

HISTORY OF RELIGIOUS EDUCATION IN UZBEKISTAN AND RELIGIOUS EDUCATION INSTITUTIONS OPERATING TODAY

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Abstract. *In this article, general information is given about the practices in the field of religion and religious education in Uzbekistan before independence and about the religious education institutions established after independence. The education levels corresponding to religious education institutions were systematically shown in tables by emphasizing the studies in the religious field in Uzbekistan especially after 2017.*

Keywords: *Tashkent, Madrasa, Uzbekistan, Education.*

Uzbekistan was conquered by the Umayyad ruler Kutaybe b. Muslim in 705-715. After the introduction of Islam to the region, many educational institutions were established in these fertile lands and hundreds of scientists and intellectuals who gave direction to the world of science grew up in these lands. Many scholars were trained in the madrasahs established in the region. We can give examples among them; In the field of hadith; Muhammad b. Ismail al-Bukhari, Ebu Isa et-Tirmidhi, Abdurrahman ed-Darimi, in the field of Kalam; Imam-i Maturidi and Ebu'l-Muin en-Nesefi in the field of Sufism; Ahmed Yesevi, Abdulhalik-i Gucduvani, Burhaneddin el-Merginani, Necmeddin-i Kubra, Bahaeddin Nakshibend and Hakim et-Tirmidhi. There are many scientists who grew up in this region and made a name for themselves around the world not only in religious sciences but also in rational sciences such as medicine, mathematics, astronomy, history, literature, geography and philosophy. Some of these were Al-Kharezmi, Fergani, Ulug Bey, Avicenna and Al-Biruni.

The gradual education system having been applied in primary, secondary and higher education institutions for centuries in this geography has become the basis for the development of the education systems of other countries.

The madrasa tradition entered the Transoxiana region quite early. During the Karakhanid period, cities such as Bukhara, Samarkand and Merv soon became the centers of the madrasahs where Sunni Islamic jurisprudence was taught. In parallel with the development of scientific activities, scholars in the fields of fiqh, hadith, kalam, tafsir and mysticism were trained in cities such as Bukhara, Samarkand, Tashkent, Tirmiz, Belh, Nesef, Serahs, Isferayin, Tus, Nisabur and Merv.

Especially in Bukhara madrasahs XVI. until the 19th century, both religious and secular sciences were taught at the level of today's universities. Hundreds of scholars who grew up in Bukhara madrasahs went to various geographies of the world and shed light on the world of science with the light they received from the Transoxiana region.

Madrasah education, which has a deep-rooted history in the geography that includes the territory of today's Uzbekistan, began to weaken with the Russian domination.

During the Soviet period, in a way, a war was waged against Islam, especially in Uzbekistan and in the Turkestan region. Masjids, mosques and other religious institutions were closed, the properties of religious foundations were confiscated, clergy were subjected to pressures and oppression, and many religious scholars were martyred. Despite all these oppression and intimidation policies, the Muslims of the region struggled against atheism until they declared their independence in 1991. The Soviet Union, which carried out a policy of "eliminating religion in Soviet society", either abolished religious institutions belonging to Muslims or tried to bring them under their own control.

Despite many pressures, the Muslim people, especially the ulama, tried to increase the number of schools and madrasahs in the early periods, and in response, the Soviets intensified their oppression against religion and clergy. During the Soviet Union period, Muslim people were forced to receive atheist education, school-age children were forced to take this education given in their schools and other people in conference halls.

During the Soviet Union period, only two madrasahs were allowed to operate in the Turkestan region, and all the rest were closed. These two madrasahs were the "Mir-Arab Madrasa" (1941) in Bukhara, and the "Imam al-Bukhari Islamic Institute" (1971) in Tashkent, located within the borders of Uzbekistan. The clergy who grew up in these religious education institutions, which were allowed to operate in 1941 and 1971, tried to meet the need for the clergy of the whole region and responded to the religious needs of the people to a certain extent.

The legal prohibition of religious education and the lack of institutions providing religious education services during the Soviet Union period caused the lack of clergy for years to enlighten the people in terms of faith in Uzbekistan, which gained its freedom on August 31, 1991.

