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MUSEUMS ARE A PLACE OF CULTURE AND EDUCATION Babadjanova Nodira Abdullayevna

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Abstract: In this article, the author highlights the role of museums in the education of a spiritually mature person. The surviving historical artifacts, rare manuscripts, documents tell generations about history, the life of ancestors, and high spirituality. This is a place that can instill in the hearts of young people a sense of respect, dignity and love for the heritage left by their ancestors, as well as instill in them a sense of belonging to this Motherland. Museums, which are centers of spirituality and enlightenment, help the younger generation to better understand the ancient and rich history of their people, their original culture, and the ideas of independence.

Keywords: people, heritage, spirituality, education, historical culture, traditions, museums, exhibits, monuments, culture, art, Motherland.

1. Relevance:

Since any state strives for development, it is natural that it should always turn to history, strive to study and preserve existing customs, traditions and ancient monuments. The role of museums, especially in this respect, is invaluable. Because museums are a collection of historical culture, education, natural monuments from the past, which are stored and exhibited in accordance with applicable law.

Museums are a place where the culture and values of peoples are glorified, and a bridge between peoples, embodying the secrets of history. At the same time, the role of museums in enriching the spiritual world of the people, educating the younger generation in the spirit of love and devotion to the Motherland is invaluable. Museums play an important role in studying the history, culture, life, national traditions and values of each nation, popularizing them and passing them on to future generations.

2. Methods:

In preparing the article, generally accepted scientific methods were used - historicism, comparative historical and logical analyzes, principles of consistency and objectivity.

3. Research results:

Museums first became a collection of works of art, and then an institution that collects and preserves material and spiritual and educational monuments. With huge historical monuments not only in Europe and Asia, but also in the world-famous Italian state, by the fifteenth century, the work of systematically collecting existing monuments was in full swing.

By the 19th century, the largest museums were built in the USA, England, Sweden, Japan, India and Russia. Among them are the Hermitage in 1852, the Historical Museum in Moscow in 1873 and the Tretyakov Gallery in 1892.

The achievement of Uzbekistan's independence has made a radical turn in the cultural sphere, as well as in all spheres of economic and political life. In particular,

much attention was paid to the restoration of national traditions and values, in-depth study of the ancient rich heritage, promotion of its content and significance among the Uzbek people, especially among young people.

Today in Uzbekistan there are more than 1200 state and non-state museums of various directions. These cultural monuments are a scientific, spiritual and educational treasure that will pass on to future generations the wealth inherited from their ancestors.

Much attention is paid to museums today. In this regard, at the initiative of President Sh. Mirziyoyev, a 10-year state program for 2017-2027 was adopted to reconstruct and strengthen the material and technical base of all museums in the country. This area was one of the most urgent problems in culture. Thanks to high attention, many museums have been built, and the work of the existing ones has been organized in accordance with modern requirements, museum-reserves have been created. Dozens of places such as the State Museum of the History of the Timurids, the State Museum of the History of Uzbekistan, the Museum of Victims of Repression, the Termez Archaeological Museum, and the Museum of Olympic Glory have been built. And open-air museums were also restored in Samarkand, Bukhara and Khiva.

During his visit to Tashkent, the guest, of course, will visit the State Museum of the History of Timurids. In this magnificent complex you can get acquainted with the history, culture and art of Amir Temur and the Timurids. The exhibits speak of the great potential of our ancestors. [1].

Today, the State Museum of the History of Uzbekistan is one of the largest scientific and educational centers, which has about 250,000 exhibits. Among them are many valuable collections of numismatics, archeology and ethnography. The museum was founded in 1876 and is still the site of numerous studies. [2].

The new exposition of the State Museum of the History of Uzbekistan is aimed at demonstrating the development of historical and cultural processes on the territory of Uzbekistan from ancient times to the present day through material evidence and visual aids. Occupying the third and fourth floors of the building with a total area of about two thousand square meters, this exposition contains about ten thousand exhibits. They reflect the history of the formation of the Uzbek statehood, the rich traditions and culture of the Uzbek people.

The exhibits of the first exposition, representing the period of the primitive system, testify that the territory of Uzbekistan is one of the most ancient centers of eastern civilization. The formation of agriculture and animal husbandry, socio-economic transformations, the development of crafts based on basic chemical and technological knowledge, the formation of Zoroastrianism in the development of religious thought, cultural ties with the highly developed centers of the ancient East, fortified by the appearance of castles and cities played a large role in the formation of large states. Information about the peculiar development and interdependence of agriculture and cattle breeding, the struggle of the peoples of Uzbekistan against the Achaemenids, Greek-Macedonians and Sassanids is well covered. And also information about the statehood of the Khorezmians, Bactrians, the Fergana state and the Kushan kingdom is well covered. The items exhibited in the halls are

distinguished by the variety of their content, embodying the high culture of our ancestors of the millennium BC and our era. Many of them are priceless examples of world culture and art. A special place in the exposition is occupied by wall inscriptions, sculptural images, and architectural works related to Buddhist themes. [3].

The expositions of the Museum of Victims of Repression tell about the self-sacrificing heroes who died for the independence of the country. This museum gives a deeper insight into the minds of the younger generation of how priceless and lofty the blessing of independence is and how much it should be valued. [4].

The Termez Archaeological Museum has been operating since 2001 and is rightfully considered one of the best and most interesting archaeological "palaces" of the country. Visitors will be able to see the impressive frescoes of the museum, including a clay bathing stone, restored frescoes that once adorned the Achaemenid castle, clay statues of heroes, a statue of Buddha and temple inscriptions, allowing you to feel the breath of history. The total number of museum exhibits is about 27,000 items, including more than 16,000 unique books and valuable manuscripts.

The Afrosiab Museum is located in Samarkand on the ruins of the ancient city of Afrosiab, where these lands flourished in the 7th-8th centuries BC. Today's museum was founded in the 70s of the XX century, when Afrosiab was discovered by archaeologists at the end of the XIX century. Priceless finds from the excavations are located on two floors of the museum. The exposition of the Afrosiab Museum tells visitors about the sights of the history of Samarkand in a periodic sequence. [5].

The Museum of Olympic Glory provides extensive information about the great achievements of our athletes in the most prestigious international competitions over the years of independence. Exhibits of folk arts and crafts of Uzbekistan, state art museums of Uzbekistan glorify the rich treasury of crafts of our people, unique works of fine art, their genres. Open-air museums in the ancient cities of Uzbekistan amaze tourists from all over the world, and their flow is growing every year. [6].

