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Activity and Structure of Religious Organizations in Uzbekistan

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Abstract: It is known that the establishment and the first activity of the first religious organization in the conditions of a secular state in Uzbekistan coincided with the Soviet era. At this point, it should be noted that from the Arab conquest of Central Asia until the establishment of the Soviet power, Islam was the ideological and legal base and foundation of the state for centuries, when religion was not separated from the state. But by the 1920s, the establishment of Soviet power in the country began the process of uniting the traditional way of life, religious duty, covering all spheres of society (based on "militant" secularism), around the new communist idea and forming the Soviet person. Religion was not only separated from the state, but a fight against it was declared.

1   INTRODUCTION

In the early years of World War II, the Soviet Union was in a dangerous situation and realizing the power and power of religion to mobilize against the enemy, the leadership of the communist country in 1943 allowed the resumption of the activities of religious authorities of almost all denominations in the USSR (of course, under strong control). In this way, the Religious Department of Muslims of Central Asia and Kazakhstan was established in our region and it operated until the first years of independence. In general, there were 4 national Islamic religious offices in the Union. In particular, in Tashkent - the religious office of Muslims of Central Asia and Kazakhstan, in Ufa (Bashkiristan) - the office of Muslims of the RSFSR, in Baku - the office of Muslims of Azerbaijan and the office of Muslims of the Caucasus. The religious office established on the scale of Central Asia served as the only religious office for the republics of Uzbekistan, Tajikistan, Turkmenistan, Kyrgyzstan and Kazakhstan in order to limit its work[1].

At the same time, in order to demonstrate the existence of "freedom of conscience" in practice in the period of the Union, religious, including Islamic, educational institutions began to operate in Uzbekistan. In 1946, the Mir-i Arab[2] madrasas, which differed from the traditional education system in the republic, were opened for a short time - in 1956-1961[3]. In 1971, the Tashkent Islamic Institute named after Imam Bukhari was established.

The religious policy of the government in the USSR was not always the same, as we mentioned, the attitude towards religion changed under the influence of internal and external factors. In some years, a policy of favoring religion was followed, and some freedoms were granted to believers. In general, religious organizations could not deviate from the religious policy of the communist leadership, and they served as a means of realizing the goals of the Soviet state.

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In the last critical years of the Soviet era, the process of "escape from the center" intensified in the religious sphere as well as in the political, socio-economic spheres. As a result, in 1990, the Kazyyat of Kazakhstan, which is part of the Religious Office of the Muslims of Central Asia and Kazakhstan, was one of the first to leave the religious administration and the Office of the Muslims of Kazakhstan was established. With the end of the Soviet Union in 1991, religious offices were established in Turkmenistan, Tajikistan, and Kyrgyzstan, separated from the administrative structure[4].

On February 25-26, 1992 in the city of Tashkent, the office of the Muslims of Central Asia and Kazakhstan was called the "Office of the Muslims of Movarunnahr" according to the decision adopted at the extraordinary fifth congress of the Muslims of Central Asia (Uzbekistan, Kyrgyzstan, Tajikistan, Turkmenistan) and Kazakhstan[5].

Since 1996, the office has been named the Office of Muslims of Uzbekistan. The Office of Muslims, as an independent organization separate from the state, is responsible for managing religious affairs among Muslims in Uzbekistan, issuing fatwas, appointing imams-khatibs for mosques, and training religious workers. Its financial support is mainly based on donations from Muslims to mosques, auxiliary farms and others. The governing body of the office is the Supreme Council, whose chairman is the mufti. The office has jurisprudence, public relations, education and personnel training, mosques and fatwa departments.

Sheikh Eshon Bobokhan ibn Abdulmajidkhan (1943–1957), Sheikh Ziyovuddin Khan ibn Eshon Bobokhan (1957–1982), Shamsuddin Khan Bobokhanov (1982–1989), Sheikh Muhammad Sadiq Muhammad Yusuf (1989–1993) were appointed to the office in different years.), Mukhtarjon Abdullah Bukhari (1993-1997), Abdurashid Qari Abdumo'min Qari's son Bakhromov (1997-2006), Usmonkhan Temurkhan's son Alimov (2006-2021) presided over. From October 19, 2021, Nuriddin Khaliqnazarov was elected to the position of chairman of the Office of Muslims of Uzbekistan, mufti at the extended meeting of the Council of Scholars of the Office of Muslims of Uzbekistan[6].

In its activities, the Office complies with the Constitution of the Republic of Uzbekistan, the Law "On Freedom of Conscience and Religious Organizations". At the same time, the activity of the office (as mentioned in the previous chapter) is coordinated by the Committee on Religious Affairs under the Ministry of the Interior of the Republic of Uzbekistan. Based on the decision of the Cabinet of Ministers of the Republic of Uzbekistan No. 364 of August 23, 2003 "On providing social support and privileges for the further improvement of spiritual and educational work and activities in the field of religion", a special fund was established under the office[7]. The activity of the foundation was focused on preserving the original humanitarian essence of Islam, protecting our people, especially our youth, from the threat of religious fundamentalism and extremism, improving the socio-spiritual environment in the country, and further improving religious education and spiritual-enlightenment work.

