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## THE ACTIVITY OF WOMEN'S MADRASSAS IN UZBEKISTAN IS THE CASE OF "JUYBORI KALON"

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Yusufbek Jahongirov

Basic Doctoral Student, Uzbekistan

### ABSTRACT

The article describes the activities of one of the women's madrasas of Uzbekistan, the Juybori Kalon secondary-special Islamic educational institution in Bukhara during the years of independence.

### KEYWORDS

Juybori Kalon, madrasa, spiritual and educational sphere, OMU.

### INTRODUCTION

One of the first historical monuments of Bukhara, "Juybori Kalon" madrasa, started its activity as a women's madrasa, taking into account that women and girls also acquire religious and secular sciences and contribute to the development of the spiritual and educational sphere of our country. Various information about the emergence of this madrasa has been collected and researched.

In the second half of the 17th century, in the period of Subhankuli Khan, more precisely, in 1670-1671, the madrasa was opened and started operating under the same name, which was built with the funds of the inherited property of the granddaughter of Khoja Sa'duddin ibn Khoja Islam, daughter of Khoja Abdurrahim Joybor, Oiposhsha Bibi. The word

"Juybor" refers to the lineage of Oyposhsha's aunt and means "high-ranking", "high-ranking".

This women's madrasah has been under the control of the Office of Muslims of Uzbekistan since September 1, 1992. This architectural complex, which was turned into various abandoned buildings during the former union, was put to use for a women's madrasa, based on the order of the governor of Bukhara region D. Yodgorov dated June 30, 1992, according to the request of believers and the official request of the office of Movarounnahr Muslims. Before that, the opening of the madrasa did not happen by itself, initially the appeals written by the women living in the city of Bukhara to the chief imam of the Bukhara region, Mukhtarjon Abdullaev, and later the petitions written by 85 women to the chairman of the Movarounnahr Muslim religious department, Mufti Muhammad Sadiq Muhammad Yusuf, and to other official leaders. rewritten appeals can be said. For example, in the content of the letter written to the Mufti, it is said: ... We are writing to inform you that in the Bukhara region, the desire for scientific monotheism is increasing, and at the same time, most of them are organized by women. Nowadays, it is very difficult for us women, because our men are very far from faith, drunkards, homemakers, uneducated, it is very difficult to call them to the right path. Sahar goes to work early, comes late, is often tired, drunk and angry, does not go to the mosque, does not take a

step. If we do not recognize that girls are equal to men, we share in the sins of the Muslim parents who are heedless. With this in mind, the women agreed to open a madrasa in Bukhara, and after persuading the leaders of our region, we got the Madrasa "Joybari Kalon". In another letter written to the leadership of the Office of Muslims of Uzbekistan regarding the start of the activities of the madrasa in the archive documents kept at the OMU, it was stated that it took two years and nine months to open the madrasa, that they would start studies in September, that there was little time, and that the madrasa cells were given to people as dormitories, 18 It was stated that 9 of the cells are suitable, and until now they have done their work on their own account, and the rest were not strong enough, so they asked for help from the mufti. Taking into account the following circumstances, the necessary equipment was requested: 1. Desk 45 pcs., 2. Koran 100 pcs., 3. Second teacher, 4. Arabic language textbook 100 pcs., 5. 1 typewriter, 6. 10-12 sewing machine, 7. 2-4 feather machines, 8. 2 gas stoves, as well as the need for paper for opening an account number and other works, 9. Certificate for the activities of the madrasa, 10. To give permission to teachers and technical staff and give them assigning salaries, 11. assigning scholarships to students studying in madrasa, 12. taking into account the workload, applications and appeals such as granting permission to work from August 1 to 2 guards, headmistress and household manager. It can be seen that it was not easy

to establish a madrasah, especially a women's madrasah. Especially, the attempt to religious education behind the religious hunger of that time, even though the religious office in the Republic was being reformed, so much help to all the madrasahs at once could not be easily implemented.

