

THE BEGINNING OF RELIGIOUS REFORMS IN INDEPENDENT UZBEKISTAN AND THE CHANGES BEING IMPLEMENTED

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ABSTRACT

The article notes that in the first years after independence, with the onset of religious reform, the most dangerous, oppressive and persecuted have not yet left, and the first legal and regulatory reforms in the religious sphere, achieved through independence, have begun to emerge. It led to the creation of freedom of conscience and its protection by law. It was also noted that various symposiums, events, anniversaries of our religious scholars, religious holidays, educational institutions, interethnic harmony and religious tolerance in Uzbekistan and their development have been highlighted and a legal basis has been established for a number of issues given.

KEYWORDS: *Religion, Independence, Religious Freedom, Cleric, Freedom Of Conscience, Proselytism, Pilgrimage, Cabinet, Law, Decree, Interethnic Relations, Religious, Committee.*

INTRODUCTION

Islam and religious values play an important role in strengthening the historical and spiritual foundations of the Uzbek national statehood.

As the first President of Uzbekistan Islam Karimov said, “When asked why culture is ancient in Uzbekistan, I would say: First of all, because of our religion. If it were not for Islam, we would not have any such culture.

People, when people? If it has spirituality, if it has value, if it has a sacred religion, if it has a specific and appropriate, if it has thinking and beliefs formed over thousands of years, if it has consciousness and faith. If it doesn't, nothing will happen” [1].

The process of struggle against atheism in the Soviet era, its role in the implementation of the Soviet government's strict policy of atheism, the negative consequences of unprecedented lawlessness, persecution and oppression ended with independence, religious freedom and the promotion of religion and religious values. An in-depth and consistent study of the area is underway.

The Soviet government's policy of repressing religious scholars, punishing them, and fighting mass atheism against religion and believers have been condemned in the past, and their monuments and religious values have been restored since independence.

The former Soviet state gradually began to decline during the period of “reconstruction” policy. Nevertheless, the CPSU (Communist Party of the Soviet Union) tried not to lose its leading role in the policy of “reconstruction”. In this regard, the Uzbek USSR caused the accumulation of

negative defects. In May-June 1989, inter-ethnic bloodshed took place in Fergana, Tashkent regions and the city of Andijan, which caused a great stir in the republic and the country as a whole, and led to a sharpening of the political situation in the republic [2]. It was not something that happened in a few days or months, but something that was expected to explode sooner or later, which had accumulated over the years. There have been several such explosions in the republic. These events caused national, socio-economic and political problems.

In the early 1990s, as a result of the abuse of opportunities provided by our government, the construction of mosques became a company, and their number increased from 89 to 5,000. Most of them were not fully documented, provided with qualified imams (95.8% without religious education) and did not have the necessary facilities, and various “leaders” tried to turn mosques into small nests.

The leaders of some religious organizations were foreign citizens, who did not have any religious education, and were engaged in missionary activity, leading religious organizations in the territory of the republic at the expense of financial assistance. Their main goal was to expand their small ranks at the expense of the indigenous peoples in various ways and means [3].

For centuries, there have been attempts to mislead our Hanafi people and to spread fanaticism and bigotry among the population. As a result, disagreements arose among the believers. A number of serious crimes have been committed by some citizens who have been influenced by religious extremists. Attempts by some non-Islamic religious organizations to exploit the opportunities created have led to increased missionary activity.

These and a number of other factors include the revision of the Law on Freedom of Conscience and Religious Organizations in terms of addressing pressing issues in the field of religion, ensuring peace and security in the country, as well as conscience. called for a clearer definition of the scope of rights related to freedom. To this end, on May 1, 1998, the Law of the Republic of Uzbekistan “On Freedom of Conscience and Religious Organizations” was amended and a new version was adopted [4].

The new version of the law is an important document that, along with the legal guarantee of freedom of conscience, serves to coordinate the activities of religious organizations and regulate the relationship between the state and religion. The law prohibits “proselytizing” as well as any other missionary activity. “Persons guilty of violating this rule shall be held liable in accordance with the legislation” (Article 5, section 3).

Pursuant to the article of this law, a number of articles related to the prevention of illegal religious activities were included in the Code of Administrative Responsibility of the Republic of Uzbekistan.

On March 7, 1992, the Committee on Religious Affairs under the Cabinet of Ministers was established as a practical mechanism to ensure the implementation and proper control of the Law on Freedom of Conscience and Religious Organizations [5].

In addition, Article 31 of the Constitution of the Republic of Uzbekistan, which is the main encyclopedia of Uzbekistan, states that “Freedom of conscience is guaranteed to all. Everyone has the right to believe in any religion or not to believe in any religion. It is not allowed to forcibly assimilate religious views” [6]. - It is noted. It is obvious that the freedom of religion is

strictly enshrined in law for all people living in the Republic of Uzbekistan, regardless of language, race or social origin. At the same time, it was noted that the promotion of different religions in the country and its forced assimilation among the people should not be allowed.

