

In 2015, the Supreme Court of the Republic of Tajikistan banned the activities of the IRPT as an extremist-terrorist organization (The full text of the decision of the Supreme Court of the Republic of Tajikistan is posted on the NIAT “Khovar” website under the security heading). On the reasons for the adoption of such a decision in relation to the TEO IRP experts published many articles in the media. Notes of our expert Qamar NURULHAKOV are also related to this topic.

The author of these lines also published a number of articles on this issue. Since in one article it is not possible to state all the bases of the Supreme Court of the Republic of Tajikistan to prohibit the activities of this extremist-terrorist organization, we will highlight only one aspect of this topic, so that advocates of TEO IRP in European countries and the UN Human Rights Committee that are trying to accuse the Republic of Tajikistan in limiting the rights and religious freedoms of a person, learn the essence of this issue.

The Republic of Tajikistan is truly a secular state, and its legislation guarantees the protection of the rights and equality of all nations and followers of various religions. Article 8 of the Constitution of the Republic of Tajikistan states: “In Tajikistan public life shall be developed on the basis of political and ideological diversity.

Ideology of any party, social and religious association, movement and a group shall not be recognized as a state ideology. Social associations and political parties shall be established and function within the framework of the Constitution and laws. Religious organizations shall be separate from the state and shall not interfere in state affairs. The establishment and activity of public associations and political parties which encourage racism, nationalism, social and religious enmity, and hatred, as well as advocate the forcible overthrow of the constitutional state structures and the formation of armed groups shall be prohibited.”

Also in the Constitution of the Republic of Tajikistan it is enshrined that “All people shall be equal before the law and the court of law. The state shall guarantee the rights and liberties for every person irrespective of his nationality, race, sex, language, religious beliefs, political persuasion, knowledge, social and property status. Men and women shall have equal rights. (Article 17), “Everyone shall have the right to freely determine his position toward religion, to profess any religion individually or jointly with others or not to profess any and to take part in religious customs and ceremonies (Article 26).”

Such guarantees of rights provide an opportunity for followers of various religions in the Republic of Tajikistan to live and work in an atmosphere of political freedom; there is no religious, racial, national, or any other discord between them. Followers of all religions take part in all the celebrations and ceremonies of each other, show support and disinterested help in joy and troubles.

But since the political tendentious goals and interests of the TEO IRP, closely intertwined with the geopolitical interests of the government of the Islamic Republic of Iran, all these successes of our secular state did not please the leaders and members of this organization. Back in the early 90s of the last century, the leadership of the TEO IRP with the financial military-political and ideological support of the government of the Islamic Republic of Iran attempted to carry out an “Islamic revolution” of the Iranian type, the detrimental consequences of which are well known to the world community. But the leadership of the TEO IRP did not draw lessons from this tragic situation, did not realize its criminal actions against the Tajik people, and even after the signing of the General **Agreement** on the Establishment of **Peace and National Accord** in Tajikistan

on June 27, 1997, again with funding and instigation of the government, the IRI secretly continued its extremist terrorist activities. And in order to lay the social ground in order to carry out the next “Islamic revolution”, the members of the IRP strongly propagated the ideas of Shiism and the “Islamic revolution” in Tajikistan, thereby violating the laws of the Republic of Tajikistan regarding religion.

Finally, in September 2015, the TEO IRP made an attempt by the hands of General Hoji Halim Nazarzoda, whom the Government of the Republic of Tajikistan, on the recommendation of the party’s leadership, appointed the Deputy Minister of Defense of the Republic, to carry out a coup in the country. This action of the Islamic Party in the most flagrant manner violated the requirement of the Protocol on the Fundamental Principles for Establishing Peace and National Accord and accepted international norms, since this Treaty was signed under the auspices of the OSCE.

Here, as an example, we would like to cite one of the facts of the propaganda-extremist activity of the TEO IRP after declaration of National Accord in 1997, which reveals the true face and actions of the party, contrary to generally accepted human rights.

It should be noted that Article 30 of the Constitution of the Republic of Tajikistan states: “Propaganda and agitation, kindling the social, race, national, religious and language enmity

and hostility shall be prohibited”, which fully complies with international legal acts, including Article 55 of the UN Charter issued on June 26, 1945. Therefore, the Criminal Code of the Republic of Tajikistan (Article 189) provides the actions, which lead to arousing national, racial, local or religious hostility, or dissensions, humiliating national dignity, are punishable by up to 5 to 12 years of restriction of liberty or imprisonment for the same period of time. But the TEO IRP in the early 90s of the last century, implementing the geopolitical plans of the Iranian government, spoke on the squares with the slogans “**Down with America, down with Zionism**”

and others. Thus, openly stating their rejection and religious hatred towards Jews and Christians, furthermore, the Nahzat people began to publish books, the content of which was filled with hatred of Jews and Christians. Thus, the Nahzat people tried to justify from the point of view of Islam the alleged hostility of Muslims of Tajikistan to representatives of other religions.

The book of ‘Why did you turn away from Islam’? that was published by IRP Cultural Committee, from the beginning to the end exudes hatred, insult and contempt for Jews and Christians. The content of this book is based on the teachings of Imam Khomeini and the ideas of the "Islamic revolution", which the government of Iran is trying to export to other countries.

Further, it is said that the Jews are the conciliators of the history of mankind: “Desires to see God, inclination to exalt the calf and other similar unseemly deeds have defiled human history.” At the same time, in this book, without any justification, Jews are accused of inciting regional and religious warriors, even inciting the first and second world warriors. The emergence of new unacceptable religions, similar to **Bahá’í** Faith in **Iran**, is also the work of the Jews. The authors completely ignored even the fact that the Second World War was started by fascist Germany, where Jews were the most exposed to mass destruction. That is, for the TEO IRP, its tendentious interests and selfish goals are above the historical truth.

