American Journal of Education and Evaluation Studies 2997-9366, Vol 3, No. 2, 2026

Article

Principles of Developing the Religious and Spiritual Worldview of Youth in Uzbekistan in the Years of Independence

Jumaniyazova Intizor To'lkinovna
3rd year student of the Faculty of Social and Economic Sciences, History Department, Urgench State University named after Abu Rayhon Beruni

Abstract: This paper is devoted to the principles and mechanism of the formation of the religious and spiritual outlook of Uzbekistan's youth in independent years. The article examines the changes in state youth policy, arguing with structural transformations under democra-tic reforms and substantiation of weak civil society institutions and claims towards interreligious tolerance. Special emphasis is placed on the role of religion as a historical, cultural and socio-political determinant in the formation of value orientations of young people. The study examines the legal and institutional mechanisms in place to guarantee freedom of conscience and religion, such as domestic legislation and international human rights obligations adopted by Uzbekistan. It also emphasizes the need to link secular education with enlightened religious values to combat extremism and inculcate the force of "enlightenment against ignorance." This echo the importance of working in ununity between the state structures, educational formations, civil society organizations and religious institutions to promote patriotic, tolerant and responsible youth. The results of the study can be used to contribute to a balanced religious and spiritual outlook among young people, which is considered as a top priority in terms of sustainable national development and social stability in present-day Uzbekistan.

Keywords: independence, religion, politics, referendum, conceptual, tolerance

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1. Introduction

Throughout these years of independence, under conditions of the historical reforms in Uzbekistan on the way toward democratic development and a sustainable civil society, the question of stability and tolerance to religion at sanctuaries from an open society simply does exist. That means that country's religious and secular tolerance culture is, as opposed to the western countries, has deep historical, spiritual and national roots.

Today, to secure the socialization of youth and the ideological aspect-namely "enlightenment against ignorance it is reasonable to work out as much as possible complex patterns running across famliy-neighborhood-educational institution-jouth ORGANIZATION and state institutions.

Thus, what our country has achieved in the economic and political life is a telling testament to the pragmatic policy followed by the head of state and government. At a time of such historic significance, it is paramount to properly interpret and objectively judge the political, juridical and economic events happening in the world[1].

State policy towards the youth has been developing positively lately. In recent times, the problems of spiritual education and social activity among young people are not just a current issue for scholars, but also for historians. The question today is how young people perform their political function within society is developed according to the extent of religious values presence in their social thinking and style of life. This is determined by the education and training of young people in our society, by their legal consciousness, culture.

2. Literature Review

"Religiousness as a factor of Manifestation of Religious and Spiritual Thinking among Young People", historical, theoretical and practical aspects of its influence on the world outlook and thinking processes in youth, civil society role in social interaction are on the attention center of many scientists in present conditions.

The dissertations of Uzbek scientists M. Kyrgyzboyev, A. Muminov, I. Ergashev, N. Jurayev[2] and others are devoted to the problem of formation and development of democratic values in our country, participation of youth in the construction of a civil society, aspects the religious factor reguated by political system state consciousness national identity younger generation.

"But what we need today is not just to give the young pupils in our schools and elsewhere the historical world-outlook and thoughts; but also alongside, at first to introduce into their consciousness-by impressing on them-the spiritual element in us in the shape of our historically developed customs, traditions and rituals etc. "For this, it is noted, encourage those who believe that they are responsible for the spiritual, ideological and moral education of our society and our youth - be it a district or religious organization, police officer or artist-intellectuals with great authority – they must all act especially actively "[3].

Another noteworthy aspect of Sh. M. Mirziyoyev from the UN tribune spoke as follows: "We categorically reject and condemn those who relate our sacred religion (Islam) to violence and blood, and never compromise with them" [4], such important words in proof that Islam is pure a tolerant religion.

At the onset of its historical phase of independence, Uzbekistan adopted the UN Universal Declaration on Human Rights. Article 18 in the Declaration declares "Everyone has the right to freedom of thought, conscience and religion" [5]. Another international document, International Covenant on Civil and Political Rights, in Article 18 declares that "this right includes freedom to have or to adopt a religion or belief of his choice, and freedom, either individually or in community with others and in public or private, to manifest his religion or belief and observance of religious rituals" [6].

From scientific-theoretical point of view, the issues on an impact of religious factors to youth's social life in Uzbekistan confirm that religion for our youth is first of all historical and spiritual value; B elieve it or no t, but these days we slowly begin to realize that this factor is not only spiritual, but also so c ial-p o litic al necessity for our count r y being founded on the princ i ples of toleranc e by r ecent times.

3. Analysis and Results

The problems of spiritual and moral education among youth are reflected in a separate manner in the "strategy of action on five priority areas for the development", in its logical continuation, the strategy "development of new Uzbekistan".

