



## Activity Of The Office Of Muslims Of Uzbekistan...

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### ABSTRACT

For decades, the "Muslim question" was initially under the rule of Tsarist Russia, and later, during the years of Soviet rule, under the constant observation of a separate, uncontrollable, primarily white empire, and then the red empire.

### KEYWORDS

Islam, muslim, office of islam, leading scholars, history of religion, authority.

### INTRODUCTION

If this was controlled by a label called "pan-islamism" in the years of the Tsarist Russia's rule, then in the first years of Soviet power those "traditions" continued, and then later, that is, in the 30-ies of the XX century, the

religion of Islam and its leading scholars were molded at the request of its authority and or subjected to but no matter how many attempts were made to create scientific "bases" for atheism, the Uzbek people were

absorbed in order to absorb the Islamic faiths from the cradle to their children, in eating and drinking, in dressing, in the attitude towards the big and small, in the head of trouble, in traditions and traditions not to forget about Islam, to continue.

The issue of belief in Uzbekistan has always been recognized by the national intelligentsia. From time immemorial, religion has embodied the embodiment of human spirituality, truth, justice, moderation, patience, kindness and other qualities. With the role of religious and religious figures in history related many issues have been considered. In fact, religion is an integral part of the history and spirituality of our people. "Islam should be in the hearts, conscience of each of us. If a person is faithful to his country, if he is faithful to his faith, he will be a true patriot[1]".

## MATERIALS AND METHODS

On the eve of Uzbekistan's independence, the former he did not deviate from the socio-political movements, various political and national movements that were happening in all his Republics. In particular, in May-June 1989, tragic events occurred in the Fergana region, during which there were clashes between the indigenous population of Quvasoy and the meskhetian turks living here. Such conflicts also took place in June 1989 year in the Toshlok, Margilan, Kokand. These clashes took place before the end of the Osh tragedies (1990). After that, riots in Buka, Parkent (1990) also influenced the socio - political situation in Uzbekistan.

The "Namangan events", which took place in December 1991 in the socio-political life of Uzbekistan, undermined the stability of our

country. A group of Rams took over the building of the Namangan regional party and claimed the transformation of Uzbekistan into an Islamic state. The following requirements were imposed on the government by the catchers:

1. To abandon the secular system and declare Uzbekistan as an Islamic state.
2. Abolition of secular laws and the introduction of sharia arkons in the country.
3. Closure of secular schools and opening of separate schools for boys and girls.
4. Transition to Islamic dressing and introduction of women's gait khijab[2].

The "Islamists", who put forward the above requirements, did not agree on any issue neither with the representatives of the regional religion, nor with the Religious Department of the Muslims of Central Asia and Kazakhstan at that time[3]. In particular, from these requirements, the Muslims of Central Asia and Kazakhstan at that time were religious the chairman of the Department, Mufti Sheikh Muhammad Sadiq Muhammad Yusuf also had no news. It is worth noting that the years 1989-1993, when Sheikh Muhammad Sadiq Muhammad Yusuf was in the position of his eminence, was a very difficult and contradictory period for Uzbekistan. But despite this, the Muslim Religious Department of Central Asia and Kazakhstan has achieved extensive coverage. In particular, this was the result of the religious propaganda carried out by his holiness Sheikh, his efforts to understand Islam on a scientific basis and in a simple language, without shouting at the people of Uzbekistan Islam[4].

Mufti Sheikh Muhammad Sadiq Muhammad Yusuf played an important role in the wide coverage activities of the office of his high potential Muslims. It is known that the scientific, creative and religious activity of Sheikh Muhammad Sadiq Muhammad Yusuf was of great importance not only in our country, but also in the Islamic world as a whole. The problems that have been accumulating for decades, opening the way to full-fledged observance of Islamic beliefs, introducing Allah instead of "scientific atheism", which began to take shape in this regard, honestly and haram difference, prayer, propaganda and agitation against fasting, it was important to be the head-brow in the work of basing Islamic concepts on them.

## RESULT AND DISCUSSION

It should be noted that Mufti Sheikh Muhammad Sadiq Muhammad Yusuf, chairman of the Religious Department of the Muslims of the Middle East and Kazakhstan, later the Office of the Muslims of Movarounnahr, not only as a religious scholar, but also as a deputy of the Supreme Council of the USSR, carried out extensive activities in the interests of the people's welfare, stability, Muslims. Of course, the role of religious figures in such a dangerous period was of great importance for Muslims to start the right path. During his time, he worked in the Ministry of internal affairs of Uzbekistan, knew conflict and situations colonel-general Zakirjon Almatov in an interview with the voice of Uzbekistan, Sheikh Muhammad Sadiq Muhammad Yusuf evaluated his activities as muftiy and said that" for a lifetime he has been selfless propagating the truths of the Islamic religion...this magnate was not only an

incredibly enlightened, but also a courageous man, " says[5].

Zakirjon Almatov, in 1990-ies, in order to preserve the Muslim brotherhood in the region, to prevent the emergence of various conspiracies and groupings, together with Sheikh Muhammad Sadiq Muhammad Yusuf said that he "served with a sharp mind and courage", in 1991-1993 years in the difficult situation in Uzbekistan "revolts in the city of Tashkent, Andijan, Namangan, Fergana regions, disguised our sacred religion [by]... There was an attempt to create gangs called "justices", "Islamic armies". Ignorant said that ignorant people gathered and with the mask that we will fight crime, they "tried" people themselves and committed cases of physical punishment. In this difficult situation, Sheikh Muhammad Sadiq Muhammad Yusuf personally went there and talked with the population and did a great deal of work to improve the situation and establish peace and tranquility in the country. With the same man's direct actions were many heists picked up. He deserves high respect for his great reputation in the Islamic world, his invaluable services in the establishment of peace and harmony in the country," [6] said.

## CONCLUSION

At the above objective price, one can understand the services of his holiness Sheikh in peace and stability established in the Ferghana Valley. Sheikh Muhammad Sadiq Muhammad Yusuf holiness determines the necessity of studying the wide range of activities of the Muslims Office of Uzbekistan in the eve of independence and in the early years of independence, in a period of dangerous-test and contradictory period in the history of the

Uzbek people. In particular, it is necessary to take a scientific assessment of the circumstances in the Fergana Valley during religious altars.

After all, it is worth noting that the activity of the religious office of Muslims in Uzbekistan, in particular "since 1989, religion began to be considered an important part of spiritual and cultural values. Such behavior of the leadership of Uzbekistan, which later determined the secular nature of the state political system and careful and respectful attitude to the religious needs of believers[7].

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