

THE ROLE OF ISLAMIC VALUES IN DETERMINING FREEDOM OF RELIGIOUS BELIEF IN INDEPENDENT UZBEKISTAN

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ABSTRACT

This article highlights the role of Islamic values in determining the freedom of religious belief in independent Uzbekistan, the author reveals the essence of the concepts of "freedom of conscience", "religious tolerance", "Islam" based on the analysis of theoretical materials.

KEYWORDS: Religion, Islam, Religious Tolerance, Freedom Of Conscience, Religious Belief, Spiritual Heritage, National Values, Education, Spiritual And Moral Education.

INTRODUCTION

From the point of view of freedom of religion, freedom of conscience is the right of citizens to believe in one or another religion or not to believe in any religion. As stated in Article 31 of the Constitution of the Republic of Uzbekistan, "Freedom of conscience is guaranteed for everyone. Everyone has the right to believe in any religion or not to believe in any religion. Forced indoctrination of religious views is not allowed." [1. B.8.].

As stated in Article 3 of the Law "On Freedom of Conscience and Religious Organizations", freedom of conscience is a guaranteed constitutional right of citizens to believe in any religion or not to believe in any religion. It is not allowed to force a citizen in one way or another while determining his attitude to believe in religion or not to believe, to pray, to participate or not to participate in religious ceremonies and rituals, to receive religious education.

In accordance with this legal guarantee, a person believes in other people, you believe in that religion, and you believe in that religion. You do not have the right to believe in any religion, and at the same time, he cannot force you to obey this or that belief. No one can force a religious person to "Return from your religious beliefs." The law does not allow such situations. To be religious or non-religious, to believe in whatever religion one wants or not to believe in any religion is a personal matter of everyone. The guarantees of freedom of conscience are multifaceted. This is, first of all, the separation of religions and religious organizations from the state; open doors of educational and cultural centers for all citizens, regardless of whether they believe in religion or not; separation of the school from religion and religious organizations; It consists of the creation of necessary conditions to satisfy the religious needs of believers and others.

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In the recent past, it was forbidden to pray and perform Islamic rituals. Mosques and shrines of saints were locked. The Koran, hadith, various religious literature, even all the books in Arabic script were burned in people's homes. This can be compared to the "Jahiliyyah" period before the emergence of Islam in the Arabian Peninsula. How many of our compatriots have buried the bright days of the present, but, without seeing them, have passed away with a dream. Therefore, we should be thankful for the blessings that independence has brought us.

During the period of independence, Islamic values were restored. Our faith has returned to us. In his speeches and writings on spirituality and enlightenment, the first President of the Republic of Azerbaijan has been regularly highlighting the high role and importance of Islam in spiritual, moral and educational education.

Islam Karimov's collection "Independence and Spirituality", "Main principles of Uzbekistan's political, social and economic perspective", "Uzbekistan on the path of deepening economic reforms", "Uzbekistan on the threshold of the 21st century: threats to security, conditions of stability and guarantees of development", "Allah is in our hearts, in our hearts" We can find the answer in works and pamphlets such as "A free and prosperous Motherland, a free and prosperous life is our ultimate goal".

"The religion of Islam," he says. In his answer to the questions of the reporter of "Fidokor" newspaper, Islam Karimov said that it is deeply embedded in the core of our life. This is an undeniable fact. The reason why our national values have been living in the past is because of our holy religion. This situation requires the rational use of the Islamic factor in inculcating the national idea in our people, especially in our youth. Taking this into account, great work is being done in our independent country in order to use the factor of Islam and its great potential as a rich and cultural value. First of all, the locks on the mosques and mausoleums of saints were removed. Abandoned mosques were repaired and new ones were built. Places where saints lay, neglected in the past, were beautified. Favorable conditions have been created for pilgrims.[2. B.223.].

It's not for nothing. Religion serves to change the way of life and increase the country's well-being by applying values such as spiritual training of the country's population, high morality, self-sacrifice, purity, loyalty to one's nation for the benefit of the country and people. He is able to reveal the most valuable and noble qualities and services in a person.

The goals and tasks of our state in the field of religion are, first of all, to strengthen the independence of our country, to establish a socially oriented market economy, and to help improve the well-being of our people. restoration of heritage has become an extremely important task that has risen to the level of state policy."[3. B.137.].