Museums play a special role in the education of a spiritually mature person. The surviving historical artifacts, rare manuscripts, documents tell generations about the history, life of our ancestors, high spirituality. This is a place that can instill in the hearts of young people a sense of respect, dignity and love for the heritage left by our ancestors, as well as instill in them a sense of belonging to this dear Motherland. Museums, which are centers of spirituality and enlightenment, help the younger generation to better understand the ancient and rich history of their people, their original culture, and the ideas of independence.

It should be noted that the museum business is a broad branch of science, covering a number of areas, including history, archeology, art history, sociology, pedagogy, philosophy, aesthetics, and computer technology. The National Institute of Art and Design named after Kamoliddin Behzod has a specialization in the field of museology and is the only educational institution that trains personnel for this field. Along with undergraduate, graduate and doctoral programs, many new museums have been created and are being built here, instilling in the younger generation a deep sense of our history, material and cultural heritage, educating them in love and devotion to the Motherland.

Museums as a center of spiritual and educational science are constantly evolving, developing and changing. The constant replenishment of their stocks, the transfer of collected museum objects and collections to future generations in full condition, and their safety require special responsibility from each of us. This school has dedicated people. Each of the exhibits created by them is significant for its charm, historical significance and rich historical monument. [7].

Archaeological monuments and their findings reflect the past, history, spirituality and values of a particular people. Therefore, the preservation and transfer to future generations of archaeological sites and the unique finds recorded in them is one of the most pressing issues in all countries of the world.

During the years of independence, a number of positive steps have been taken in our country to preserve, protect and use cultural monuments, including archeological monuments. In particular, the objects of national cultural heritage in the historical part of Samarkand were radically restored, and the region has changed beyond recognition.

As a result of these efforts, the region was included in the UNESCO World Heritage List in 2001 in the nomination "Samarkand - the crossroads of cultures." In total, the territory, divided into three parts, has 513 objects of material and cultural heritage.

On the territory of Samarkand region there are 1105 archaeological, 670 architectural, 37 sights, 18 monumental, 21 memorial, in total 1851 objects of material and cultural heritage. They were taken under state protection by the decision of the regional khakim on November 14, 2013.

Robinzhon, Charkhintepa, Uchtepa (Narpay region), Koktepa (Payarik region), Kuldortepa (Urgut region), Arabtepa, Navbogtepa (Samarkand region), Tillatepa, Buritepa, Kapsatabobotepa (Kattakurgan region), Kumushkent, Sogd, Mingushte, Sogd monuments, such like Dzhambay district) are among them.

The ancient fortresses located in the village of Sazagon in the Nurabad region, Kurgantepa in the Pstdargom region, Langartepa in the village of Koprikboshi in the Narpay region, Shirinkhotintepa in the village of Yanarik, Kushtepa in the village of Urguch, Koitek in the village of Yurik, Khodjakortan in the Khodjakorson region represent a long history.

Measures are being taken to create a code, topographic, GPS coordinates, a bibliography and a catalog of archaeological sites that meet international standards. [8].

4. Conclusions:

As museums enter the international arena, their sphere of influence expands. In this case, the exchange of exhibitions comes first. Museums send their treasures to different countries of the world, as well as host exhibitions of foreign countries and are exhibited at exhibitions and in museums. Museums contribute to the expansion of international cultural ties, contribute to the mutual enrichment of national cultures and the development of mutual understanding between peoples. [9]

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TO THE QUESTION OF THE ORIGIN OF KAFIR'S TRIBES OF THE EASTERN HINDU KUSH

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Abstract: The article discusses some hypotheses on the origin of Nuristan's (the former Kafiristan) tribes of the Eastern Hindu Kush. This problem is started to be investigated by foreign scientists to some degree; however, less research has been carried out by Uzbek scientists. Now a day, the study of Nuristan's tribes appeals to the specialists of various domains such as history, sociology, geography, ethnography and linguists.

Keywords: Hindu Kush, Nuristan (Kafiristan), Kafir's tribes, Indian-European languages, ethnic insularity, people, Arias, Kurayshes, generation of Alexander the Great's army, language and dialects.

INTRODUCTION

Nuristan is an area of Afghanistan, which was the most closed, low-studied area until recently. Nuristan is located in upper courses and partly on average a current of three rivers: two right inflows of the river Kunar – river Bashgel in the east (Eastern Nuristan), to the west – river Pich (the Central Nuristan), still further to the West of river Alingar falling the river Kabul is higher than the mouth of river Kunar (the Western Nuristan). In the North the natural border of Nuristan is made by the main ridge of Hindu Kush forming a sharp bend to the South in center of an upper course of river Pich, passes a watershed between the Central Nuristan and pool ruble Mundzham, the right source of the river Kokcha here. In the Northwest of an upper course of river Alingar (its right source of river Ramgel) close approaches upper courses of river Pandzhshir, below ridges separate actually Nuristan from the basin of the river Alishang, merging with river Alingar near its mouth. In the East Nuristan borders through a watershed on the basin of the river Chitral. From the South of an upper course of the rivers forming Nuristan occupies about 10 thousand sq.km. An administrative center of the province Nuristan – Arunya. The province consists of eight areas: Mat Barg, Vaigal, Vama, Du-Ab, Kamdesh, Mondolas, Nurgram, Parun. According to 2007 the population of Nuristan – 132000 people.

OBJECTIVE:

In former times a distribution area of Kafir's tribes was much wider. The territory to the East from Pandzhshir between Hindu Kush and Spingar, closed further for Kunar and Dardistan, in the ancient times, to destructive campaigns of Subuk-Tegin (962 – 997) was occupied by tribes of this language group. In the next century, under the pressure of more powerful Muslim neighbors these tribes were compelled to go to depth of unapproachable spurs of Eastern Hindu Kush.

According to scientific tradition the ethnic groups occupying Kafiristan is accepted to call Kafirs, and their language – Kafir's language; they from special group of Indo-European languages and aren't the self-name of these tribes. The term

“Kafir” was unoriginal the first Europeans – travelers at the Muslim people living in the neighborhood with tribes of Kafiristan. These tribes sharply differed on the life from neighbors and kept pagan belief.

