
THE RELIGIOUS COMPONENT IN THE FORMATION OF ETHNIC GROUPS IN AFGHANISTAN

Azlarkhon B. Achilov

Lecturer Tashkent State University of Oriental Studies Tashkent, Uzbekistan

ABSTRACT: Throughout the history of Afghan society, Islam has been one of the most important elements in the life of Afghans. The role and position of religion in the life of the Afghan people have changed at different stages of the country's development. This was especially noticeable in the second half of the 20th century, when Afghan society began to transform as a result of reforms. Although the reforms of the 1950s and 1970s were largely half-hearted and inconsistent, they nevertheless weakened the influence of traditional foundations, including religion, on the lives of Afghans, in whose social relations elements of modern Western culture began to penetrate. However, recently religious influence in society has recovered and has become even stronger than at the beginning of the 20th century. This was especially evident during the rule of the Taliban, a radical Islamic group that replaced the Mujahideen and, after a short break, continued after the events of 2021. Having seized most of the country, members of this movement, calling themselves the Taliban, created the Islamic Emirate of Afghanistan (IEA), a theocratic government in which power is concentrated in the lower echelons of the Islamic clergy - mullahs, Mawlavis and Akundah.

KEYWORDS: Taliban, Islamic Emirate of Afghanistan, Loya Jirga, mullah, mawlawi, akhund.

INTRODUCTION

All spheres of society's life - political, economic and social relations - are subject to the religious norms of "Sharia". The Taliban demand from the population strict adherence to religious rituals, as well as the rules of everyday behavior and appearance. Music, television, photography, videography, many visual arts and the use of the Internet are prohibited. Despite the demands of the international community, the Taliban's policy towards women is strict and uncompromising. Afghan women are prohibited from visiting public places without a hijab and without being accompanied by male relatives. They are effectively prohibited from working or studying outside the home. By adopting the strictest forms of radical "Islam", the Taliban have established close relations with many radical Islamic organizations in various countries; the leadership of the IEA has established especially close ties with the leader of the extremist organization "Al-Qaeda" [1.89]. Under the Taliban regime, Afghanistan became a center for drug trafficking and a haven for terrorists operating under Islamic slogans.

THE MAIN FINDINGS AND RESULTS

The Taliban have been given a second chance, but it is not yet clear whether they will learn from this and start reforming (the Bonn Conference in early December 2001 and the Loya Jirga resolution in June 2002). The new government is based on the revival of the secular system of government, taking into account historical realities. In the public sphere, efforts were made to revive the secular system of government, taking into account historical realities. The Islamic Republic of Afghanistan (Islamic Republic of Afghanistan since January 2004) was proclaimed in the country, which is ruled by an interim government, an interim executive government and, since 2004, a president. In the fall of 2005, presidential elections were held for the Afghan parliament. Afghanistan began to build a democratic society: the Press Law, passed in February 2002, recognized a free and independent press, and the Political Parties Law, passed in November 2003, gave all Afghan citizens the right to form political and civic associations. The independent press flourished and censorship was abolished. Religious minorities, Shiites and Ismailis, regained their religious freedom and were able to practice many religious rituals banned by the Taliban [2.18]. In the family, most of the Taliban bans and restrictions on the appearance and behavior of men and women were lifted, and women were given the right to study and work. Women's schools were opened and the secular education system restored. Television, which was banned under the Taliban regime, has resumed broadcasting. Elements of modern Western culture such as the Internet and contemporary music have also begun to infiltrate the country. Until now, these new movements have been limited to large cities and have been popular among the most receptive segments of Afghan society: the youth and pro-Western intelligentsia. However, the ten-year rule of the Mujahideen, and then the Taliban, left a deep mark on the life of Afghanistan. During this period, the role of religion in society increased significantly, and religious norms began to increasingly influence the mood and lifestyle of most Afghans in Taliban-controlled Afghanistan. The most striking example of this was the 1982 war.

As the nature of state power in Afghanistan changed from a monarchy to a presidential republic, and then to a pro-Soviet regime, the pressure of secular forces on religion and its servants intensified, and their influence in traditional areas of activity - justice and education - significantly decreased. During this period, Islam became one of the pillars of the state ideology serving the ruling elite. However, many traditional Islamic clerics and some intellectuals who support political groups and movements began to oppose the changes in the country. This struggle reached its peak in the 1980s, when Afghanistan's ruling party, the People's Democratic Party, struggled to reform its socialist model society and had to rely on Soviet military assistance to stay in power. The civil war that broke out in Afghanistan divided the country into two camps: the "people's government" and the Islamic opposition, whose goal was to overthrow the pro-Soviet regime and establish "Islamic rule". The Islamic opposition, calling themselves "mujahideen", opened a new chapter in the history of Afghanistan. For ten years, Afghanistan has been in the grip of extremists. The authorities could not ignore this reality and were forced to seek a compromise with the Islamists. The Afghan Constitution, adopted in early 2004, was largely the result of such a compromise. The constitution's preamble states that the main goal is "the creation of a civil society free from exploitation, violence and discrimination, based on the rule of law, social justice, the protection and dignity of human rights and the guarantee of the fundamental rights and

freedoms of the people”. However, in addition to this liberal approach, the Constitution also contains a clear article that prescribes the role of Islam as the organizer of the spiritual and political life of society. Article 1 of the Constitution declares that Afghanistan is an Islamic Republic. According to the Constitution, Islam is the official religion of Afghanistan. According to one of the articles, no law can contradict either the provisions of Islam or the Constitution itself. Despite the secular nature of the Afghan system and the development of democratic institutions (separation of powers, election of the head of state and parliamentarians), clerics and Islamists had a significant impact on the system of government. This influence was stronger in the legislative and judicial spheres and less pronounced in the administrative sphere. The strong influence of religious factors was felt in the judicial system, where the positions of Islamic clerics were traditionally especially strong. In the 1990s, under the rule of the Mujahideen and then the Taliban, Islamic Sharia was introduced in Afghanistan and civil law was abolished. After the fall of the Taliban regime, there was a return to the popularization of civil rights enshrined in the constitution, but today this practice is being revived. At that time, religious norms were not immediately replaced by civil law due to the strong influence of orthodox adherents of Islam in the legislative and especially in the highest judicial bodies.

CONCLUSION

Today, however, many people, especially women, oppose the overly restrictive and illiberal laws of the Taliban. For example, until mid-2006, the Supreme Court of Afghanistan was headed by Fazul Hadi Shinwari, known for his conservative views. From their statements and speeches, it is clear that other members of the Supreme Court hold similar views. Today, numerous demonstrations and rallies are taking place on the streets of Kabul and other major cities demanding liberal norms for the protection of human rights [3.116].

REFERENCES

1. “Abdul Salam Zaeef. My Life With the Taliban (ed. and tran. Alex Strick van Linschoten and Felix Kuehn).” New York, NY: Columbia University Press, 2010. – P.360., ISBN: 978–1-8490-4026-6. Reviewed by Ryan Shaffer Pages 664-666 | Published online: 08 Sep 2010. – P.89.
2. Korgun V. G. History of Afghanistan 20th century - Moscow: “Kraft” 2004 - P.18.
3. Kozyrev N.I., The role of diplomacy in unblocking the “Afghan knot”: from “Geneva-88” to the present day. -M., 2009, Appendix.– P. 116.