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It is known that on the eve of independence, religious freedoms began to be granted in Uzbekistan, along with the new legal documents adopted, their practical expression, that is, Ramadan and Eid al-Adha, were declared holidays and holidays. Another positive process that took place during this period is - in 1990, the Koran recitation competition was held for the first time in Tashkent. 48 people from Central Asia participated in it. In the competition, 13-year-old Alisher Rajabbek Qori son won 481 points[8]. This competition has been held over time in different forms. For example, in the Republican stage of the "Imam of the Year - 2015" competition held on November 3, 2015 at the Office of Muslims of Uzbekistan, the deputy imam of the "Khoja Abdu Darun" mosque of Samarkand city Qamariddin Bahriev took the second place. In this competition, Qamariddin Bahriev recited verses 6-9 of Surah "Baqara" in Varsh recitation[9].

From the first years of independence, buildings and structures belonging to representatives of various religious denominations, including Islam, as well as sacred objects were gradually returned in due order. Due to the state's policy aimed at the development of the Islamic religion, a number of activities were also carried out in the matter of material and technical support of the Muslim office and religious organizations under its

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jurisdiction. In particular, in 1990, there were 89 Islamic religious organizations in our republic, in 1991 there were 146, and by January 2007, their number was 2046[10].

In the first years of independence, despite the situation of economic recession and problems related to the transition period in the country, the leadership of the republic did not abandon the social and cultural spheres, including the existing objects of cultural heritage in the religious and educational sphere. Based on the available opportunities, the necessary funds were found for the establishment of ancient creative works, preservation, repair and conservation of historical and religious monuments.

Among the first events in this regard, it can be noted that on September 16-18, 1993, the repair works of the Bahouddin Naqshband mosque complex in Bukhara region were carried out and the 675th anniversary of the Allama's birth was celebrated with its completion.

2.RESEARCH METHODOLOGY

During the study, such scientific and philosophical principles as analysis and synthesis, historical-logical, comparative analysis, theoretical analysis, generalization, system analysis, causality and interrelation were used.

3.ON THE TOPICLITERATURE REVIEW

From the first years of independence, buildings and structures belonging to representatives of various religious denominations, including Islam, as well as sacred objects were gradually returned in due order. Due to the state's policy aimed at the development of the Islamic religion, a number of activities were also carried out in the matter of material and technical support of the Muslim office and religious organizations under its jurisdiction. In particular, in 1990, there were 89 Islamic religious organizations in our republic, in 1991 there were 146, and by January 2007, their number was 2046[10].

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For example, with the help of special devices, viewers can observe objects in space in real time without restrictions. It gives a person harmony and interaction with the universe as if you were nearby, giving people a wonderful visual impact and spiritual experience. Even "augmented reality technology" developed from "virtual reality technology" in 2017 has caused people to confuse virtual and real reality. It turns out that industry experts are trying to turn virtual reality into real reality.

Virtual reality has become an integral part of public life and is becoming increasingly popular in education. Because virtual reality makes it possible to get a good and high-quality education and gain practical experience. Today, the use of virtual reality technologies in education provides the following opportunities:

1.Virtual Tours: Students can visit virtual places that they cannot visit in real life. For example, they can explore ancient archaeological finds and ruins or visit other countries.

2. Simulation: Virtual reality can be used to simulate real-life situations such as medical surgeries or emergencies. This allows students to gain hands-on experience and develop skills safely.

3. Virtual laboratories: Students can effectively use virtual reality technologies to conduct virtual experiments in various fields of science.

4. Language learning: Virtual reality can be used to create an immersive environment in which students can practice developing foreign language communication skills through virtual characters.

5. Building creative skills: Virtual reality can be used to create a virtual art environment where students can experiment with different forms and styles of art.

The benefits of using virtual reality in education include increasing student motivation and interest, improving memory, and creating an interactive, hands-on experience environment.

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The use of virtual reality technologies is a multifaceted process. Because 99% of living and non-living objects created using such modern technologies have the same qualities and behavior as real prototypes. In addition, the user can ensure that all animate and inanimate objects are affected according to the true laws of physics. With this technology, during certain periods of time, they can travel through the history of Rome, travel to Ancient Rome and see the Colosseum with their own eyes.

Virtual technologies There is a direct connection between technology and youth. They are very interested and enthusiastic about lessons organized with the effective use of virtual reality technologies. This attitude towards virtual reality technologies can have a significant impact on the quality of education. Therefore, the use of virtual reality technologies in schools and colleges will definitely have an effect.

