



RELIGIOUS ORGANIZATIONS IN THE SYSTEM OF INSTITUTES OF CIVIL SOCIETY IN UZBEKISTAN

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ANNOTATION

This article focuses on the concept of religion and religious organizations as an institute of civil society, the role of religious organizations in maintaining peace and stability in the era of globalization and their interaction with other organizations, the attitude to religion in the secular state, the work carried out in the field of Islamic enlightenment in the Republic of Uzbekistan, the problems

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DISCUSSION

Since scientists approach the concept of religion from the point of view of secularism, science, and religious figures on the basis of a certain religious instruction, this concept is given a different tariff. Religion in a general way (Arabic. "e'tiqod", "ishonch", "itoat", Latin – "religio" – "faith", "worship", "relegere" – "return", "religare" – "bind") is one of the forms of social consciousness [1].

In any society, religion performs certain social, spiritual and spiritual functions. In most states that have chosen the path of secular development, religion is separated from the state, but not from society. His role and influence in social life is great. Each religion has its own teaching, conviction seeking tries to unite, rule the believers on the basis of this doctrine. Religious ceremonies and holidays, it is mandatory that the rituals are performed in strict order. Special attention is paid to the unity of the people, the interaction of society and the individual. Religion is the creator of mankind, destiny, the essence of life and living, the purpose-provision, it is the world and it provides information on the issues of the world. It has a great influence on the development of culture and helps to preserve universal and national values and to bring them from generation to generation.

Especially in today's globalization era – at a time when various information attacks have increased in society, the impact of "mass culture" and the virtual world, the missionary and "conviction

hunters" actions rising, religion and its beliefs support one – on-one in their own interests, at a time when the number of recipients of its weapons is growing-self-awareness, not to be given.

It is important to understand national identity, to preserve and develop traditional religious values in multinational Uzbek society, having gained independence, chose the path of development.

Despite the fact that Uzbekistan is a secular state and religious organizations are separated from the state, it is impossible to imagine them without a fork from society. Although the role and importance of citizens participating in legal relations related to religion and the state are somewhat obvious, having information about religious organizations, their status and functions, their activities contribute to the increase of knowledge and skills in the field of conscience land[2].

In the teachings of the holy Islamic religion "...Eat and drink of the sustenance of Allah, and do not make mischief in the land." ("Bakara", 60), "... we have made nations and tribes so that you can get to know each other...The reflection of such concepts as ("Hujurot", 13)[3] is also of particular importance in the maintenance of tolerance in the multiconfessional Uzbek society, the development of religious dialogue.

As the legal basis for the formation of institutions of civil society, during the past period, the Republic of Uzbekistan has adopted the following resolutions: "On public associations", "On trade unions", "On political parties", "On non-profit organizations", "On public funds", "On financing



political parties", "On guarantees of the activities of non-profit organizations", "On sponsorship", "On self-governing bodies of citizens", "On elections of the chairman (oqsoqol) of the about sponsorship", Laws "On social partnership", "On parliamentary control" and "On public control", as well as "On land of conscience and religious organizations" were adopted.

Democratic reforms carried out on the basis of existing laws became the legal basis for the activities of trade unions, political parties, societies of scientists, women's, veterans and youth organizations, creative associations, mass movements, self-governing bodies and other associations of citizens, as well as about ten thousand non-profit organizations.

With the increase in religious and religious rituals, traditions, human rights and the need for freedom of conscience, it was important to establish a balance of relations between the state and religion, to ensure mutual harmony.

Relations between the state and religion in Uzbekistan are based on the following principles:

- Respect the religious feelings of the pious;
- Recognition of religious beliefs as private work of citizens or their associations;
- Equal protection of the rights of both citizens and non-citizens acting on religious views and Prevention of their persecution;
- the need for ways to communicate with them in order to take advantage of the opportunities of various religious associations in the work of spiritual revival, decision-making of universal moral values;
- recognizing that religion should not be used for corrupt purposes[4].

The normative-legal acts adopted in recent years were aimed at demonstrating civil initiatives, improving the social structure of society, increasing the sense of responsibility of the authorities and public organizations for their activities. At present, religious organizations, from the point of view of the interests of the increasingly developing civil society, have a constructive cooperation with other public organizations in solving issues of interaction and cooperation in the social, cultural and political spheres of the state and society. In this process, it is important that the state acquires a secular character, religion is separated from the state, the state does not interfere in the work of religious organizations, does not give priority to the activities of a religion or religious organization, at the same time, the principle that religious organizations do not interfere in the affairs of the state. It provides an opportunity for the development of national and religious values along with maintaining stability in society and ensuring the rule of law.

In his speech at the 72nd session of the UN General Assembly, President of the Republic of Uzbekistan Shavkat Mirziyoyev touched upon one of

the most pressing issues of the present day related to the preservation and correct interpretation of the enlightenment Islamic teachings left by our great ancestors: "We value our sacred religion as an expression of the embodiment of our strongly condemn those who put our holy religion in a row with violence and bloodshed, and we will never be able to reconcile with them. The religion of Islam encourages us to be kind and peaceful, to preserve the original human qualities[5]," he said, and insisted on the high pulpit and offered to adopt the resolution "enlightenment and religious tolerance".

The proposal of the president of the Republic of Uzbekistan was unanimously approved by the international community, and a special resolution "enlightenment and religious tolerance" by the author of the Republic of Uzbekistan was adopted at the plenary session of the UN General Assembly on December 12. This:

- That the initiatives of the president and people of the Republic of Uzbekistan in the religious and educational sphere are actively supported by the international community;

- As a solution to today's acute problems of terrorism, extremism and violence, which concern the world public, Uzbekistan is promoting a scientific and peaceful policy;

- As an important condition for ensuring a stable spiritual environment in society, it means that representatives of different religions are formed in our country to understand each other and live in harmony.