Mountain character of Nuristan, its inaccessibility affected process ethnic a recursor and promoted isolation of Kafiristan (Nuristan). Charakter of the device of a surface of Kafiristan promoted ethnic isolation of zone [1].

In 1895 – 1896 Kafiristan was won by the Afghan emir Abdurakhman-khan and the population was violently Islamized. Since then Kafiristan (the country of pagans) began to be called as Nuristan (the country of light – Islam). To the emir Abdurakhman-khan many governors tried to seize this remote region of Afghanistan wish variable success. The population was periodically Islamized. But as soon as the most part of troops left leaving small group, the population the same hour renounced new religion and again worshipped the gods...

RESEARCH METHODS AND DEGREE OF KNOWLEDGE:

The most authentic information on the population of Kafiristan (Nuristan) is supplied by J.Biddulph, the officer of the British political service in India who since 1878 held a post of the political agent in Gilgit. Summing up the result of the researchers, Biddulph in 1880 published the book about Hindu Kush’s tribes [2]. The author stated the point of view that tribes of Kafir language group in the past occupied more extensive territory. The book drew attention of Russian scientific community.

The famous G.Robertson has visited twice Kafiristan (October, 1889; September – October, 1896). In 1896 in London was published his book “The Kafirs of the Hindu-Kush”[3]. This book drew attention of the West European and Russian scientists. It is the first book which is written to the European scientists who visited Kafiristan to its gain.

In the territory of Kafiristan there live different tribes: Prasuna, Vaygal, Ashkuna, Kati and others. About an origin the Kafir’s tribes exists various opinions. For example, A. Garritskiy writes that Kafirs “... are undoubted Arias and, if to judge on their language, borrow there can be an average between Hindus and Iranians” [4]. N.Vavilov holds the same opinion: on shape they extremely remind Arias. Usually color of their skin is dark, but also groups meet white skin, a fair hair and light eyes [5] here. A.Gryunberg [6] and G.Robertson [7] write that some Kafir’s tribes consider that they occurred from Arabs. That Kafirs –Kati are inclined to build themselves to the Arabs’ tribes of Kurayshes report Burnes [8] and Biddulph [9]. According to Herrlich [10], a tribe Kam attributes only to himself an origin from Kurayshes, and call Abu-Gil the primogenitor, separating themselves from Kafirs-Kati; in turn the last do the same in relation to Kams. Gryunberg besides Abu Gil provides the story of inhabitants about Alexander the Macedon’s campaign: “When Alexander the Great with a campaign came, he took away our many people by force with himself to India. When he died, his military leaders released our people and all of them came back home...”[7].

Most likely, Kafir’s legends and giving about Alexander campaign to India and the subsequent advance the Dard’s tribes (Pasha) which were mixed often with Kafirs, and singularity of the social, economic device of Kafirs, their peculiar life

gave a reason to consider to surrounding Muslims, and through them to the first European researchers that Kafirs are descendants of soldiers of Alexander of Macedon [12].

There are also other versions. Akbar's historiography Abul Fazl believed that Kafir's tribes were lineal descendants of Greek-Macedonian soldiers of Alexander. Burnes[13] however, opposed this version because it became known – the religion of Kafirs dominating once reminded not only Hinduism and Zoroastrianism, but also Ancient Greek paganism. The Afghan researcher Garzay, by origin from a tribe Kati, under the name "The Nuristan" provides very interesting and valuable data on Kafirs in the article. He writes that some researchers believe that Kafirs occurred from Hindus and Arias of the East Afghanistan, who in the XII century refused to accept Islam and moved on the territory of Kafiristan. They professed Christianity, but assimilations with aboriginals underwent after a while and became pagans. But Garzay categorically denies versions that Kafir's tribes were descendants of the Arab refugees or that they occurred from Alexander of Macedon's soldiers. On belief of the author of article, Kafirs occurred from Arias. He writes that researches show:

- 1) Languages and dialects of Kafirs in many respects remind Arias language. "Avesta" testifies to it.
- 2) Ancient customs and ceremonies of Arias exist and the Nuristan's tribes.
- 3) A set of Kafirs, as well as Arias, have a fair hair, an athletic camp, blue eyes, a high forehead, white skin and big nose...

Also data that some sports, such as a throwing a kernel, throwing of a spear meeting at the Olympic competitions are provided.

They have the Greek profile of the person, in life they have a table, a chair, a frying pan... That is why some European considered them as descendants of troops of Macedon. But the author hold other opinion. He disproves this version and claims that Nuristan's tribes lineal descendants of Arian tribes. A fair hair and white skin, the author, result of influence on the Kafir's tribes of the nature of Kafiristan, good climate and clean air considers [12].

CONCLUSION

As we see, there are many hypotheses of an origin the Kafir's tribes. This problem is still insufficiently investigated and a lot more laborious works and researches in this area demand. Thus, the Nuristan's tribes which remained up to now in remote regions of East Hindu Kush represent a great interest for researchers of various profile: historians, sociologists, geographers, ethnographers... As studying of these tribes, can give the answer to a number of the questions connected with moving of tribes, interactions with the next people and tribes and also to the questions connected with economic and social situation of Kafirs.

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SOCIAL ACTIVITY OF WOMEN AS A FACTOR OF THEIR EDUCATION AND EMPLOYMENT

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Abstract: This article provides a comparative analysis of the state policy issues during the Soviet period during the years of independence in the Republic of Uzbekistan, such as increasing social activity of women and social protection, training qualified specialists and providing employment. In particular, large-scale work is currently underway to modernize and modernize the country in accordance with the Decree. President of the Republic of Uzbekistan of March 5, 2021 "On measures for the further improvement of the support system and ensure the active participation of women in the life of society" increase the socio-political and social activity of women, create conditions for their abilities and opportunities in various areas and sectors, as well as adhere to the rights and legitimate interests of women. There are restrictions to ensure the implementation of measures and tasks and their solutions to the comments presented.

Keywords: Socio-political activity of women, specialists, employment, transition to a market economy, the problem of unemployment, social production, soft loans, the Women's Committee of Uzbekistan.

INTRODUCTION

In the twentieth century, the growing attention to the issue of women around the world led to the development of a legal framework to protect their interests and the creation of international institutions for women's issues. As a result, it becomes possible to consistently solve the problem of women and ensure their active participation in socio-political and economic life, and enhance their role and status in society. This process initiated a change in women's policies in almost every country in the world. Coordination of measures taken in this regard, strengthening the role of women in modern society is one of the important tasks of each state.