The harsh state policies implemented against religion and religious people for about seventy years during the Soviet Union served to create a different model of "Soviet people". The Muslim people, on the other hand, clung to Islam against these intimidation and suppression policies and tried to fulfill their secret and overt religious duties as much as possible. With the disintegration of the Soviet Union, the reconstruction of national identity among the Uzbek people came to the fore. The Republic of Uzbekistan wanted to benefit from the unifying aspect of Islam in this identity construction and gave an important role to Islam for this purpose.

All institutions providing higher religious education and medium level (madrasah) religious education in the country, especially the Tashkent Islamic Institute (Ma'hat), carry out their activities as an institution affiliated to the Religious Administration of Muslims of Uzbekistan. In the last part of our article, religious institutions operating in Uzbekistan are stated collectively.

With President Shevket Mirziyoyev, important reforms were made in many areas. Since the beginning of 2017, many legal and institutional arrangements have been implemented. Freedom of belief was emphasized within the scope of the priority action plan covering the years 2017-2021. In this context, important steps have been taken in order to create a culture of living together by drawing attention to the harmony between ethnic groups. Many improvement programs have been implemented with a perspective that prioritizes human interests.

The new administration also made it easy to publish and to distribute of religious books and materials that the public had been away from and had difficulty in accessing for many years, thus ensuring that people receive healthy religious knowledge. In addition, new mosques and

masjids were built on the one hand, and religious education institutions and research centers were established on the other.

In the new period that started with Shevket Mirziyoyev, the administration of Uzbekistan started a policy of opening up in the social field, taking into account the vast heritage of geography, history and culture, and accelerated the integration process of the country with the international community. This process was reflected in religion-state relations and naturally in religious education and training. In this new period, in which peace and harmony between beliefs and ethnic groups are tried to be maintained at the maximum level, existing religious education institutions have been developed and new education and research institutions and organizations such as Uzbekistan International Islamic Academy, Islamic Civilization Center, Imam Tirmidhi International Research Center and Imam Bukhari International Research Center have been introduced. In addition, accessibility to other tools in religious education and teaching has been eased.

Institutions Providing Religious Education in Uzbekistan
Institutions Providing Education at High School Level

	NAME	EDUCATION TIME	BOYS-GIRLS	CITY
1	Kokeldash Secondary Education Islamic Science Center	4 years	Boys	Tashkent
2	Mir Arap Secondary Education Islamic Science Center	4 years	Boys	Bukhara
3	Hidaye Secondary Education Islamic Science Center	4 years	Boys	Namangan
4	Seyyid Muhyiddin Secondary Education Islamic Science Center	4 years	Boys	Andijan
5	Hâce Buhari Secondary Education Islamic Science Center	4 years	Boys	Kashkadarya
6	Ebu Isa Tirmizi Secondary Education Islamic Science Center	4 years	Boys	Surhandaria
7	Fahreiddin Râzi Secondary Education Islamic Science Center	4 years	Boys	Khorezm/Urgench
8	Muhammed el-Biruni Secondary Education Islamic Science Center	4 years	Boys	Karakalpakistan/ Nukus
9	Hadicetu'l-Kubra Secondary Education Islamic Science Center	3 years	Girls	Tashkent
10	Cûy Bâri Kelan Secondary Education Islamic Science Center	3 years	Girls	Bukhara

Institutions Providing Education at University Level

	NAME	EDUCATION TIME	BOYS-GIRLS	CITY
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1	Imam Buhari Tashkent Islamic Institute (Ma'hat)	4 years	Boys - Girls	Tashkent
2	Uzbekistan International Islamic Academy	4 years	Boys - Girls	Tashkent
3	Mir Arab High Madrasa	4 years	Boys - Girls	Bukhara
4	Hadith College	5 years	Boys	Samarkand

Scientific Research Centers

	NAME	CITY
1	Imam Bukhari International Research Center	Samarkand
2	Imam Maturidi International Research Center	Tashkent
3	Imam Tirmidhi International Research Center	Tirmidh

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