These radical ideas of the TEO IRP essentially reflect the statements and slogans of **Imam Khomeini**

and the leaders of the current Islamic Republic of Iran. This once again proves that by awakening the hatred of Muslims towards Jews and Christians, the TEO IRP intended to carry out the geopolitical plans of the Islamic Republic of Iran and to drive into the minds of people the ideas of the “Islamic revolution”. Here is what

**Imam Khomeini**

wrote in his book “The Government of Islam”: The modern world is bipolar: Islam is on one side, and Islam on the other is the imperialists, cruel rulers, apostates, Jews, Christians and materialists who have united to destroy the truths of Islam and the misleading of Muslim nations. " As can be seen, there is no particular difference between the beliefs and ideas of the TEO IRP and

## **Imam Khomeini**

's study, together with the leadership of the Iranian government.

In the second chapter of the aforementioned book, the views of Islam and Christianity are compared in questions of the knowledge of the Allah, monotheism and the Christian trinity, prophets including Jesus Christ, also criticize Christian teachings on this issue from the point of view of Islam. For example, the teaching of the Bible regarding the Allah is considered unreasonable, and the Christian God, ostensibly, is a God who regrets his deed, human-like, visible to the eye and weak. (1: 42-43).

It is obvious that the Christian religion is one of the monotheistic religions, according to the teachings of the Bible, the spirit is without beginning, without end, unchanged in essence, power, justice, wealth and its truth, the One God is expressed in three faces, and possesses all the qualities which one God has. However, the TEO IRP denies that the Christian God is one and accuses Christians of polytheism. According to Nahzat people, "After the departure of Jesus Christ, Christians accepted from the polytheists a trinity and the belief that Christ was the son of God and mixed it with the pure religion of Christ" (1:47). As a result, the Nahzats declared Christians to be "atheists" ("infidels") with such comments regarding the Christianity religion. The purpose of declaring Christians "blasphemers" ("kufr") is to legalize jihad against Christians in the name of Islam.

The book also criticizes the question of the knowledge of the prophets from the point of view of Christians. The TEO IRP considers the point of view of Islam regarding the prophets true and blameless, but considers the attitude of Christians to the prophets false. Allegedly, from the point of view of modern Christians, the prophets were drunkards, adulterers, liars, subject to carnal pleadings with women (1: 48-50). The people of Nahzat came to this conclusion about the faith of Christians only by relying on the legend set forth in the Old Testament of the prophet Noah and Solomon, and here they defamed them. Meanwhile, the main source of the Christian religion is the New Testament (the second part of the Bible), which consists of books about Mark, Matthew, Luke, and John, and is very different from those legends that Nahzat people use to discredit Christians.

According to the ideologues of the TEO IRP, Christians preached such beliefs about the prophets in Muslim countries in order to "destroy them (Muslims - N.K.) reason and convince them that the prophets were liars, adulterers, drunks and holy women" (1:51) "Why did you turn away from Islam?" the publication of the Committee of Culture of the Islamic Renaissance Party. Here the question arises: did Christians really turn their backs on their religion to desecrate their prophets? Isn't it funny and not offensive?

At present, in the book "Why did you turn away from Islam?" Nahzats people compare the description of Jesus in the Bible by John and in the "Qoran" and assert that in the "Qoran" Jesus is blessed by the Allah, "However Jesus, who is described in the Bible, is not only not blessed, but a curse is sent upon him "(1:54). Because, according to the Nahzatists, the Christian Bible was distorted and transformed by the Christian Bible. In short, the modern Christian Bible is the "false Bible" (1:55).

In this book, the ceremony of celebrating the day of the resurrection of Jesus Christ in Catholic churches is especially exposed. For example, the Christian ceremony "The Last Supper", that is, the consumption of wine and unleavened bread is equated with absolute prejudice and is described as "truly what a disaster, what unreasonableness, what evil and ignorance," that is offensive to itself.

Moreover, the Nazis criticize the rite of Catholics in repentance and confession from the words of one "Isfahan husband" (Iranian), as the rite of "selling paradise" by the Catholic Church. Allegedly, some "Isfahan husband" bought hell from a priest for a certain amount, received a tag from the priest for sale, then "went to the common center of Christians and shouted:" Good news (1:58). As soon as the Christians listened, the "Isfahan husband" uttered: Good news for Christians that from this moment they did not turn to the priest to buy paradise, because I bought paradise, fearing hell and burning in it, now for you I bought hell rest assured, I will never let you into heaven! (1:59). The author of Nahzats continues his story and claims that after this event, the Christians did not go to church anymore, the priest and his henchmen went bankrupt, went to the "Isfahan husband" and "returned the label to possess hell for this husband in exchange for high costs, and then developed made by the market "paradise sellers". (1:59).

Here it is most surprising that the Iranian man's hero in this case is a single Iranian man, through whom Nahzats defiled not only Christians, especially Catholics, but also tried to emphasize the superiority of Shiites in other religions and denominations with the help of false legends. Shia **mazhab**, which indicates their commitment to the ideas of the "Islamic revolution" Indeed, according to the teachings of Imam Humaini, which is the essence of the convictions and policies of the Islamic Government of Iran, the "Islamic revolution" throughout the world should turn into a "political revolution", remove all non-Islamic regimes from the face of the earth and Islam should prevail over godlessness.