Virtual reality offers new and innovative teaching methods that enhance the learning process and help students retain information better. There are several ways that virtual reality can advance education:

1. Virtual reality creates an immersive environment that allows students to interact with learning material and the environment. This helps to increase their activity and interest in learning.

2. With the help of virtual reality, students can gain hands-on experience in various fields such as medicine, engineering or art. They can conduct experiments, practice problem solving, and develop skills safely and effectively.

3. Virtual reality allows you to create personalized learning programs that meet the needs of each student. This allows them to learn quickly and receive additional support and feedback.

4. With the help of virtual reality, students can access learning materials anytime and anywhere. They can learn new concepts and skills outside of the classroom.

5. Virtual reality allows students to collaborate and communicate with each other, even if they are in different regions. They can work on projects together, exchange ideas and learn from each other.

Stanford University communications professor Jeremy Bailenson has been studying virtual reality technologies since the 1990s. According to him, virtual reality technology cannot replace a traditional lesson, but it can be used as an additional tool in education. The use of virtual technology in the classroom requires a number of changes in the traditional daily teaching system. However, traveling to the virtual world will be beneficial for students, he said. According to the professor, virtual reality technologies cannot be used in some classes. "For example, we cannot use this technology in a verbs lesson. It is enough to have a blackboard in the classroom. And if there is nothing to show without going to another place, then, of course, virtual reality technologies are needed for this," says the professor. Today, at the initiative of Bailenson, teaching in virtual reality format began at Stanford University. Also, since 2003, the university has had a virtual reality laboratory that studies human-computer interaction.

Virtual reality technologies are also widely used to create simulations in education. A concept for creating virtual libraries and museums has been developed and practical work is being carried out on this matter. For example, in virtual libraries, a user can navigate through a visual representation of bookshelves using a computer, find and view the necessary literature, and, if necessary, copy it. The virtual museum is a little different. The virtual museum allows users to view any object in the collection in natural three-dimensional form. However, this requires displays with much higher image resolution. As a result, virtual presence has evolved from a theoretical study into an integral part of modern culture associated with media and telecommunications [Yudkina, 2021: 19].

Today, simulators are widely used in the education system. This, in turn, saves time and money, and also makes the learning process more interesting. In particular, projects of virtual libraries and virtual museums are being implemented in our country. Currently, in many libraries and museums in our country you can see historical, rare resources and exhibits in three-dimensional form. In particular, the virtual museum project serves to deepen students' knowledge through the use of modern information technologies in the education system. In particular, students will be able to get acquainted with exhibits processed in digital form through an online tour, take a virtual tour of world cultural centers, and receive more detailed information about the history and culture of other peoples. The opening of the first "Smart Museum" in Central Asia in 2019 was a turning point in the field of museology in Uzbekistan. This museum is opened in the mausoleum of Amir Temur, and you can learn more about the mausoleum using modern interactive tools.

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In the modern era, the convergence and collision of different cultures in the context of the development of the virtual network creates many opportunities for young people to determine the values associated with the ideals of virtue, but also creates the need to solve a number of problems facing them. Therefore, it is important to use all the tools in the system to effectively use virtual tools to increase the self-confidence of today's youth. It is also necessary to make full use of the Internet, mass media, public accounts, etc., and effectively use the regional characteristics of the media to establish more interactive relationships.

For example, online knowledge competitions, online learning, and the effective use of information culture to increase the self-confidence of modern youth are of current importance. In this case, the previous teaching methods can be used as a guide, but the supporting virtual network hands-on teaching methods will be varied. Regarding the content of virtual network training, we are not only limited to studying previous theoretical knowledge, but also can easily adapt to the characteristics and requirements of the time to review the training content to achieve a more ideal effect. Today's youth can gain more knowledge through virtual networking, such as through media interactive sessions with international students, master classes with various influential scientists and entrepreneurs, and at home and abroad they are regularly updated with the latest news. Therefore, the introduction and development of distance, online and virtual learning technologies in the field of information technology in our country, the development of platforms for online courses was set as a priority.

This teaching method is not only close to life, but also easily accepted by modern youth. Thirdly, when conducting training in a virtual network system, given the non-screening nature of the information contained in it, we must directly understand the responsibility for managing the information in it, placing network management in an equally important place. . Fourthly, it is necessary to create a healthy education and training system for today's youth, as well as create long-term mechanisms for building self-confidence. Modern youth should not be limited to ways and means of obtaining information, but should pay attention to the mechanism of strategic thinking and management [Tulenova, G., & Sanaqulov, A. 2022: 101].