The development and adoption of a strategy for gender equality in Uzbekistan will help to build respect for human rights in the country and further enhance the image of Uzbekistan in the international arena. For the first time in the history of Uzbekistan, the number of women in the national parliament has reached the level set by the UN[1].

OBJECTIVE:

The study showed that the unemployment rate among rural women is due to low wages, low qualifications, the cessation of the activities of economically insolvent enterprises, the reduction of jobs and the upbringing of children.

RESEARCH METHODS:

Historical experience shows that in Soviet times, cadres were the monopoly of communist ideology, their talent, potential and initiative were measured by the fact

that they corresponded to the survey data. Elimination of shortcomings and deficiencies in the economy and their development by a skilled artisan should be based on the selection of such factors as dedication, entrepreneurship, entrepreneurship, diligence and diligence, as well as the ability to[widely use their strengths and abilities. The strategic direction of the ongoing reforms to ensure the employment of women in the context of the modernization and modernization of the country is as follows [2]:

- promoting the creation of a multi-sectoral economy, expanding employment and expanding opportunities for women to choose suitable forms of employment that match their abilities and interests;

- to coordinate the activities of the non-governmental sector of the economy, its business and non-production sectors (maintenance and training) to create and maintain new jobs for women;

- further improvement of legislation in the field of economic activity of women;

- Development of programs for the creation and maintenance of jobs for women at the state, regional and local levels, the preparation of the organizational and regulatory framework for their implementation;

- introduce compulsory social expertise to assess the impact of all developed programs on women's employment and the mitigation of social problems in the regions;

- social partnership by incorporating mechanisms for the empowerment of women and employment at all levels, improving the mechanisms for adapting women to changes in the structure and quality of their work, as well as expanding the practice of public works.

It is well known that in the transition to a market economy there is a problem of unemployment, where new forms of job creation are growing. In such conditions, employment remains one of the most important socio-economic problems.

In addition to the differentiation and consolidation of women by sector, there are professional differences in employment levels. For example, men working in mechanical engineering, metalworking and metalworking industries are mainly engaged in high-quality manual work with machines and machines (machine tool, administrators, machinists, repairmen, etc.), and working women mainly do cleaning, skilled workers who do similar things, or skilled operators in computer equipment. In agriculture, mostly mechanized jobs are occupied by men, and women are less skilled in the world of work. In the area of health care, including women, health and education, women are mostly employed both mentally and unskilled.

Inequality in the position of men and women in the workplace is mainly expressed in two ways: limiting the professional and career growth of working women, wages and, in general, the wages of women are lower for men than in low-paid fields. All these are problems that lead to inequality in the division of labor between men and women, which negatively affects their development, while the psychological and physical stress of women leads to an increase in the share of unpaid work [3]. The difference in pay is also evident in their employment.

In each of the roughly equal sectors of male and female titles, there are many industries that are significantly different for women. This is primarily due to the

textile and clothing industry, food production (confectionery, milk and other products).

In general, the process of employment of women is carried out in three directions. First, the availability of jobs for women on the basis of state-sponsored employment programs;

Secondly, the presence of vacancies in each enterprise and organization;

Thirdly, the fact that government-funded jobs are distributed by women, children with disabilities, displaced persons and persons in need of social protection.

Modernization of society in Uzbekistan has led to radical changes in the women's "movement platform". social and legal support for women, professional, physical, spiritual and intellectual potential of women, as well as their social and political activities, were developed with the active participation of the state in the field of national policies aimed at ensuring the implementation of specific measures. During the years of independence, more than 80 legal acts on human rights, in particular on women's issues, have been adopted [4].

According to the analysis, in the country, 123,265 women were employed in 2001, 18,179 women were trained in various professions, and 6,994 children were employed at home. Material assistance was provided to more than 2.5 thousand unemployed women who are three years old or who have a disabled child.

During 2005–2007, 614,400 women (205,000 people per year) were employed. In 2006, 43.8% of those employed in the economy were women, while in 2007 the share of women in the real sector of the economy was 47.8%, including 42.8% in industry, 42.4% in agriculture, and education - 72.9%, health care - 75.3% [5].

Between 2006 and 2009, the economy grew only in industry and education. The volume of industrial production grew by 28.2% in 2006 and by 30.3% in 2009, i.e. by 2.1 points compared with 2006. The share of women employed in the education sector was the highest in the period under review - 62.8% in 2006, 65.3% in 2009 and 2.5 points in 2009 compared with 2006 [6].

Between 2012 and 2015, the employment rate of women in enterprises and organizations in the country decreased. In particular, 40.3% in 2012; 39.1% in 2013; In 2014, 38.6%; 38.8% in 2015 [7].

In 2015, 75% were healthcare, physical education and social welfare, 66.2% - education, culture, art, science and scientific services, 25.8% - industry and 20.3% - agriculture [8].

The decline in women's participation in social production and the relatively low wages of men are determined by the fact that the employer intends to receive more men than women, and that there is no difference between housework and spouses. It should be noted that women work on average 20-25 hours less than men and work intermittently for hire, which affects their professional experience and skills[9].

However, it can be seen that the participation of women in the private sector has increased dramatically. In particular, the participation of women in small and medium-sized businesses and private entrepreneurship played an important role in the development of small enterprises, dekhkan and farm enterprises. Among non-working women, women were mainly engaged in small businesses, private entrepreneurship, individual employment, local assistants, other types of agriculture,

and self-employment . Creating a non-state sector of the economy creates unlimited opportunities for self-employed self-employed women to satisfy their abilities and interests.

It should be noted that solving the problem of women's employment by creating additional jobs is one of the important areas of work of the Women's Committee of Uzbekistan. Employment of women, their participation in professional activity is connected not only with financial needs, but also with a desire to take a place in society, applying their abilities, interests and skills. Nevertheless, the negative consequences of the problem of unemployment among women are observed in one-time wage labor. In particular, the Committee will consider and analyze the following issues:

- unemployment;
- shortage of housing;
- deficiencies and lack of breadwinners;
informal marriages.

