to 5 years in exile [45, p.123].

Minutes №103 of the October 27, 1930 meeting of the "trio" of the OGPU in Central Asia in accordance with the decision of the CPSU of 9 June 1927 (Chairman of the Meeting - Autonomous Representative of the OGPU in Central Asia, Deputy Director of the OGPU Central Asia Berman, head of the military district of OGPU Babkevich, assistant of the State prosecutor of the Uzbek SSR Sarichev, secretary Kovach) son of Hojakhon Kanoatov and Sultonov Gafur, 37, imam of the mosque who worked in the anti-Soviet propaganda, Communist Party of land and water in opposition to the path of reform, "but lacked" ideological convicted on charges of killings inspired [46, p.7-17]. Troika with this statement is Mulla Isroil Sodiqboev, Hodikhon Mulla Karimboev, Mulla Turdi Ashurmatov, Mullausmon kori Dadabaev, Mulla Abdulkadir Muhammadkarimov, Abdullaqori Kattashaykhov, Yuldashev Mullatojiboy, Fayziboy Usmanov, Israilhodjaev, Khudoynazar Umurzakov, Madibrohim Barotboev, Mulla Abdulhayqori Dadabaev, Nuriddingori Asadullaev, Mullaaskar Nazarmatov, Mullamamajon Karaboev, Sayfiddingori Abduljalilov, Inomjonqori Muhammad Adaminov, Ilmiyami Yusupboev, Akromhontura Mullakhodjaev, Abdulkholik Abdugafforov, Esonboy Urazboev, Mullamumin Rustamov, Omongeldiev Eshniyoz were sentenced to concentration camps for one to 10 years [46, p.7-17]. Their guilt was persecuted in the past by the imam or religious scholars, and some were the son of a religious leader [46, p.18-33].

According to the same Protocol No. 114 of December 17, 1930, Bayzakov Sanakul, Goyberdiev Mullausmon, Mullarozikhon Aliev, Omonullaev Abdulla, Hodzhamkulov Hodzhimurot, Mukhimkhon are alien, imam, religious scholars, ideological leaders sentenced to between 3 and 10 years in prison on charges of conspiracy to overthrow the Soviet system [46, p.18-33] On October 24, 1931, the "trio" of the OGPU in Central Asia ruled that Zulfikar Boykulov was a religious pastor and imam, and from spring 1931 Husainbek helped Mubarak leaders, ideologically encouraged the "invaders", and fought against the Soviet authorities. [46, p.69-70]. On the same day, the "trio" sentenced 37-year-old Dosat Tashpulatov to support the former imam Zulfikar's leader and sentenced him to five years in prison for allegedly encouraging Rustam Kasymov, 47, son of the imam and leader of the mosque himself.

On May 19, 1932, Ochilov Pulat, who was a religious leader and father of a religious theologian, opposed the Soviet system and campaigned against kolkhoz, according to the verdict of the "trio" of the autonomous representation of the OGPU in Central Asia on May 19, 1932, Muzaffarov Nurillamulla, son of the imam, who served as a mosque in the mosque until 1926, fought against the Soviet authorities' collective farm

policy for five years for allegedly propagandizing religious leaders and collective farms [46, p.89-120] is presented.

It is worth noting that first of all the persecuted and persecuted religious scholars and believers were forced to go abroad to save their lives and the lives of their families. From 1917 to 1934, over 900,000 people left Central Asia. According to official data, by the end of the 20th century, there were about 3 million Uzbeks living abroad, of which 2 million were Uzbeks [47,328]. One of such migrants, Muhammadjon Khushmakov, was born in 1914 in the village of Naymancha in Turakurgan district of Namangan region. While studying at the madrassa at the age of 14-15 in 1928-1929, the madrassa was closed and its students were persecuted [48, p.123].

Political and physical persecution of religion, clergy, and clergy has undermined the spiritual culture of the people. With the introduction of administrative and social order in the social life, the scientific view of religion began to decline. The worldview of religion and atheism has been replaced by political confrontation. The fanatic view that socialism has no place in religion and religion is alien to it, has prevailed. Thus, the negative attitude towards religion has become an act of violence against religion.

Conclusion. However, the violent crackdown on atheism during these years and the violence against Islam did not lead to the end of religion. Even though the believers were deprived of the mosque and their rights, they continued to worship in secret. The closure of mosques, madrasahs, and the repression of the clergy have caused great damage to the promotion of universal moral values and national morality among the population. The younger generation has lost a great spiritual heritage left by Islam. This certainly had a negative impact on the socio-spiritual life of Uzbekistan at that time.

Thus, during the period under review religious leaders and religious leaders were deprived of various civil rights. Mosques and madrasahs were shut down, their foundations were closed, and religious believers were persecuted. Between 1936 and 1938, religious scholars and clergy were repressed on the grounds that they had helped the "invaders", their ideological leaders, such as "the enemy of the people" and "the class stranger".

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