One of the most important principles of establishing peace in the world in the age of globalism is religious tolerance. This, in turn, requires the study of other religions, other religions and traditions, while being firmly established in the belief of each person [6].

Achievements in the religious and educational sphere, the fact that President Sh.Mirziyoyev's initiatives to promote enlightened Islamic ideas are welcomed by the world community, along with the satisfaction of our people, bear the responsibility of continuing the reforms in this field in our country, unconditionally ensuring the freedom of conscience and the inherent inalienable rights of man, eliminating the existing mistakes and shortcomings.

The visit of Ahmad Shahid, special rapporteur of the UN Human Rights Council on religion and land, to Uzbekistan on the invitation of the Government of the Republic of Uzbekistan in 2017 was welcomed by the people of Uzbekistan with great interest. During the visit, Ahmad Shahid met with the president of the Republic of Uzbekistan, members of the government, chairman of the Supreme Court, heads of ministries and departments, religious organizations and other public organizations. Also, as in the regions, he talked with



the prisoner of the penal execution institutions, in particular in the "Jaslig" colony.

During his visit, the special rapporteur made his recommendations on the recognition of the reforms carried out in the country and subsequent years in the field of ensuring religious freedom, as well as on the elimination of a number of shortcomings.

To date, further improvement of legislation in the religious-educational sphere in Uzbekistan at the level of international standards and achieving their unconditional implementation by developing new normative-legal documents; taking into account that more than 60 percent of the population of Uzbekistan are young people, improving the conditions of obtaining quality secular and religious secondary-special and higher education in an; we think that it is worthwhile to eliminate the existing problems in the field of mutual stability of the social environment of the population and senior staff; to further improve the knowledge and skills and skills of the responsible persons in the religious and educational sphere, who are in direct contact with the population; to identify and eliminate the existing problems.

Following the results of the visit of the UN special rapporteur Ahmad Shahid to Uzbekistan on May 4, 2018, by a joint decision of the Legislative Council of the Oliy Majlis of the Republic of Uzbekistan and the Senate Council approved a "Road map" to ensure freedom of religion or belief. Within the framework of the road map, certain works were carried out, meetings and conferences were organized.

Despite the fact that certain positive changes have been made in the sphere, on December 18, 2019, the USA department of state adopted a decision to leave the Republic of Uzbekistan on the Special Watch List on violation of religious freedoms.

There is still a lot of work to be done in Uzbekistan to guarantee human rights and freedoms, in particular, the provision of religion and freedoms. Accordingly:

First of all, taking into account the fact that the main part of the population of our country is young people, the future is connected with them, improving the state policy on youth;

Secondly, along with further increasing the coverage of higher secular and religious education, they provide quality education by introducing international and national legal foundations of human rights, freedom of conscience into their curricula;

thirdly, raising the efficiency of open communication of the central and local leadership with the representatives of the public, increasing their knowledge of human rights, conscience and land, ensuring the achievement of the legitimate interests of the population, carrying out a serious fight against the ills that are being corrected and achieving the stability of the social environment;

fourthly, the organization of vocational training for neighborhood consultants, profilactics, imams and relevant employees of law enforcement bodies "on issues of religious enlightenment and spiritual and moral education", which will communicate directly with them in order to further improve the socio-spiritual environment among the population;

fifthly, it is required to accelerate such work as "the study of the experience of developed democratic states in the field of organizing open dialogue between the state and society, the development of civil society institutions, establishing re-links with the population, the development of optimal approaches to solving the actual problems of citizens, assistance to civil society institutions in the development of international" [7].

The main difference of civil society from the state structures is that it is based mainly on competition in horizontal relations and on mutual relations between free subjects with equal rights. One of the advantages of civil society is that it contributes to the strengthening and development of democratic institutions through the transfer of state power to certain public organizations and self-government bodies.

The formation and development of a legal state largely depends on the level of development of civil society. And this, in turn, is the object social basis of a democratic state. Religious organizations are associations created and functioning to meet the religious needs of people whose worldview and values are close to each other. They carry out charitable, educational and other activities and have a significant impact on society. It should also be noted that while the state does not create equal conditions and opportunities for their activities and worship land regardless of the number of members or recipients of existing religious associations, in addition to its unifying function, religions with different religious dogmas, religious associations can adversely affect the development of civil society, bringing about national, ethnic intolerance. Therefore, it is worthwhile to effectively use the advantages of religious organizations as an institution of civil society in modern Uzbekistan. In the legislation of the Republic of Uzbekistan "Voluntary associations (religious societies, religious educational institutions, mosques, churches, synagogues, monasteries, etc.) established for the purpose of joint implementation of religion, worship, rituals and rituals of citizens are recognized as religious organizations" [8].

At present, the types of possible system of state and religious relations are not fully defined. Relations between the state and religion can also be developed on the basis of social partnership. Social partnership is understood primarily as a system aimed at setting and implementing the priority objectives of mutual relations between state bodies



and religious organizations, solving the most important social problems. Among the most important types of social activities of religious organizations are programs aimed at promoting enlightenment, working with children, youth, helping people with low needs, carrying out various cultural programs and charitable activities, strengthening families. The activities of religious organizations on the basis of self-financing are attractive for public authorities. These are evidence of the unique role and role of religious organizations in ensuring peace and stability in the system of developing civil society institutions.

In conclusion, it can be said that while the statehood of the Republic of Uzbekistan is developing on the basis of sequential prints, along with the norms of international law, which have been universally recognized in the formation and development of civil society, it is desirable to make fruitful use of the values of the holy Islamic religion, which has been polished for centuries,

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