

ACTIVITY OF RELIGIOUS EDUCATIONAL INSTITUTIONS IN UZBEKISTAN IN THE YEARS OF INDEPENDENCE

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Abstract

It consists of a special study of the educational activities of Islamic educational institutions of a new type established in 1991-2022, the participation of the state and Islamic organizations in this process, and the study of literature on the history and historiography of the problem. Based on the theoretical methods of historiography and the study of history, the following main tasks were defined in the research:

to identify the main features of the concepts in the researches on the history of religious education;

categorization and classification of sources and literature on the history of Islamic education;

inclusion of archival data on the studied problem, which have not yet been involved in research, for scientific use;

increase the content and essence of the government's policy in the field of religion in different years based on research analysis;

to identify the researches created abroad on the issue, to increase the essence of their views on the issue of religion and religious education;

to show the role and importance of educational institutions in the business and foreign policy of the government in the field of religion after independence;

elucidating the state of official religious education in Uzbekistan by researching the educational work of Mir Arab, Baraqkhan Madrasa, International Islamic Academy and Tashkent Islamic Institute;

by studying the daily life of madrasa students, showing the rules or prohibitions of the existing system, rules of etiquette;

analysis of sociological and psychological aspects of the problem;

to show the contribution of Uzbekistan to the development of Islamic culture in the years of independence with the example of Islamic educational institutions.

Keywords: Religion, madrasa, education, hujra, khanaqah, Sadum, atheistic, Ko`kaldosh, Barakkhan, ISESCO, freedom of conscience, seminary, religious tolerance, higher institution, mudarris, Holy Quran, foundation, mosque, Forjak, Narshahi, Imam Bukhari, Imam Termizi, hadith science, Kalabad.

Introduction

Since the declaration of the independence of our country, great attention has been paid to the spiritual-educational, cultural and religious spheres in our country. Attitudes toward religion

have changed positively, the aggressive atheistic policy of the former Soviet system has been abolished, and freedom of conscience has been guaranteed by law.

Mosques, madrassas and shrines were returned to our people. At the same time, the rights and freedoms of representatives of different religions were ensured. The adoption of our Constitution, in particular, the adoption of the Law "On Freedom of Conscience and Religious Organizations" was one of the most important steps in the religious sphere. This document guaranteed the equality of the citizens of our country regardless of their religion, language, nationality, race and social background, their belief in the religion they want and the freedom to perform their religious ceremonies.

The adoption of the Law "On Education" and the introduction of twelve-year compulsory education serve as the main factor in the full-fledged education and professional acquisition of the youth of our country. At the same time, wide opportunities and conditions were created for young people to receive religious education.

By the years of Uzbekistan's independence, profound changes were made in relation to religion, as in all spheres of society.¹ Unlike the Soviet period, Tashkent

Islamic University,² 10 madrasahs have started their work.³ Taking into account the role of Islamic religion and culture in the life of society, the "Islamic Civilization" center and Imam Termizi International Center were established.⁴ On June 7, 2017, the Mir Arab Higher Madrasah⁵ was adopted in the Bukhara region, on December 15, 2017, the President of the Republic of Uzbekistan "On Measures to Establish the Islamic Academy of Uzbekistan" and on April 16, 2018, the decree on the establishment of the International Islamic Academy was adopted.⁶ Also, an opportunity was created to objectively evaluate historical processes, including studying religion and its history. As a result, some issues of attitude towards Islam and religious education were researched by historians and Islamic scholars during the years of independence. The government's policy in the field of religion and religious education and its changes, as well as the business and external activities of Islamic educational institutions in the years of independence, the influence and transformation of international political processes on religious

¹On June 14, 1991 Qony of the Republic of Uzbekistan "On Freedom of Conscience and Religious Organizations", May 19, 1995 Resolution of the Ministry of the Interior of the Republic of Uzbekistan "On the Establishment of an International Islamic Research Center in Tashkent", by the Cabinet of Ministers of the Republic of Uzbekistan No. 364 dated August 22, 2003. Resolution of the Cabinet of Ministers of the Republic of Uzbekistan No. 99 of March 1, 2004 "On the provision of social support and benefits for the improvement of cultural and educational work and activities in the field of religion" and others. www.lex.uz

²Агзамқходжаев С. Современное состояние исламского образования в Узбекистане // Россия и мусульманский мир. - М., 2010. Но. 11 (221). - С. 124-133.

³More about their activities: Mystafaeva N.A. Religious education in Mystaqil Uzbekistan // History and historiography of education in Uzbekistan. Book 2. - Tashkent, 2017. - p. 328-340

⁴Decree of the President of the Republic of Uzbekistan dated April 7, 1999 No. PF-2282 "On the establishment of the Tashkent Islamic University"; June 23, 2017 No. PP-3080 Decision of the President of the Republic of Uzbekistan "On Measures to Establish the Center of Islamic Civilization in Uzbekistan" www.lex.uz

⁵According to the instructions given by the President of the Republic of Uzbekistan Sh. Mirziyoyev during his visit to the Bykhor region on March 10-11, 2017, the Miri Arab higher madrasa was established by the Office of Muslims of Uzbekistan.

