

ACTIVITIES OF RELIGIOUS ORGANIZATIONS IN OUR COUNTRY*Oydinoy Ochilova**PhD of KarSU**Gulbahor Normirzayeva**Student of KarSU*

Abstract

this article will talk about the role and importance of religion in our society today and in the education of the younger generation. Attitudes towards freedom of conscience are also analyzed.

Key words: religion, religious organizations, confession, Arabs, freedom of conscience, Constitution, faith.

The social role of religion in Uzbekistan, which has chosen the path of secular development, is incomparable. The basis of state and religious relations in Uzbekistan is reflected in the Constitution of the Republic of Uzbekistan and the law on freedom of conscience and religious organizations. All conditions were created for the official activities of religious organizations and denominations. The possibilities of religions are widely used in the formation of relations between different nations based on peace, harmony, harmony, unification and mutual trust. This is due to the participation of religion in the formation of a worldview in the comprehensive education of the future generation. The new attitude of the state to religion was established on the basis of the belief that “a person cannot live without beliefs.” This principle has found expression in the words “God in our hearts, in our hearts” to this day.

With the introduction of Islam after the occupation of Central Asia, Arab conquerors brought their writings education, manners and at the same time arab culture. Records related to pre-Islamic religions were destroyed, as were items of prayer. Mosques were built instead of temples, the documents were carried in an script based on the Arabic alphabet. The state language, the scientific language, was considered primarily Arabic. In Khwarezm, the arab warlord Qutayba destroyed these records completely, destroying those who were well versed in writings related to the pre-Islamic religion and taught others their knowledge¹.

To date, religion has become an important factor in social life, it is in socio-political life. But its significance is diverse in various socio-political arrangements. States where religion is considered the leading ideology are also at stake. In a number of countries of the world, religion is trying to strengthen its political position. On the eve of independence, in view of the growing position of the religious factor in Central Asia, the law “on freedom of conscience and religious organizations” was adopted on June 14, 1991. It had been passed by the former Uzbek government under the influence of the ideological struggle for growing independence, stemming from the needs of democratization of society².

New articles were added to the law of the Republic of Uzbekistan “on freedom of conscience and religious organizations” and adopted in a new edition on may 1, 1998. Its Article 5 prohibits all religions with the law that their organizations have equal rights, that they have mutual disputes among believers, that they come from abroad and that religious organizations are separated from the state. It is said that persons who have done these things will be held accountable. Article 6 specifically states that all

¹ BERUNIY. QADIMGI XALQLARDAN QOLGAN YODGORLIKLAR. TANLANGAN ASARLAR, T.I.TOSHKENT: FAN. 1971.72-BET.

² A.V.NARBEKOV. DINSHUNOSLIK ASOSLARI. O'QUV QO'LLANMA. TOSHKENT, 2008.6-7-BETLAR.

provinces, districts and neighborhood committees are responsible and responsible for the proper enforcement of the act in their respective areas. Article 7 states that the entire system of public education in the Republic of Uzbekistan is separated from religion, and the program of the educational system does not include the provision of religious knowledge. Article 8 states that 100 citizens who are 18 years old and have passed are allowed to form a religious community³.

Freedom of conscience is a guaranteed constitutional right of citizens to profess any religion or not to profess any religion. In particular, Article 31 of the Constitution of the Republic of Uzbekistan states: “freedom of conscience is guaranteed to all. Each person has the right to believe in the desired religion or not to believe in any religion. Forced absorption of religious views is not allowed”⁴.

The Committee on Religious Affairs under the Cabinet of Ministers of the Republic of Uzbekistan, established in accordance with the decree of the president of the Republic of Uzbekistan dated March 7, 1992 “on the establishment of a committee on Religious Affairs under the Cabinet of Ministers of the Republic of Uzbekistan” regardless of the attitude of citizens to religion. nazar is a state body aimed at fulfilling their rights to freedom of conscience, constitutional guarantees that ensure equality of all religions, religious sects and beliefs, and the requirements of the law of the Republic of Uzbekistan “on freedom of conscience and religious organizations”, as well as strengthening ties of religious centers and organizations with state bodies, coordinating their relations with foreign countries⁵.

The Committee on Religious Affairs under the Cabinet of Ministers of the Republic of Uzbekistan is a public administration body with the authority to ensure the equality of each person's right to freedom of conscience and religion, regardless of the attitude of citizens to religion, as well as to solve tasks in the field of regulating relations related to the activities of religious organizations⁶.

Dalai lama XIV, A prominent priest of the 20th and early 21st centuries, winner of the International Nobel Prize, leader of the Lamaism religion, makes the following points about the need for religion: “technology never brings higher happiness to humans. Technical means provide only physical satisfaction, if due to it it is possible to achieve spiritual satisfaction in some cases, but it does not acquire continuity. Viewed on the other hand, if a person seeks happiness only from the spiritual sphere, he will not suffer much intense anguish in physical losses. All religions of the world equally call for the reins of the innocence of reason, because this is the root of all misfortunes. Each religion treats such a state of mind, which is characteristic of faith, obedience and wisdom, and shows the way to achieve it”⁷.

In conclusion, it should be said that a number of good deeds have been carried out to develop a religious and spiritual atmosphere in our country. It is the duty of every citizen of our society to know the issues of state and religion in Uzbekistan.

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