The Decree of the President "On measures to further improve the system of support and ensure the active participation of women in the life of society" dated 05.03.2021 was adopted [10]. The document creates the Republican Public Women's Council. Its main tasks:

increasing the socio-political activity of women, widespread propaganda of the essence, content and significance of the ongoing reforms to support them;

providing comprehensive assistance in training, mastering professional skills and ensuring decent work, supporting women's entrepreneurship, identifying and properly orienting the abilities of gifted girls and women;

improving the efficiency of work to ensure the quality of medical and social services provided to women in the regions;

determination of systemic measures to provide housing for women who need it, improve living and working conditions, and increase their incomes;

conducting an in-depth analysis of issues related to the rights and legitimate interests of women, developing proposals for improving legislation and practice in resolving existing problems based on best practices, etc.

While much has been achieved for girls and women, much remains to be done to create equal opportunities. Recent evidence shows that girls in Uzbekistan are much more excluded from higher education than boys with only 37 % of students enrolled in universities being girls. Further, in the area of employment young women, are hugely excluded from the job market. After completion of compulsory secondary education, 56% of young people of 19-24 years of age are not in education, employment, or training (NEET). The NEET-rate for females increases rapidly once they are above 18 years of age (from 1.7% to 69.0%) and reaches 74.0% for the cohort of 25-30-year-olds, whereas for males it remains generally lower (maximum of 33.5%) and decreases with age (to 24.8%) [11].

Some women were found to have serious social problems, such as the absence of a passport.

The study showed that the unemployment rate among rural women is due to low wages, low qualifications, the cessation of the activities of economically insolvent enterprises, the reduction of jobs and the upbringing of children.

To reduce unemployment among rural women, it is necessary to provide them with timely employment, professional development, vacancies, improve advertising activities, develop small business and private entrepreneurship, and establish regular contacts with employers, such as creating suitable jobs.

CONCLUSION

In conclusion, it can be noted that as a result of the policy of caring for women in the years of independence, their socio-economic activity has increased. Therefore, to ensure the economic independence of women, it is important to improve their professional skills.

At the same time, it is necessary to ensure that women with a particular profession work effectively in their professional field and support their individual work. It is especially desirable to achieve wider participation in public life by strengthening their self-confidence.

New policies and forms of employment emerged as a result of government policies to empower women. Work in this area is a source of income and wealth for women.

The government pays great attention to ensuring the legal, social and economic status of women, living and working conditions, education and strengthening the health of mothers and children.

However, since the problem of unemployment among women remains, one of the most effective ways to solve this problem is to reduce unemployment in the country through the development of market infrastructure, with the following attention being paid to state employment programs and job creation:

- support for small and medium-sized enterprises, family enterprises that do not require large investments;
- effective use of women in public employment services;
- prevention of unemployment on the basis of the dismissal of workers whose employment is terminated without termination of employment contracts;
- expanding the network of private employment assistance offices in the field;
- further improvement of the provision of long-term concessional loans to women for entrepreneurial activities;
- development of special measures to increase the level of economic knowledge, economic literacy and professional development of women due to the fact that the economic independence of women is an important factor in ensuring their full participation in the social life of the country;
- introduction of a division of labor based on gender differences and age-related factors affecting the level of employment for material incentives;
- The organization of special training courses for women in the field of business in order to increase their knowledge in the field of knowledge, marketing and management;

- development and introduction of socio-economic and other scientifically-based mechanisms for wider involvement of women in the scientific support of production, promotion of scientific research and technological innovation.

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RELIGIOUS TOLERANCE - AN IMPORTANT FACTOR OF PEACE AND REST

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Abstract: This article emphasizes the fact that Uzbekistan is a multinational multi-ethnic country, and the policy of interethnic harmony and religious tolerance plays an important role in the successful socio-economic development of the republic, ensuring socio-political stability. It is also shown that the harmony between ethnic units and religious denominations in the country is one of the important factors for lasting peace. Therefore, religious tolerance is one of the main ideas of our national ideology.

The fact that many nations and peoples of different religions and ethnic groups have lived in Uzbekistan since ancient times testifies to the age-old tolerance of our people.

Keywords: religious tolerance, interethnic harmony, socio-economic development, ethnic unity, polytheistic state, peace, stability, ideology, nation, nationalities, people.

INTRODUCTION

It is known that the successful development of any multinational country depends not only on socio-political stability, socio-economic foundations and spiritual and moral criteria, but also on harmony and lasting peace between ethnic units and religious denominations in the country. Therefore, religious tolerance is one of the main ideas of our national ideology.

METHODS

The article is based on generally accepted historical methods: historical, source study, comparative logical analysis, consistency, objectivity, systematization and interdisciplinary approaches.

RESEARCH RESULTS

The fact that many different nationalities and nationalities have long lived on the territory of Uzbekistan is evidence of the age-old tolerance of our people.

Today, representatives of 136 nationalities and nationalities live and work in the republic on the basis of the ideas of mutual respect, interethnic harmony and religious tolerance. We should be proud of such a friendly environment based on the principles of tolerance.

Within the framework of the fifth direction of the Decree of the President Sh.M.Mirziev "On the Strategy of Actions for the Further Development of the Republic of Uzbekistan" entitled "Ensuring security, interethnic harmony and religious tolerance, conducting a well-thought-out mutually beneficial and practical

foreign policy." It is planned to implement measures to protect the constitutional order, sovereignty and territorial integrity of the republic, as well as to develop a concept of policy priorities in the field of interethnic relations. The idea of religious tolerance means diversity - people of different faiths live together on the same land, in the same country, as partners and allies on the path of noble ideas and intentions.

As part of the Action Strategy for five priority areas of development of the Republic of Uzbekistan for 2017-2021, the following measures have been taken to ensure religious tolerance:

It is known that in September 2017, at the 72nd session of the UN General Assembly in New York, the UN Secretary General adopted a special resolution "Enlightenment and Religious Tolerance", put forward by the President of the Republic of Uzbekistan Sh. Mirziyoyev. Assembly December 12, 2018. The draft document was unanimously supported by all UN member states.

In accordance with the Decree of the President of the Republic of Uzbekistan dated April 16, 2018 No. PP-3668 "On measures to improve the activities of the Committee for Religious Affairs under the Cabinet of Ministers of the Republic of Uzbekistan", a new composition of the Council for Confessional Affairs was approved. The composition of the Council has been expanded from 9 to 17 members - representatives of religious denominations operating in Uzbekistan.