Also, great courage was required from the madrasahs themselves to carry out these works. The madrasa started its activities in 1992 based on the charter, but the madrasa charter approved by the mufti in this year differs from the charter adopted in 1996. In the madrasa, women and girls are provided with Shari'i and practical education, a) Shari'i education; 1. History of Islam, 2. Rules of Islamic history, 3. Islamic ethics, 4. Recitation of the Holy Koran, 5. Grammar of the Arabic language; b) Practical education; 1. Tailoring, 2. Goldsmithing, 3. Baking, 4. Baking confectionery, 5. Household crafts. It can be seen in this regulation that the requirements are mainly taken into account of their interest and desire to learn more about the teachings of Islam. Based on their obligations, the students should be believers, not perform the five daily prayers, and fast during the month of Ramadan. The duration of study is 3 years for those who have completed the 9th grade, and 2 years for those who have completed the 11th grade. According to the requirements of the conditions, with the permission of the Religious Department, evening and part-time departments could be opened.

According to the structural situation in 1997, there were 179 students at the university, 67 of them studied part-time. The field of extramural education operated until 1997, and mostly married students studied there. By 1998, 67 students were able to study extramural education. Later, after the closure of this educational course, the students admitted to the part-time course were enrolled in full-time education on the basis of an examination.

In addition to the regulations of the country of knowledge, the internal regulations of the students, consisting of 15 points, were strictly followed. According to this internal regulation, each student must work 200 hours (jewelry, sewing) during the course of study. In the 7 clauses of the madrasa's internal regulations, the norms of female honor and chastity of the students are defined in a suitable way. For example, menstruating students were not allowed to read namaz until the end of their period, to take Koran in their hands when they participated in Koran classes and recited the verses orally. The girls staying in the dormitory are not allowed to be followed by their uncles and aunts, and the girls in the dormitory must obey the head of the dormitory chosen by the teacher and management, otherwise they will be expelled from the student ranks.

In the first years of independence, the first graduates of the Juybori Kalon madrasa were given the specialty of "Old Uzbek writing and labor teacher". Based on the

set curriculum, the share of special subjects in the 1st course is high, 144 hours of reading the Koran Tajweed, 144 hours of Aqeed, 72 hours of Husni Khat (old Uzbek script), 72 hours of Fiqh (Islamic prayer), 72 hours of Mutolaa (Shifoxia), The hadith is divided into 108 hours. Tafsir 72 hours, Sarf 72 hours, Nahu 72 hours, Persian language (72 hours) were added to the 2nd course. A total of 72 hours of tafsir (Oltinkhan Tora) from the 3rd course, and 144 hours from the 4th course are allocated to this subject of tafsir. At the same time, if the theoretical subjects are Islamic history, general education subjects, pedagogy, etiquette, English language, enlightenment and spirituality, history of Uzbekistan, Latin writing, medical sciences, 108 hours are allocated to craft work, 72 hours to cooking, and 144 hours to labor science. The average monthly salary of teachers in 1995-1996 academic year was 400-500 soums depending on their education and position, 800 soums for the principal, 750 soums for the scientific head, 400-300 soums for the principals, and 200 soums for the employees.

From the 1992-1993 academic year to the 2005-2006 academic year, 452 students entered the school, 335 of them graduated and went on to independent life. Academic discipline was the focus of the pedagogical team. Most of the students dropped out of the student body due to academic misconduct and other reasons. 80% of the students of Bilim Country strengthened their knowledge through additional clubs.

From 2006-2007 academic year to 2015-2016 academic year, 130 students studied and graduated. They were taught by 17-19 mudarrisas. In recent years, a lot of things have been organized in Juybori Kalon, mainly to study them in good conditions, the image of the madrasa has risen to a new level. Providing students with literature, enrichment of literature in the CIR fund in madrasas has been improved, the number of specialty and textbooks, various socio-political, fiction literature has increased to more than 10,000 (ten thousand) and has been handed over to students.

In addition, there is a kitchen with 100 seats, a recreation room with 25 seats, 8 science rooms, a spiritual room with 15 seats, a computer room with 16 seats, a sports ground, a mosque, a reading room, 9 student residences with newly renovated 2-story beds, modern equipment. and rooms provided with a heat source, a nurse's room, a toilet, and a food storage room were handed over to the students. Currently, the quota has been increased to 30 students at the Juybori Kalon secondary special Islamic educational institution, compared to previous years. In addition, the desire of graduates to continue their work at the Tashkent Islamic Institute and Mir Arab Higher Madrasa is increasing, and their active participation in solving women's problems in the society and giving them sharia instructions is being ensured.

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