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Deep study of Islamic theory, historical philosophy, jurisprudence, culture and ethics, which is an integral part of our great and rich culture, began to occupy a central place in scientific research. Translation and interpretation of the meanings of the Holy Qur'an, Islam Bukhari's collection of hadiths in the 4th volume, "al-Khidol" by Burkhaniddin Margilani, "Sunn-at-Tirmizi" by Iman Termizi, "Tanbekhul-gofilin" by Abu Lais Samarkand, with (New Testament) as well. Some parts of the ancient testament (Wisdom of Solomon, Ruth, the history of the prophet Yunus) were translated and published for the first time in Uzbek language.

With the decision of the Cabinet of Ministers of the Republic of Uzbekistan on May 19, 1995, an international Islamic research center was established in Tashkent for the purpose of in-depth study of Islamic teachings and philosophy, the religious, historical and cultural heritage of the Uzbek people. The main task of this center is to convey our national values and true Islamic teachings to the Muslims of our country, to study the history of existing Islamic works-antiques, to research rare manuscripts, to introduce them to the general public, to prepare and publish textbooks and manuals, dictionaries.

Muslims of Uzbekistan are getting unprecedented freedom and opportunities. With the direct help of the government, they were able to perform the holy Hajj and Umrah every year. At this point, we should mention one of the important works of the Office of Muslims of Uzbekistan, that is, on December 21, 2004, the presentation ceremony of the 8th volume of the Quran for the blind, published in Braille, was held at the Office of Muslims of Uzbekistan. This book, which was published in Uzbekistan, the third country in the world after Egypt and Tunisia, became an invaluable gift for our disabled compatriots at the end of the year of kindness. This helps our blind compatriots to independently read the holy verses of the Quran with the eyes of the heart and to provide the Islam of the heart.

According to the words of the first President Islam Karimov, "We need to do these things not for show, but by the command of our faith." [4. B.137.].

Because Islam and Islamic values are both national and national values for us. On April 7, 1999, the First President Islam Karimov signed the decree "On the establishment of the Tashkent Islamic University" as a continuation of the above-mentioned practical work on the restoration of Islam and Islamic values. In his speech at the opening ceremony of the university, he said, "Why, for what purpose, such a prestigious center of Islamic science and knowledge was established! The answer to this question can be found in the past 8 years, both in the political and economic spheres, and above all in our practical work in our spirituality, in the reforms that completely change the appearance and meaning of our life.

It is no exaggeration to say that at a time when we are reviving our national and religious values, realizing, studying and applying our great ancestors, it is our turn to establish this higher religious education center. If we want to understand a simple idea in a deeper and broader way, as stated in the pamphlet "Allah is in our heart, in our heart", I would like to draw your attention to one feature that represents the faith and meaning of our Uzbek people, which belongs to the nature of each of us, that is, our nation from the religion of our ancestors, which is sacred to all of us. In any case, it is impossible to imagine. Religious values and Islamic concepts are so deeply embedded in our lives that without them we would lose our identity.

Considering the fact that Islam is the holy religion of our forefathers, the greatness and divinity of its place in our lives; through this university, to fully prove this eternal truth, to contribute to its development, in short, to fulfill our duty before Allah, to deeply and widely study and propagate our holy religion, the verses and hadiths of the Holy Qur'an, and to make our people, our nation, and our young generation enjoy these priceless treasures. I believe that it is the main tasks of the leadership, teachers, and academic staff of the higher education institution to create conditions for the development of our society, to improve our spiritual life, and to fulfill such meritorious tasks.

We have seen and seen in our life experience what kind of tragedies can happen due to this ignorance, lack of faith, to destroy the illiteracy regarding religious knowledge and religious culture, which is ruling in our country for certain reasons. If we study at this higher educational institution, we will prepare new Bukharis, Zamakhsharis, Termizians, Naqshbandis among our educated and educated youth, I think that this is the main goal of this higher educational institution.[6. B. 5-6.].

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These provisions defined in the Constitution were further expressed in the Law "On Freedom of Conscience and Religious Organizations" (New Edition) adopted by the Oliy Majlis in 1998.

The rules laid down in these legal documents reflect the attitude of a secular democratic state to religion. When talking about the relationship between religion and the secular state, first of all, it is necessary to emphasize the principle of separation of religion from the state. In this regard, Article 61 of the Constitution states: "Religious organizations and associations are separate from the state and equal before the law. The state does not interfere in the activities of religious associations.[1. B. 13.].

