



IN 1945-1960, MUSLIM RELIGIOUS EDUCATIONAL INSTITUTIONS LIMITED THE TRAINING OF RELIGIOUS PERSONNEL

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A B S T R A C T	K E Y W O R D S
This article describes the official permission to establish the Central Asia and Kazakhstan Muslim Administration, to open mosques, as well as the permission to train religious institutions and their subsequent restrictions during the Soviet rule.	Soviet, state, religion, organization, independence, freedom, archive, kadir, mosque, ulama, mudarris, employee, madrasah, curriculum, letter, decision, execution.

Introduction

In the conditions of independence, every citizen's right to freedom of conscience was ensured. The attitude of the state towards religion and religious organizations has changed fundamentally, and during the Soviet period, the activity of religion, believers and religious organizations was limited, but with the honor of independence, they were given freedom. In order to understand the importance of these freedoms, to appreciate them, to understand the true nature of the changes made in this field during the years of independence, it is necessary to study the history of this period objectively with the help of valid data and evidence. Based on this, it can be said that it is necessary to research the history of religious issues in Uzbekistan during the Soviet period, and systematically analyze it based on archival data. As stated in the Law of the Republic of Uzbekistan "On Freedom of Conscience and Religious Organizations", the central management bodies of religious organizations have the right to establish religious educational institutions for the training of priests and religious workers they need.

Of course, in this regard, our government has opened wide opportunities for religious people to work freely and safely. The work being carried out in the matter of personnel training is commendable. Today, the Islamic University, Islamic Institute, 2 girls' and 8 boys' madrasahs are functioning. Unfortunately, in the 1940-80 years of our history, it is important to study on the basis of archival data that the Soviet government coldly approached religious educational institutions in Uzbekistan.

In 1943, the Soviet government officially allowed the establishment of the Department of Muslims of Central Asia and Kazakhstan and the opening of mosques. As a result, many mosques were opened in 1944 itself. At the same time, the problem of providing them with clerical personnel arose. On the initiative of Mufti Eshon Bobokhan ibn Abdulmajidkhan, the Chairman of the OQMDN, the question

of preparing clerics was put before the Soviet government to solve this problem. In the Central State Archive, the decision of the Presidium of the Ukrainian Academy of Sciences on this issue was kept, and at its meeting on February 6, 1945, the issue of opening a religious madrasa was discussed. The following decision was made "After several discussions on this matter, under the supervision of the religious supervision of the Muslims of Central Asia and Kazakhstan, later religious and scientific (meaning secular - R. Yu.) mudarris, khatibs were established in Tashkent and Bukhara from the central cities of Central Asia with excellent religious and scientific programs. it was found necessary to open a madrasa, and it was decided to apply to the Council of Religious Affairs under the Council of People's Commissars of Uzbekistan. An extract from the decision was sent to I.Ibodov, the representative of the Council for Religious Affairs, in March 1945. He was introduced to this decision by the Chairman of the Council of People's Commissars of Uzbekistan A. Abdurakhmanov. A letter was prepared on behalf of Abdurakhmanov and sent to the Council of Religious Affairs of the USSR together with an extract from the decision of the Council of Religious Affairs. Regarding this issue, through several correspondences between the Council of Religious Affairs of the USSR and the representative of the Council of Religious Affairs of Uzbekistan, madrasahs trained personnel for the religious organizations of Uzbekistan or the whole of Central Asia, how many students they are intended for, what program of study is organized, the period, the educational building and student dormitories , textbooks, the teacher identified the issue of tutors. The representative of the Council on Religious Affairs of Uzbekistan talked with the chairman of the Religious Affairs Council, clarified these issues and informed the council about it.

After all the organizational issues of opening madrasahs were resolved, on October 10, 1945, on the basis of the proposal of the Council of Religious Affairs of the USSR, V. Molotov, the deputy chairman of the USSR Council of Religious Affairs, signed the order. It says: "To approve the proposal of the Soviet of People's Commissars of the USSR to allow the opening of Muslim religious schools in the cities of Tashkent and Bukhara" The Council of Religious Affairs of the USSR allowed the opening of madrasahs in Tashkent and Bukhara based on the order of the USSR Council of Ministers. Based on this, the Council of People's Commissars of Uzbekistan, by its decision of November 29, 1945, authorized the opening of madrasahs for the training of Muslim priests in the cities of Tashkent and Bukhara. "Baroq Khan" and "Mir Arab" madrasahs were assigned to lease to OQMDN. UOQMDN prepared a brief report on the activities of "Baroq Khan" and "Mir Arab" madrasahs in 1945-1968. It says: "Mir Arab madrasa was repaired by the religious control, the leading staff and teachers of the madrasa were selected, students were accepted. By the end of 1945, the preparatory work was completed, and the madrasa began its activities. The headmaster of the madrasa was appointed the member of religious supervision, judge Basshirkhan Tora Ishakov of Tajikistan, Ismail Sattiev from Namangan, Haji Akbarkhan Mukhitdinkhanov from Tashkent, Abdurahim Qori Rafikov from Bukhara were the first teachers of the madrasa. In the 1945-1946 academic year, only about 30 students studied at the madrasa."

According to the above reference of OOKMDN, students who studied in primary classes for 5 years graduated, because in the 1950-1951 academic year, 4-year classes providing religious secondary education were not opened. Under the leadership of Mufti Eshon Bobokhan, representatives of Central Asian and Kazakh clergy, members of Religious Control, imams, and relatives of graduates took part in the graduation party. Gifts, books and other gifts were distributed to students and teachers. It was announced that the graduates were appointed to work in the mosques of Central Asia and Kazakhstan.