On April 16, 2018, the President of the Republic of Uzbekistan Sh. Mirziyoyev signed Decree No. PF-5416 "On measures to radically improve the activities of the religious and educational sphere". This document is important because it is aimed at ensuring the continuity of the system of religious education in Uzbekistan, from primary to secondary specialized Islamic educational institution or madrasah, to higher and additional religious education. At the same time, access to quality religious education in relevant higher education institutions is expanding. A five-stage system of religious education has been formed, including secondary, higher religious education, magistracy, initial doctoral studies and doctoral studies. The quota for admission of students to Islamic educational institutions has been doubled. The Tashkent Orthodox Seminary and the Tashkent Christian Seminary also continue their activities.

In accordance with the Decree of the President of the Republic of Uzbekistan dated September 4, 2019 No. PQ-4436 "On additional measures to improve the activities of the religious and educational sphere" of the Ministry of Internal Affairs of the Committee on Religious Affairs under the Cabinet of Ministers of the Republic of Uzbekistan A new system of interaction with the Committee and the Republican Council for Coordination self-government of citizens to ensure freedom of conscience and the stability of the religious and educational environment in society. In addition, a department for women's affairs was created as part of the Committee for Religious Affairs, and the post of deputy chairman supervising work in this area was introduced. A Republican Propaganda Group has been set up to coordinate spiritual and educational work among women.

The International Islamic Academy of Uzbekistan was created on the basis of the Islamic Academy of Uzbekistan and the Tashkent Islamic University. In the Republic of Karakalpakstan, Samarkand, Namangan and Surkhandarya regions,

regional branches of the Center for Advanced Studies have been established as part of the Academy.

The Ziyο media center was created at the International Islamic Academy of Uzbekistan.

The Public Charitable Foundation "Vaƒq" was established under the Muslim Board of Uzbekistan. Its main task is to finance the reconstruction of mosques, tombs, tombs and other similar facilities, improve their material and technical base, as well as provide financial support to employees in this area.

The work on in-depth study of the traditions of the peoples living on the territory of our country, the cultural and civilizational heritage, and the spiritual and philosophical significance of Islam has reached a qualitatively new level. The main purpose of this is an in-depth study of the historical roots of religious tolerance, interethnic relations and its development in modern conditions based on the results of fundamental scientific research. In this regard, the Center for Islamic Civilization, the International Research Centers named after Imam Bukhari, Imam Termezi and Imam Moturidi were established. Five scientific schools have been opened in the provinces, specializing in the study of kalam, hadith, fiqh, aqida and mysticism.

The Center for Islamic Civilization has prepared more than 10 books and brochures on the role of Central Asian Muslim thinkers in the development of world civilization in Uzbekistan.

Imam Termizi International Research Center has translated more than 20 works by Imam Termizi, Hakim Termizi and other Termez scholars into Uzbek.

Most of the works of such great scholars as Imam Bukhari, Imam Moturidi, Imam Nasafi, Aluddin Osmandi, Saffar Bukhari have been translated by the Imam Bukhari International Research Center and more than 50 books have been published.

To date, there are 2,276 religious organizations belonging to 16 religious confessions in the country, and the necessary conditions have been created for all religious confessions to freely perform their prayers, religious customs and holidays on the basis of equality. In 2012, the number of religious organizations was 2238 people. In this regard, the legal framework created in our country is certainly important. As you know, Article 8 of the Constitution of the Republic of Uzbekistan states that "the people of Uzbekistan, regardless of nationality, is a citizen of the Republic of Uzbekistan." Article 18 also clearly defines interethnic relations: "In the Republic of Uzbekistan, all citizens have the same rights and freedoms and are equal before the law, regardless of gender, race, nationality, language, religion, social origin, beliefs, personal and social status." . At the same time, the Law of the Republic of Uzbekistan "On Guarantees of the Electoral Right" provides citizens of the Republic of Uzbekistan with equal voting rights regardless of social origin, social and property status, race and nationality, gender, education, language, religion, type and nature of occupation" (Article 3). The principle of equality of citizens of Uzbekistan before the law serves as a legal guarantee for the harmonization of relations between the Uzbek people and representatives of all nationalities living on the territory of the republic. The state concept of protecting the rights of national minorities living on the territory of Uzbekistan is clearly reflected in Article 4 of the Constitution of the Republic of Uzbekistan.

Stability in interethnic relations, religious tolerance in conditions of independence have been in the blood of the Uzbek people for centuries, friendship in nature, respect for other peoples have become state policy, the result of equal attention to all peoples. Indeed, the achievements of our independent state in the field of national policy have their own spiritual roots and historical foundations. Deep respect for the values inherent in our people, such as tolerance, friendship, solidarity and brotherhood, is the result of long historical processes. It is known from the history of our ancient and great Motherland that our ancestors treated people of different religions and nationalities with respect and tolerance. These spiritual values and the rich cultural heritage that has been developing in our country over the centuries serve as the basis for the great future of our state.

CONCLUSIONS

In conclusion, it should be noted that as a result of the ongoing reforms in our country to strengthen the environment based on positive and mutual respect in the field of interethnic harmony and religious tolerance, a new model of interethnic and interreligious relations has been created. This model is based on interethnic and interreligious dialogue of representatives of different nationalities and religions, a constructive approach and equality of all citizens before the law. In this sense, the large-scale reforms carried out in recent years in Uzbekistan in the field of interethnic relations and religion contributed to the formation of a system in the country that combines a new approach and strategic goals in these areas. The success of this system creates the basis for maintaining peace, ensuring the security of citizens and sustainable development in our country. After all, the main goal of the modern state is to ensure solidarity and stability in society, the effective protection of human rights and freedoms. In this regard, our Basic Law - the Constitution is not only a high-level political and legal document that determines the development of society and the state, but also an important basis that guarantees a decent lifestyle for every citizen of our country.

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The state of study of documents on the history of the Bukhara khanate in the twentieth century

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Abstract: This article is devoted to the study of documents on the history of the Bukhara Khanate in the twentieth century.

Although various documents and sources were studied by researchers since the twentieth century, the Bukhara khanate's source study has not been a separate, specialized research topic.

The article describes the process of collecting documents and the influence of the ideology of the time on it. The article is considered one of the first attempts, there are some shortcomings in the article.

Keywords: Bukhara khanate, khan, emir, source study, Shaibanid, Ashtarkhanid, Qoshbegi archive, waqf, Mangit dynasty.