In this article, the important rules are reinforced, first of all, religious organizations operate in the same legal field, regardless of which convention they belong to. Today, 186 organizations belonging to 15 non-Islamic confessions are freely operating in our republic, which is a practical expression of this. On the other hand, organizing the activities of religious associations is considered their internal business. "At the same time, it is necessary to emphasize that while religious organizations are separated from the state, this religion is separated from society. After

all, citizens who believe in a religion are also a component of society, and because of this, religion has its own identity in the civil society." [8. B. 8.]. Another principle expressing the state's attitude towards religion is that the state recognizes religion as an integral part of the nation's spirituality. Based on this, he tries to create the necessary conditions for its development.

This principle was clearly expressed in the speech delivered by I.A. Karimov at the fourteenth session of the Oliy Majlis; "While modernizing our country on the basis of democratic principles, scientific achievements, and high technologies, we intend to live carefully while preserving our sacred religion and national unity", these thoughts are not turning into events. [5. B. 8.].

Article 31 of our Constitution, which ensures the same conditions for people who believe in any religion and those who do not believe in any religion, states: "Freedom of conscience is guaranteed for everyone. Every person has the right to believe in whatever religion he wants or not to believe in any religion." [1. B. 8.].

Today, the Office of Muslims of Uzbekistan has its own publishing house and publishes "Khidayat" magazine and "Islam Nuri" newspaper. The programs "Ziya" and "Towards Guidance" given by Oinaija Khan are gaining great importance in raising the spirituality and religious enlightenment of our people.

As a result of many efforts made during the years of independence to restore knowledge and Islamic values, preserve them and enjoy them on a large scale, our nation and the countries of the world today, the capital of our country, Tashkent, by the Institute for Education, Science and Culture of the Organization of the Islamic Conference (ISESCO) in 2007 Islam was declared the capital of culture. This historical event is recognized with great interest by the world public. We found it necessary to quote below the opinions of representatives of the diplomatic corps, foreign specialists and experts in connection with the declaration of Tashkent as the capital of Islamic culture.

The above opinion was also supported by scientists at the recently held scientific-practical conference "Uzbekistan - the source of our cultural heritage" based on clear historical evidence and scientific examples. Head of Islamic History, Art and Culture Research Center of the Organization of the Islamic Conference, H. Eren emphasized that all valuable monuments related to the history, literature and art of Turkey will start from Uzbekistan. He also paid special attention to the fact that Uzbekistan has been a center of serious scientific centers and schools since ancient times, and the fields of architecture, handicrafts and applied arts are highly developed. The works of scholars, thinkers and poets who lived here and their achievements in various fields made a significant contribution to the development of not only Islam, but also world civilization. Among them are Abu Ali ibn Sina and Khorezmi, Ulughbek, Naqshband, Bukhari, Termizi, Abu Rayhan Beruni and Alisher Navoiy.

In particular, in a congratulatory letter sent on this occasion, the famous French political scientist, Islamic scholar, adviser to the French government, expert on Central Asia and the Middle East, scientific group of the National Center for Scientific Research (CNRS) and head of the Higher School of Social Sciences (EHESS) Olivier Ruy writes as follows:

The religious tolerance and inter-ethnic harmony prevailing in Uzbekistan is recognized and highly appreciated all over the world." "It gives me great pleasure to congratulate the people and government of Uzbekistan on the declaration of Tashkent as the capital of Islamic culture, - says Yusuf al-Masqati, the representative of Kuwait's temporary affairs in our country. The capital of Uzbekistan, Bukhara, along with cities like Samarkand, Termiz, Zarzi and Khiva, are famous all over the world for their ancient and unique Islamic monuments. This holy land has given the whole world great thinkers and scholars who made a great contribution to the development of world civilization and Islamic culture.

In Conclusion, the author of the article (ISESCO) acknowledges that the declaration of Tashkent as the center of Islamic culture in 2007 indicates that the history and culture of this ancient city in Asia has a special place in the annals of world civilization. If we conclude this part of our research plan, in fact, due to independence, due to the heart and rational policy, Islam and Islamic values, freedom of conscience of our people were guaranteed from the legal point of view.

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