

RELIGIOUS AND EDUCATIONAL REFORMS IN UZBEKISTAN ARE EXPANDING WIDELY

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Abstract

This article highlights the Soviet ideology's stance towards Islam, the establishment of religious oversight for the Muslims of Central Asia and Kazakhstan, the appointment of Eshon Bobokhan Abdulmajidkhan as the chairman of religious supervision, and Ismail Makhdum Sattiev as a member of the organizational committee of religious oversight. It also covers how, after gaining independence, Uzbekistan created opportunities for safe and unrestricted religious practices.

Keywords

Soviet, atheist, custom, Islamic religion, religious control, committee, chairman, Muslim, ideology, ritual.

Introduction

Uzbekistan gained its independence, it became possible to shed light on the vital aspects of our nation's social, economic, spiritual, and cultural values and traditions, based on rare written and archival sources. During the 20th century, the oppressive Soviet regime adopted a dismissive approach to Islam, promoting atheistic policies aimed at replacing national and human values with foreign customs and traditions. These policies resulted in the persecution of religious leaders, the closure of religious organizations and cemeteries, and the suppression of rituals and traditions.

Analysis of Relevant Literature:

World War II forced a partial shift in Soviet policies, allowing some leniency towards religion. As the war caused increasing casualties, families commemorated their deceased through religious customs and prayers. Consequently, on October

20, 1943, religious oversight for Muslims in Central Asia and Kazakhstan was established.

Methodology:

The first congress of religious leaders and Muslim clergy from the Central Asian and Kazakh republics took place on October 20, 1943, in Tashkent. Archival records at the Uzbekistan National Archive detail the decisions, minutes, and resolutions from this congress, which formalized the creation of religious oversight. Eshon Bobokhan Abdulmajidkhan (1860–1957) was appointed as the mufti and chairman of this religious body. Under his leadership, religious administration also supported efforts to combat fascism and promote international peace. Another key historical figure, Ismail Makhdum Sattiev (1909–1976), joined the organizational committee of religious oversight in 1943. From 1946, he worked at the Mir Arab Madrasa in Bukhara, playing a significant role in revitalizing education, formulating curricula, and selecting teachers.

Analysis

and

Results:

However, the Soviet regime required that the activities of the religious administration align with the Council for Religious Affairs under the Council of People's Commissars of the Uzbek SSR. Mosques were insufficient in number, and religious leaders had to submit applications to open them. Approval processes involved multiple levels of authority, including recommendations from the Council for Religious Affairs and decisions from the USSR government.

The 1944 decree "On the Procedure for Opening Religious Buildings" established that religious institutions could only operate legally with the council's registration. Unregistered or unauthorized mosques were deemed illegal and subsequently closed.

Discussion

and

Current

Developments:

In recent years, Uzbekistan has undertaken extensive religious and educational reforms. Hundreds of mosques have been renovated, and modern facilities have been constructed. Over 385 mosques and 633 ablution facilities were rebuilt, while 487 mosques and 517 ablution facilities were repaired in the last year alone.

As of 2022, 13 new mosques were registered, 50 were reconstructed, and 38 underwent full renovations. Currently, construction continues at 267 mosques, with 49 scheduled to open by the end of 2023. These developments reflect the generosity and dedication of the Uzbek people.

Conclusion

and

Recommendations:

The comparison of two distinct historical periods based on reliable sources provides a valuable perspective. Today, peace prevails in Uzbekistan, and its

citizens draw appropriate conclusions to honor national and religious traditions with knowledge and understanding. As a result, both our ancestors and future generations will take pride in these achievements.

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