I. Introduction

In 1533, Ubaydullah (reigned 1533-1539) moved the capital from Samarkand to Bukhara. In 1551–1556, in the struggle for Movarounnahr between the Shaybanids, Abdullah II, the son of Iskandar sultan, won, and in 1557 Bukhara became the capital of the khanate [1].

The analysis shows that the official name of the state during the Shaibanid and Ashtarkhanid dynasties has not been determined, only the official documents of the rulers of the Mangit dynasty and archives show that the official name of the Emirate of Bukhara was "Davlati Buxoroi sharif" (State of Bukharai Sharif).

There is a lot of research on the source studies of the Bukhara Khanate [2].

In this article, we will focus only on the process of studying documents in Uzbekistan during the twentieth century.

Documents of this state are currently stored in the fund I-126 of the Central State Archive of Uzbekistan and in the Manuscripts Fund of the Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan, etc.

The Qoshbegi archive is the main source of the history of the Bukhara Emirate.

Academician B.A. Ahmedov noted that the historian M.A. Abduraimov together with his students studied the archives of Koshbegi and prepared its scientific description for publication, but did not have time to publish the study [3].

II. Method and methodology

The article uses problem-chronological, retrospective, logical approach, narrative methods.

III. MAIN PART

It is known that the Bukhara Khanate was practically dependent on Russia under the Russian-Bukhara Treaties of 1868 and 1873, but officially existed as a state until 1920.

It should be noted that the document on the goals, structure and development of the Society of Orientalists in Russia dated February 29, 1900 is stored in the Central State Archive of the Republic of Uzbekistan [4].

L. Zhukova in his article wrote “December 14, 1901 (Emir of Bukhara - M.O.) Abdul Ahad Khan became an honorary member of the Tashkent branch of the Society of Orientalists. In 1905, the Bukhara branch of the Society of Orientalists was opened” [5].

It systematizes all types of archival documents on the Bukhara Khanate: “*waqfnoma*”, “*muboraknoma*”, “*fatwas*”, “*yorliq*” etc.

Specialists are well aware that O. D. Chekhovich classified the documents of the Bukhara khanate according to 34 titles [6]. So we didn't stop there.

On May 5, 1919, Rusakov, Semenov and Ivanov were given an open permit to enter the city of Bukhara [7].

According to K. Ubaydullaev and A. Babayants, in accordance with the Resolution of the Government of the Bukhara People's Soviet Republic "On writing the history of the Bukhara Khanate" in 1920-21 V.V. Bartold, A.A. Semenov, P. Soliev, R. Fitrat and other historians - scientists came to Bukhara and selected the most necessary and interesting parts of the documents, but for unknown reasons, these documents were not published and their location is still unknown” [8].

According to A.H. Hamraev, in 1935-1936 the archives of Koshbegi were transferred to the Bukhara regional museum in Kokaldosh madrasah.

A.H. Hamraev, at that time, received permission to view and copy some of the archival materials, with the help of museum staff reviewed about 48,000 documents and copied dozens of documents on various issues of the history of Bukhara land tenure.

Copies of documents in the size of about 13 plates were collected in a separate folder and submitted to the Faculty of History of the State University of Uzbekistan. According to A.H. Hamraev, the fate of this collection is unknown [9].

Based on the archive Koshbegi of the Bukhara Khanate and its materials, a number of scientific works were carried out in the 20th century. Some documents of the Foundation were used by P.P. Ivanov, A.A. Semenov, M.A.Abduraimov, Q.M.Mirzoev, H.Turaev, J.Rakhimov and others in their research [10].

V.L.Vyatkin [11], V.A.Shishkin, M.S.Andreev, O.D.Chekhovich made a special contribution to the collection of Oriental documents.

O.D. Chekhovich organized the documents collected by the above-named scientists in separate folders. The first folder contains 185 documents collected as a result of numerous scientific archeological expeditions of archaeologist and orientalist VA Shishkin (1893-1966) to the Bukhara, Kashkadarya, Surkhandarya, Zaravshan and Fergana valleys.

The second contains 437 documents collected as a result of a research expedition to Bukhara in 1940 led by Academician M.S. Andreev (1873-1948) of the Faculty of History of the Central Asian State University (SAGU).

O.D. Chekhovich, a graduate student of the Central Asian State University (SAGU), also took part in the expedition. The third is the personal fund of O.D. Chekhovich, more than 1,000, of which 700 are originals [12].

An article by Professor Fitrat entitled "Three Documents on Agrarian Relations in Central Asia" was translated by FB Rostopchin from Persian into Russian and published [13].

Professor Fitrat reports that the 107-page document kept at the Institute of Oriental Studies of the Academy of Sciences under number 670 does not belong to Shaybanikhan, but to Mehr Sultan khanum, a descendant of Burunduk khan, the wife of Temur Sultan ibn Shaibanikhan.

The second document mentioned in the article, "Amir Haydar's gift note to Sayyid Ahmad Hodja" kept in the author's personal library, was included in the report of Sayyid Ahmad Hodja during his twenty years of service with letters and gift notes of the ruler, all labels 410 pages, 962 different labels.

The article also provides information on the "Letter of Amir Nasrullah to Hakim Koshbegi" kept in the author's personal library and the taxes and water distribution, such as safidi, kabudi, jul, tanabona, olufe.

From 1945 to 1946, the Institute of History of the Academy of Sciences of the Uzbek SSR began to study and identify the available copies of documents in Tashkent, Samarkand and Bukhara.

It contains about 80,000 documents and documents related to the Bukhara court (government court). These include the Bukhara Foundation for 500 years and many other documents. The collections of the Bukhara Museum contain about 1,300 documents, including a number of tax "books", charters and other documents. The Bukhara State Library named after Abu Ali ibn Sino holds 400 documents [14].

During the Soviet era, the issue of waqfs attracted the attention of many scholars.

S.D. Boltaboev writes in his dissertation [15] that the foundation of Hazrat Shaibanikhan of the 16th century was studied and published by R.G. Mukminova.

Manuscripts of this waqf are kept in St. Petersburg and Tashkent. This historical source was written in the first quarter of the 16th century on behalf of Mehr-Sultan-khanum, the daughter-in-law of Muhammad Shaibanikhan.

This foundation was created for the legal registration of real and other property transferred to the Shaibanikhan madrasah.

