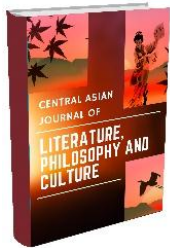




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Reforms in The Religious Sphere and Restoration of Religious Values in Uzbekistan

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Abstract: This article provides a scientific analysis of the state's new approach to religion, reforms in the religious sphere, as well as the restoration of religious values on the basis of strategic reforms in Uzbekistan.

Keywords: religious values, religious tolerance, Committee on Religious Affairs Islam, Eid al-Fitr (Eid al-Fitr) and Eid al-Adha (Eid al-Adha), Easter, Christmas, Purim”, “Hanuka”

Introduction

From the first years of independence, it was noted that one of the main principles of the development of Uzbekistan is to strengthen the spiritual heritage of the people. In this regard, a great deal of work has been done in the country to study, preserve and protect religious and enlightenment values, and on this basis to inculcate good ideas in the hearts and minds of the younger generation.

DISCUSSION

On the eve of independence, the process of restoration of spiritual and religious values in Uzbekistan is closely linked with the bold and courageous actions of the First President of the Republic Islam Karimov in the socio-political sphere. In the first years of independence, the restoration of the ancient holiday of Navruz, the restoration of Ramadan and Eid al-Adha in 1990, the opening of

roads for the holy pilgrimage became a manifestation of national revival. In particular, if in 1991 the number of pilgrims was 1,500, then it was 5,000 [8;87].

Also, according to the Decree of the President of the Republic of Uzbekistan, the days of “Eid al-Fitr” and “Eid al-Adha” have been declared public holidays in the country. In addition, the country marked the celebration of Easter, Christmas, Purim, Hanuka and other religious holidays. Thus, it has become a good tradition for members of one religion to congratulate others on the holiday at such events.

It should be noted that another important factor in the attention to the sacred religion of Islam is the fact that since ancient times, religious values have been glorified in the country, respect for great saints, great saints has risen to a great level. Due to this attitude, Bukhara became known as “Holy city”, “Qubbatul Islam”. In particular, the cities of Samarkand, Kesh, Nasaf, Termez, Khiva, Margilan, Shosh are rightly known around the world as centers of Islam and culture. The tombs of the great ancestors, who reached the peak of their knowledge in Islam, were turned into sacred places.

It should be noted that national spirituality is inseparable from the sacred religion of Islam and its age-old values. On the eve of independence and in the years of independent development, the First President of the Republic of Uzbekistan Islam

Karimov paid constant attention to the restoration and all-round development of the national religion, which is an integral part of the country. In particular, Islam Karimov said: "Islam is the religion of our ancestors, let's not forget that it is for us faith, morality, religion and enlightenment". Islam Karimov goes on to say, "We cannot imagine our nation apart from this sacred religion. Religious values, Islamic concepts are so ingrained in our lives that without them we lose our identity" [4;5-7].

It should also be noted that on June 14, 1991, while the Soviet ideology was still in power, the Law on "Freedom of Conscience and Religious Organizations" was adopted. The 1998 Law on "Freedom of Conscience and Religious Organizations" also reflected the universally recognized principles of international law. According to this law, in the Republic of Uzbekistan, religion is separated from the state, no religion or religious belief is allowed to be assigned any privileges or restrictions to others, the state also promotes mutual understanding and respect between citizens of different religions and non-believers, as well as between religious organizations of different faiths, religious and other extremism and extremism, acts of opposition and aggravation of relations, incitement to enmity between different religions are prohibited [2].

In order to coordinate the relationship between religion and the state in the country, in March 1992, a special organization, the Committee on Religious Affairs under the Cabinet of Ministers, was established.

The main tasks of the Committee are:

First, to implement a unified policy in dealing with religious issues in accordance with the legislation on freedom of conscience and religious organizations, together with local state authorities;

Second, to ensure the interaction and cooperation of government agencies with religious organizations located in the territory of the republic;

Third, public policy has set tasks such as reflecting the interests of religious organizations registered in accordance with the law.

Today, the committee is strengthening its policy of mutual understanding and tolerance between religious organizations and their members in the country, as well as carrying out organizational work in this direction.

RESULTS

As a result, the country has implemented the following reforms in the field of religious tolerance:

First, the relationship between state and religion in the country was regulated on a democratic basis;

Second, the country was rid of the complications of the atheist system;

Third, the country has adopted the Law on Freedom of Conscience and Religious Organizations (1998);

Fourth, the values of religious tolerance have been restored in the country

CONCLUSION

In short, from the first years of independence, Uzbekistan has undergone extensive reforms in the process of restoring national and religious values, on the basis of which religious tolerance has been established in the country. Of course, for the country, which has been under the influence of atheist Soviet policy for more than 70 years, the large-scale reforms have been one of the great achievements. Thus, the early reforms in the country serve as an important foundation for today's strategic reforms.

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