In the early years of our independence, our first president addressed the issue of freedom of conscience and said: “It is safe to say that this issue is being seriously considered in our country. Despite the fact that our independence has not been achieved for a long time, today there is a real opportunity to develop freedom of conscience in the socio-political sphere. Today, “the right of citizens to freedom of religion is respected. There are 15 religious denominations in the country” [7]

The state promotes peace and harmony among religious denominations. Proselytizing, as well as any other missionary activity, is prohibited.

On October 23, 1998, the 1225th anniversary of the birth of the great thinker Imam al-Bukhari was celebrated, and on the same day a memorial complex was opened in the village of Khartang. His work "Al-jome as-sahih" has been translated into Uzbek.

In addition, the 910th anniversary of Burhaniddin al-Marginani, one of the founders of Islamic law in Margilan, the 1130th anniversary of the birth of Imam Abu Mansur al-Moturudi in Samarkand, the 1200th anniversary of Abu Isa al-Termizi, the 920th anniversary of Mahmud az-Zamahshari, the 850th anniversary of Najmiddin Kubro, the 600th anniversary of Khoja Ahror Wali The anniversary was widely celebrated, and memorial complexes were organized for them, and their works were translated into Uzbek and other languages [8].

On March 27, 1992, the decree of the First President of the Republic of Uzbekistan “On declaring Rose Eid a holiday” was issued. According to him, in order to take into account the wishes of the Muslims of the independent Republic of Uzbekistan and to stabilize the love among citizens, the religious holiday of Eid al-Fitr (“Eid al-Fitr”) is celebrated on April 4 this year and the first day of Eid al-Fitr in subsequent years. The appointment was emphasized [9].

During the years of independence, a number of symposiums on religion were held, including events dedicated to the anniversaries of our famous thinkers and scholars. The International Center for Islamic Studies was established in Tashkent on May 19, 1995 to study the rich heritage of Islam. In April 1999, the Decree “On the establishment of the Tashkent Islamic University” was adopted. In 2007, Tashkent was awarded the title of Capital of Islamic Culture by the International Organization for Education, Science and Culture [10].

In 2017 alone, the legal framework for the introduction of several freedoms of conscience was established. For example, on January 17, 2017, the quota for Hajj for citizens of Uzbekistan from 2017 was set at 7,200 (previously this figure was 5,200), and on February 14, 2017, the measures to establish the Imam Termizi International Research Center On May 31, 2017, the quota for Umrah for Uzbek citizens was set at 10,000 people (previously this figure was 6,000 people). On August 2, 2017, the Cabinet of Ministers of the Republic of Uzbekistan adopted a resolution “On the organization of the Center of Islamic Culture in Uzbekistan under the Cabinet of Ministers of the Republic of Uzbekistan.” On December 15, 2017, the Decree of the President of the Republic of Uzbekistan “On measures to establish the Islamic Academy of Uzbekistan” was announced. Under the auspices of the Islamic Academy of Uzbekistan began to operate master’s (2 years), basic doctoral (3 years) and doctoral (3 years) [11]

Today, interethnic harmony and religious tolerance have become one of the priorities of state policy in Uzbekistan. On May 19, 2017, the Decree of the President of the Republic of Uzbekistan “On measures to further improve interethnic relations and friendly relations with foreign countries” and the Decree of the President of the Republic of Uzbekistan dated April 16, 2018 “Religious Adoption of the Decree of the Cabinet of Ministers of June 22, 2018 “On measures to radically improve the activities of the educational sphere”, “On measures to organize and support the activities of the International Islamic Academy of Uzbekistan” The resolution was another important step towards religious tolerance. Establishment of the Committee on Interethnic Relations and Friendship with Foreign Countries under the Cabinet of Ministers, the Republican International Cultural Center, 138 national cultural centers, as well as the Council of Societies of Friendship and Cultural Enlightenment of Uzbekistan with Foreign Countries, 34 activities of the Friendship Society show that our country has always been faithful to its traditions in the field of interethnic harmony and religious tolerance, and has never deviated from this path [12,13].

CONCLUSION

In conclusion, these facts show that the work to fully guarantee the freedom of conscience of citizens on the basis of democratic principles has been carried out consistently, and as a result, sufficient conditions have been created for the freedom of religion of all religions. Attempts were made to shed light on the creation of a legal, regulatory framework for the introduction of true freedom of conscience in Uzbekistan. At the same time, during the years of independence, religion, first of all, the status of Islam as both a national and universal value was restored, and the dignity of religious scholars was reduced. The policy of a little toughness on religion and believers in the early period was softened over time, the steps in the restoration of religious values were supported and positively received by our people.

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