A special curriculum for each department and class of the madrasa was prepared and approved, and the study was organized according to this plan. 10-12 subjects were taught in each class (course). Students took an exam at the end of each class.

Graduates of the madrasa are appointed as imams, imam-khatibs, employees of shrines, mustahib (auditor) of the Central Asian republics and Kazakhstan, and other positions. According to the decree of the Council of Ministers of the USSR dated August 30, 1954, the building of the former "Baroq Khan" madrasa located in the "Oktyabr" district of Tashkent city was leased by the Department of Architectural Works under the Council of Ministers of the USSR to house the office of the National Academy of Sciences.

In June 1960, Sh.K. Shirinboev, a representative of the Council on Religious Affairs under the Council of Ministers of the UZSSR, wrote about madrasahs of the UZSSR. He was transferred to "Baroqkhan" madrasa. A total of 90 students were allowed to study in two madrasahs by the Council of Religious Affairs of the USSR. In 1956-1960, 50 students studied at the "Mir Arab" madrasa, and 30 students at the "Baroqkhan" madrasa - a total of 80 students.

"Baroqkhan" madrasa was solemnly opened on November 1, 1956. S. Ziyovutdinov was appointed to the position of head of educational affairs of the madrasa. Members of the religious control - Fazilkhoja Sadikkhojaev, Muhitdin Bobojonov were its first leaders. In the first academic year of the madrasa, 35 students were admitted to 1-2 classes.

In the academic year 1957/58, by the decision of the religious control, education was introduced in the 1st-4th grades in the "Mir Arab" madrasa and in the 5th-9th grades in the "Baroqkhan" madrasa. Based on this, the students and teachers of the 5th and higher grades of the "Mir Arab" madrasa were transferred to the "Baroqkhan" madrasa. In May 1956, the graduation exam of the 8th grade students was held. 15 students graduated from the madrasa, including 5 from Uzbekistan, 2 from Turkmenistan, 5 from Tajikistan, 2 from Kyrgyzstan, 1 from Koraqal-Pakistan. 12 students were transferred from 6th to 7th grade. Starting from 1960, the party and Soviet authorities began to strictly limit the activities of the Soviet Union and its subordinate organizations. These measures were implemented in connection with the implementation of the decisions of the Central Committee of the Communist Party of Uzbekistan on January 13, 1960 "On measures to end violations of Soviet laws by clergy on religious ceremonies" and the Central Committee of the Communist Party of Uzbekistan. The policy of the Soviet government to strictly limit the activity of religious organizations covered all spheres of activity of the O'OKMDN, including the sphere of religious personnel training. The first measure aimed at restricting the activities of the Madrasahs of the Russian Academy of Sciences was the directive of the Council of Religious Affairs of the USSR on February 28, 1961 to close the "Baroqkhan" madrasah and reduce the number of students of the "Mir Arab" madrasah.

On June 17, 1961, the representative of the Council of Religious Affairs of Uzbekistan sent the following message to the Council of Religious Affairs of the USSR about the implementation of his instructions regarding madrasahs: "Baroqkhan" madrasa, which was operating in conflict, was terminated. Currently, there is only one "Mir Arab" madrasa in the city of Bukhara with 40 students under the religious supervision of the Muslims of Central Asia and Kazakhstan. "The building of the Baroqkhan madrasa is given to the executive committee of the city of Tashkent to be used for a children's hospital or a library."

"Mir Arab" madrasa has been reduced in order to reduce expenses. In addition to economic workers, mudarris, even the position of the director was reduced, and the general leadership of the madrasa was

entrusted to the heads of religious supervision. By January 1, 1960, madrasa employees and workers were 43.5 state units, by January 1, 1961, 36.5, in 1962 On January 1, 13, and on December 1, 1963, 9 state units remained. During 1960-63, 34.5 staff units were reduced in the madrasa.

The negative attitude of the Soviet authorities towards the Islamic religion, madrasa activities, and the teaching of religious subjects naturally caused the discontent of the madrasa students. In November 1962, madrasa students wrote a letter to Mufti Ziyovutdin Bobokhanov, the head of OAKMDN, stating that the teaching of religious subjects in the madrasa had decreased, demanding to increase them. On November 24, 1962, Shamsutdinov, the representative of the Council on Religious Affairs under the executive committee of the Soviet of Workers' Deputies of Bukhara region, informed Sh.K.Shirinboev, the representative of the Council on Religious Affairs of Uzbekistan, about this incident in a secret letter. The letter reads as follows: "As you know, a group of 8th grade students of the MirArab madrasa sent an application to Mufti Ziyavutdin Bobokhanov. In their application, they expressed dissatisfaction with the curriculum of the madrasa and asked to increase the hours of religious studies.

The application of the students of "Mir Arab" madrasa did not go without results. Mufti went to Bukhara madrasa, talked with students, learned about the incident and took necessary measures. The evidence presented above shows that since 1960, as a result of the negative attitude of the party and Soviet authorities to religious organizations, the number of madrasa students and graduates has decreased, and young people have lost interest in studying in madrasas and working in mosques. Some of those who graduated from the madrasa studied at a driving school, accounting courses, worked as drivers, accountants in Soviet organizations, salesmen and other jobs in trade organizations.

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