Through the efforts of the President of Uzbekistan, 5 laws and 55 subsequent regulations in youth policy were adopted throughout its spheres in 2016–2021. The Law of the Republic of Uzbekistan On State Youth Policy adopted in 2016 concentrates on the state youth policy is designed to create conditions for social adaptation of young people, development of their intellectual, creative and other potential are fixed by a law [7].

We have done a lot of work in the process of actual performance of the tasks that were defined in this law. In order to ensure consistent and effective implementation of the state policy in this area, comprehensive support for the provision of young people, Main reform of system to Ċ

preserve their rights and legitimate interests until urgent responses issues that arise on solving problems in youth sector as well To organize and coordinate work by responsible bodies Set up "Youth Union of Uzbekistan" and Agency for Youth Affairs. Then was established the Committee on Youth Issues and Sports in the Senate of Oliy Majlis, and Commission for Affairs of Youth in Legislative Chamber of Oliy Majlis as well as "Youth Parliament" under these chambers. At the same time, a youth academy has been founded under the Ministry of Innovative Development. In the regions, the "Project Factory" swung into action.

It is in this context that I would like to point out that the UN Special Rapporteur on Freedom of Religion or Belief, Mr Ahmed Shaheed, who visited Uzbekistan in autumn 2017 expressed his support for these changes taking place in the country.

To realize the recommendations of the visit of the UN Special Rapporteur A. Shahid to Uzbekistan and to expand international cooperation in ensuring human rights and freedoms, May 4, 2018 at the joint meeting of the Councils of Legislative Chamber and Senate of Oliy Majlis was adopted "Roadmap" on freedom of religion or belief.

In addition, a working group on monitoring the fulfilment of the "Roadmap" has been active. This is another proof that protection of human rights in our country enjoys status as one of priorities in state policy and international relations.

The "Development Strategy of New Uzbekistan for 2022-2026 " adopted by the Decree of the President of the Republic of Uzbekistan contains a package historical reforms.

Target 70 of the Strategy "Enhancing federal policy in the sphere of youth", describes such factors as bringing up children to be patriotic, honest citizens (respect for law, national and universal values), able to resist destructive influences and trends, with set convictions on life. Objective 74: Intensification of the atmosphere of interethnic concordance and religious tolerance in a society, includes solution of the following questions:

Further perfecting the system of state aid for national cultural centers.

Ensuring steadfast application of the Concept of State Policy of the Republic of Uzbekistan on Interethnic Relations.

Establishment of more conditions that are conducive to young people of various nationalities and fostering in them a sense for civic liability, love and fealty to one's country, tolerance in the culture of ethnic interaction.

ensure additional state support for media operating in foreign languages and covering the state policy in interethnic relations.

— The activities of societies of friendship must be strengthened to foster relations with fraternal countries.

Our youth's positive attitude to religion and its important interest; besides, we want that no influence is more effective in the training and spiritual education than religious role. After all, our independent state needs first of all people with pure faith and pure hearts; and first of all young people. Using the moral compass of our youth, who do good deeds as part of daily life, think about doing a good deed and behave in an upright manner men shall dwell secure??¦: this is nothing other than secular enlightenment [8].

On November 8, 2017 Kalam Science School started functioning in Samarkand region, on November 10 the Aqeedah Science school was opened in Kashkadarya region and on High Barana streets of Bukhara Hauli Naqshband Sufi science school working under Mir Arab higher madrasa №2 foundation (hereinafter referred to as "the Mirarabic madrasa four-year deputy of thought"), Islamic Law School working under khanabad branch Sayyid Alauddin Husain College at number 8 Fergana city named after Eshmumin Amrava Seeb) opened on November 13[,] On April16, Hadith's scientific school will open in Samarkand [9].

The end in view of the works of these religious institutions is to make a thorough investigation of the Islamic religion and to render it materialized for common people even as being lighted by its ideas, and to present them in simple form.

In principle, the comprehension and analysis of religious thoughts will become an important aspect for the spiritual evolution of society when implementing comprehensive reforms in raising our national spirit, and contribute to ensure that our young generation who create a great state in future should grow in atmosphere of secularity and respect for the values/icons of our nation [25].

4. Conclusion

The establishment of the value orientations of young people in independent Uzbekistan is a multi-level compound process which involves integrated efforts of elements of youth policy, society and state. The policy of youth can be fully comprehended and realized, only in the context of integrated strategic planning of national development, depending on its leading purposes, objectives, directions and mutual dialectical connection. For the formation of some ideological pluralism, system of spirtual -vailues and moral-historic-philosophical values we need sacred religious factors so that is essencial for youth poicy making and effecting. For ultimately, it is religion that is the most potent spiritual foundation with which to combat ignorance with illumination.

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