⁶April 16, 2018 Decree of the President of the Republic of Uzbekistan No. PF-5416 "On measures to improve the activities of the religious and educational sphere". www.lex.uz

education, have been implemented in our republic until now. not covered in increased scientific research. The need to examine these issues from the point of view of history and historiography, based on new sources, in the context of historical processes, justifies the relevance of the issue. Changes in the political society of the Soviet republics after 1991, the emergence of independent states gave researchers the opportunity to widely use archival documents and other types of sources, which were previously closed to the majority. In this regard, I would like to mention separately the researches of historians such as B. Babadjanov, A. Mominov, U. Gafurov, A. Togaeva, R. Yusupov, A. Salmonov dedicated to the study of some issues of the history of Islam during the Soviet years.⁷In them, the main focus is on the study of the activities of the Religious Department established after the Second World War, the work carried out by this organization in the issue of the restoration of Islamic education in the country. Also, its role as a religious organization in organizing the activities of madrasahs is shown. Among the studies, the foreign historiography of the religious policy of the Soviet state is analyzed in the dissertations of H. Abdurasulova, approaches to the Islamic religion in the context of the culture of Uzbekistan, N. Mustafaeva.⁸

When we look at the research carried out after the fall of the Soviet empire, it seems that interest in this field has increased.

After gaining independence, great attention has been paid to the religious sphere as well as to all other spheres. During the pre-independence period, there was almost no attention paid to religious education in our country. By 1928, the system of religious education in Uzbekistan was completely suspended.

During the Second World War, a sharp change began to be observed in the religious policy of the Shura system. In October 1943, the religious administration of Muslims of Central Asia and Kazakhstan was established in Tashkent. The activity of this Religious Department covers the five Soviet republics of Central Asia - Tajikistan, Turkmenistan, Kyrgyzstan, Kazakhstan and Uzbekistan, and the main processes related to religious education took place in Uzbekistan.

"Mir Arab" madrasahs in Bukhara (since 1945 to the present day) and "Baroq Khan" madrasahs in Tashkent (1945-1961 years), Tashkent University (since 1971 to the present day) served as official religious educational institutions for the training of specialists by the Muslim organizations of the former union.

The development of religious education in independence presented opportunities that were fundamentally different in terms of meaning and content. All religious educational institutions

⁷Babajanov B. About SADYM's fatwas against "un-Islamic" customs // Islam in the post-Soviet space: a view from the inside. Ed. A. Malashenko and M. Olcott. – M.: Art-Business Center, 2001. – P. 170-184;

⁸Gafurov Y. Tashkent Islamic Institute: From Barak Khan to Imam Bykhori // Scientific analytical newsletter of Tashkent Islamic University. 2002, No. 1. – p. 8-13; That author. Issues of studying the history of religious education in Uzbekistan // Scientific analytical newsletter of Tashkent Islamic University. 2003, No. 3. - p. 32-36; Togaeva A.Z. From the history of the Religious Administration of Muslims of Central Asia and Kazakhstan (SADYM) // Proceedings of the traditional conference on "Actual issues of the history of Uzbekistan in the research of young scientists: main directions and approaches". - Tashkent, 2010, May 24-25. - p. 223-227.; That author. The state of the religious education system in Uzbekistan in 1940-1970 // Religion, culture and customs of the people of Uzbekistan: history and present. Scientific collection. Tashkent, 2011. - p. 116-120.;

have developed educational programs coordinated with the state educational standards, harmony of secular and religious sciences has been developed on the basis of current laws.

Research and analysis of the experience of the recent past is an important factor in ensuring the consistency of the reforms being carried out in the field of religious education today, further improving its quality and level, and setting future plans.

Tashkent Islamic Institute began to operate on October 1, 1971. When it started its activity, it was called the Supreme Institute of Islam. Since 1991, it has been operating under the name of Tashkent Islamic Institute named after Imam Bukhari. Currently, it is a higher religious educational institution under the jurisdiction of the Office of Muslims of Uzbekistan.

The institute prepares highly educated Islamic experts, imams, teachers of etiquette and Arabic language. In the years when the institute was established, only twenty students were educated, but now more than two hundred students are studying. Fundamentals of religion, Islamic jurisprudence and history faculties, as well as departments of religious sciences, socio-humanities, and foreign languages are operating in the institute. A women's group has also been established in order to train women-girls Islamic educational institutions.

Asrarqul Mavlongulov, Shamsuddin Bobokhanov, Muhammad Sadiq Muhammad Yusuf, Muhammad Latif Juman, Bahadir Murtaza, Gulamqadir Mirzayakubov worked as rectors of the university in different years. Graduates of the institute are given the specialty of Islamic scholar, imam-khatib and Arabic language teacher.