Today, virtual reality technologies have become a new way to help develop education. While traditional education exposes students' knowledge theoretically, now, using virtual reality technology, they can create a vibrant and realistic learning environment. This allows young people to develop memory through the virtual passive inculcation of real feelings. Self-directed learning is easier for students to accept, so it is easier to stimulate students' interest in learning through virtual reality technology. Based on this, "in order to improve digital skills in the field of education, first of all, at the initial stage of education, by providing students with digital technologies, creating opportunities to master the digital skills needed in the future. carry out systematic activities related to instilling knowledge and skills among young people in the context of large-scale digital transformation" [Mirziyoyev, 2021: 192].

There are many examples of successful use of virtual reality. For example: a study was conducted in China on the topic "the impact of virtual reality on academic activities." Children are taught the same discipline, but one group is trained using the classical method, and the other using virtual reality. At the end of the study, the first group achieved a 73% success rate and the second group achieved a 93% success rate. Additionally, it was found that the group that used virtual reality had a deeper understanding of the subject and reinforced their learning. As a result of this study, it was found that the effectiveness of virtual reality is relatively high. Using virtual reality technologies in educational institutions of our country, it is advisable to conduct experiments together with experts in this field, and in case of a positive result, gradually introduce them in all educational institutions [Nosov, 2000: 91].

In the higher education system, the use of virtual reality technologies in many areas of education will yield good results. Especially now, this serves the further development of the medical field. The virtual reality medical equipment market is projected to be worth US$5.1 million by 2025. Such devices help patients be treated, examined and diagnosed remotely. In this case, very complex surgical operations can be performed. Moreover, it is also desirable to set up science-related virtual laboratories in colleges and universities using virtual reality technology to help students gain better knowledge.

Although the prospects of virtual reality technology are developing relatively widely, as a rapidly developing technology, it is gradually revealing its problems. For example, firstly, the use of virtual reality devices causes physical discomfort for some users. Because virtual reality hardware is designed at a much lower level than the requirements of human consciousness. Secondly, the introduction of virtual reality technologies

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into the life of society on a broad front is more difficult and requires a lot of money. If users want a high level of visual pleasure, they will have to pay a high price for their high-end computers [Korijev, 2001: 269].

In general, it is wrong to consider information technology as something that only belongs to the world of technology, since it has deeply penetrated people's lives and is closely related to their daily needs. The sharp excess in quality of the information industry, even within the framework of a philosophical worldview, gives rise to the need to analyze new technologies. In our opinion, these problems are studied in detail within the framework of postmodern philosophy.

Of peopleThe ever-increasing expansion of communication in a virtual environment gives rise to another trend in society - virtual addiction (psychological muteness from virtual reality, which does not have the chemical properties of a person). And additive reality is the integration of initially unrelated areas: real objects around a person and the virtual world on the screen. Psychologists recognize this phenomenon as a disease. Internet addiction is widely developing among young people - that part of the population that needs serious psychological help. Scientists predict that the convergence of virtual reality and human consciousness is happening faster and more violently than we can imagine. In addition, no one now doubts the problem of manipulating the mind and consciousness of a person in virtual reality [Radionseva, 2021: 152].

Large online platforms can also make extensive use of the virtual network platform for comprehensive cooperation with the media. Therefore, most media are moving to use new technologies such as intelligent robots and virtual technologies to organize cultural communication, interactive conversation, broadcast public opinion, etc., which in turn plays an important role in the education of youth [Fayzieva, 2016: 44].

The role of virtual reality in the development of education is to create more interactive, effective and personalized learning experiences. It helps students develop skills, gain practical experience and improve academic performance. However, some limitations of virtual reality should also be considered, such as the high cost of the technology and the need to train teachers to use the technology.

CONCLUSIONS AND OFFERS

With the decision of the Cabinet of Ministers No. 670 of December 29, 1994 "On celebrating the 660th anniversary of the birth of Amir Temur", a special training program for 1995-2000 was developed. Activities within the framework of this program were planned to be implemented in two stages - 1995-1996 and 1997-2000. Decision No. 6 of January 3, 1996 of the Cabinet of Ministers of the Republic of Uzbekistan "On preparing for the 2500th anniversary of the city of Bukhara and holding it" caused the scope of repair and conservation of architectural monuments in the city and region of Bukhara to expand. Decision No. 217 of the Cabinet of Ministers of the Republic of April 29, 1997 on the celebration of the 1225th anniversary of the birth of Imam al-Bukhari in 1998 according to the Hijri-lunar calendar, taking into account the incomparable place of the scientific and religious heritage of Imam al-Bukhari in the spiritual and spiritual life of our people and the suggestions of the general public of the country and in 2000, in connection with the celebration of the 1130th anniversary of the birth of Abu Mansur al-Maturidi, in April 1999, according to the decision of the Cabinet of Ministers of the Republic "On the celebration of the 1130th anniversary of the birth of Imam Abu Mansur al-Maturidi", repair and construction works were carried out in the shrines.

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