The contribution of such scientists as G. Juraev, A. Khamraev, O. Jalilov [16] to the scientific study of constituent documents, i.e. in determining the role of society in economic and political life, types of heritage, constituent documents, and other important historical facts.

G.Juraeva analyzed the endowments kept at the Institute of Oriental Studies of the Russian Academy of Sciences.), a copy of the Nadir devonbegi foundation, a foundation for the Sherdor and Tillakori madrasah [17], etc.

In 1954, O.D. Chekhovich published a book entitled "Documents on the history of agrarian relations in the Bukhara Khanate in the XVII-XIX centuries" [18]. It contains 51 documents of 17 types, which provide information about land legal documents of the XVII-XIX centuries, decrees of heads of state in this regard, court documents.

Several unpublished documents [19] are currently stored in the personal fund of O.D. Chekhovich, which is currently stored in the Central State Archives.

The decision of the joint scientific session on the history of Central Asia and Kazakhstan in Tashkent in 1954 [20] emphasized the need for regular study and publication of oriental manuscripts and archival documents to illuminate history.

An article by K.Z. Mukhsinova, published in 1959, stated that "the socio-economic history of the Bukhara Khanate has not been well studied, important documents in national languages stored in the archives of Uzbekistan have not yet been published, including the Bukhara Emirate Qoshbegi Fund in the Central State Archives of Uzbekistan. [21]

In a special study of the letters of Amir Haydar, M.A. Abduraimov is studying a collection of letters with an inventory number of 1961. "This collection contains 955 letters sent by Amir Haydar to his nephew Said Ahmad Khoja. The researcher dwells in detail on the content and meaning of the letters of this collection and provides as an appendix a Russian translation of about a hundred of the most important and interesting letters. It is this manuscript of 1961 that is the most studied among the collections of letters to Amir Haydar today [22].

There are several such collections, and they include letters written by the Emir in different years. But other collections have not been studied in depth.

In the years of independence, this topic was raised again.

Sh. Tilovov's article examines a collection of letters written by the Emir of Bukhara Haydar (1800-1825) to the governor of Karshi Muhammad Hakimbi (inventory number 5412)[23].

Manuscript No. 5412 was first described by R. Jalilova (See SVR, T.XI. pp. 1987-38-39). The author writes that one of the reasons why she began to study this collection of letters is that this period was poorly studied .

B.A. Ahmedov writes that for almost 70 years, some documents on crafts, trade, rent and land ownership have been published with text and translation. "Materials on the history of the Uzbek, Tajik and Turkmen SSR" (1938), "Documents on the history of agrarian relations in the Bukhara Khanate", "From the archive of the sheikhs of Joibari" (1938), "Courtyard of the Joibar sheikhs". (1954), "Samarkand documents of the 16th centuries"... among them are collections [24].

In 1984, I. Saidakhmedov published an article entitled "Valuable history of agrarian relations in Bukhara in the XVI century" [25].

Ravzat ar-Rizvan has many different types of documents (letters, petitions, labels).

They not only testify to the great influence and power of the Joibari sheikhs on the socio-political and economic life of Central Asia in the second half of the 16th century, but also as a valuable source on the history of land ownership, taxes, tributes, obligations and similar agrarian relations. requires special research.

I.Saidahmedov's dissertation [26] provides a detailed analysis of the correspondence of the Shaybanids with the masters of Joybori, as well as 11 important labels, a scientifically interpreted translation of the letters and labels quoted in the work.

Law scholar Z. Mukimov's doctoral dissertation "The main historical sources of law in Uzbekistan (VIII-XIX centuries)" [27] Shaibanikhan Foundation documents, Bukhara land law documents are analyzed.

Another area of source studies in the Bukhara Khanate is numismatics. In 1966, N.M. Lavik published an article entitled "Shaybani Silver Coins" [28], which included an analysis of more than 200 coins from the British Museum and around 150 coins from European, American public, public and private collections.

E.A. Davidovich [29] studied the circulation of money in the XVI century (the period of the Shaybanids) and gold and silver coins of the Janids (Ashtarkhanids) in the XVII-XVIII centuries.

R. Burnasheva, who studied the coins of the Bukhara Khanate in the late 18th and early 20th centuries, said that "the term" amir "(amir kabir) of A.A. Semenov appeared in connection with the name of the first representative of the Mangit dynasty Muhammad Hakim (died 1743)." L.M. Epifanova and B.G. Gafurov wrote in their research that "Muhammad Rahim-biy, the first representative of the Mangit dynasty, declared himself emir."

However, R. Burnasheva clarified that "the analysis of coins shows that in 1756 Muhammad Rahim received only the title of "khan", the title of "amir" appeared during the reign of Shah Murad" [30].

In fact, sources on the history of the Bukhara Khanate confirm the views of R. Burnasheva.

G.N. Kurbanov made a significant contribution to the study of the seals of the rulers of Bukhara.

His dissertation "Seals of the Bukhara Khanate in the early XIX-XX centuries" [31] describes the seals and their production techniques, a categorical description of seals and copies, inscriptions, seals and documents of rulers, officials and other scholars of the Mangit dynasty.

Another of his articles was a scientific list of photographs and seals of seals belonging to Otaliq Daniel-biy.

B.B. Aminov [32] conducted a historical and source analysis of the epigraphic monuments of southern Uzbekistan, in particular, the tomb texts of the foothills and mountainous areas of Kashkadarya region.

IV. CONCLUSION

Research in the 1920s has taken an objective approach, as the Bolshevik ideology has not yet been fully established.

It is obvious that the ideology of the time influenced the study of sources on the history of the Bukhara Khanate from the 30s of the XX century [33].

In the 1930s, Professor Fitrat wrote: "It is well known that the political form of a society is determined by its economic and socio-class structure. Marxist-Leninist history attaches great importance to documents that shed light on the economic and socio-class structure of states and peoples".

The analysis shows that the studied documents are more documents related to agrarian relations, including land legal documents, decrees of khans and emirs, courts, foundations, crafts, trade and so on.

Although some of them have been published with the text and a translation into Russian, not all of the available documents have been covered yet.

In the late 80s and early 90s of the twentieth century, in the process of reconstruction in the country, attitudes to reality changed and the understanding of national identity increased.

During the years of independence, attention has been paid to documents in other areas. But petitions, letters, labels, fatwas, and similar public administration, legal, and religious documents still require analytical research.

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