Tashkent Islamic University operates as a higher educational institution and a large scientific center that trains qualified specialists in the field of Islam. This educational institution was established on April 7, 1999 under the Cabinet of Ministers of the Republic of Uzbekistan according to the decree of the first President of the Republic of Uzbekistan. In the university, the faculties of Islamic history and philosophy, sharia (fiqh), economics and natural sciences, religious studies, Islamic studies, the theory and practice of building a democratic society, Eastern languages, Western languages, informatics and natural sciences, physical education departments, and the comparative study of world religions are active. . Education: bachelor's degree - 4 years, master's degree - 2 years. The university trains personnel in religious studies, Islamic studies, Islamic law, international economic relations, informatics and information technology. In 2000, the academic lyceum started operating under the university. There is also a research center for Islamic studies at the university. This center has departments for the study of the Qur'an, interpretations, history and philosophy of Islam, Sharia (fiqh), spirituality, culture and art, source studies and manuscripts. At the Tashkent Islamic University, a council specializing in the defense of doctoral theses in the field of "Oriental Sciences" operates. Tashkent Islamic University maintains active relations with the United States of America, England, France, Holland, Russia, Saudi Arabia, the Arab Republic of Egypt, UAE and other state universities and scientific research centers.

Religious seminaries of Russian Provoslav and Protestantism churches of full Bible Christians are also operating in our country.

During the period of independence, educational institutions of other religious denominations, along with Islam, were allowed to operate in Uzbekistan. In particular, Provoslav and Protestant seminaries began to operate in 1998. The Tashkent Theological Seminary of the Russian

Orthodox Church is a five-year educational institution. Religious workers and personnel with higher religious education, who will have the opportunity to work in the Central Asian region and other dioceses of the Russian Provoslav Church in the future, are being educated there. The history of the Tashkent religious seminary does not cover such a long period of time, if we do not take into account the Christian seminaries that were established in Tashkent during the time of Shore Russia. In 1990, under the leadership of the archbishop, the Tashkent Institute of Religious Education, designed for two years of education, was opened. The Tashkent Institute of Religious Education of the Russian ProvoslavSherkov, which had no basis before, began its work in a short period of time. In 1998, with the efforts of the government of the Republic of Uzbekistan, a number of buildings, today's territories belonging to the Sviato-Uspensk cathedral, were allocated to the educational center. After that, the work of the Religious Seminary, capable of training highly educated religious personnel, was launched in the office of the Diocese of Tashkent and Central Asia.

In the speech of the President of the Republic of Uzbekistan ShavkatMirziyoye at the 72nd session of the UN General Assembly on September 19, 2017, he proposed the adoption of a special resolution called "Enlightenment and religious tolerance". His appeals and the decree No. PF-5416 of April 16, 2018 "On measures to fundamentally improve the activities of the religious educational sphere" were an event of great historical significance in terms of content. In accordance with this decree, the International Islamic Academy of Uzbekistan was established on the basis of the Tashkent Islamic University and the Islamic Academy of Uzbekistan.

During the visit of the President of the Republic of Uzbekistan ShavkatMirziyoyev to the Bukhara region on March 10-11, 2017, he gave instructions on the establishment of the Mir Arab higher madrasa in the Bukhara region.

Following this instruction, the Mir Arab Higher Madrasah was established by the Office of Muslims of Uzbekistan, and it was registered by the Ministry of Justice of the Republic of Uzbekistan on June 7, 2017.

I believe that the establishment of this religious educational institution was a great opportunity for citizens to exercise their rights to freedom of conscience and religious education, as stipulated in the Constitution of the Republic of Uzbekistan and the Law "On Freedom of Conscience and Religious Organizations".

In fact, this event served as a logical continuation of the practical actions to ensure religious tolerance provided for in the five priority directions of development of the Republic of Uzbekistan in 2017-2021.

The conclusion of the analyzed works shows that the research covering all issues of the history of Islamic educational institutions of Uzbekistan in the years of independence has not yet been carried out in the historiography of the homeland. The conducted research is based on the study of the activities of the Religious Department as a religious organization. Their source base is made up of archival documents on the activities of the Department of Muslims of Central Asia and Kazakhstan, decisions and orders of the Soviet government regarding the organization, and most of the information is statistical in nature.

The following scientific conclusions were reached on the basis of the analysis of various sources related to the topic, in particular, the information provided in archival documents, the researches

carried out in Uzbekistan and abroad during the Soviet and independence years, and the analysis of the created literature:

1. In the part of the research on scientific views on the history of religious education, the traditional, modernist and radical system of Islamic education and its unique important aspects were studied based on the theory of Islamic pedagogy.
2. Through the problematic categorization, classification and classification of sources related to the history of Islamic education from the point of view of source studies, they were divided into official documents, historical works of art, periodical press materials, film and photo documents, personal memories and literature written in the form of memories, personal conversations. Through this, their historical use and significance was studied.

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