



**Australian Government**  
**Refugee Review Tribunal**

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# Country Advice

## Uzbekistan

Uzbekistan – UZB37809 – Samarkand – Muslims – Religious groups – Freedom of religion – Hizb-ut-Tahrir – Children – Religion instruction

3 December 2010

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### **1. Please provide general information on Samarkand.**

Samarkand is amongst the oldest cities in the world having been founded 2750 years ago. It is situated on a crossroad of several trade routes which includes a section of the Silk Road. Due to its location it became the nexus of trade that occurred between China, Persia and India, and with this trade came great wealth. The great conquering armies of the ancient world either destroyed it or rebuilt it. The city has been ruled by Islamic dynasties since the time of Tamerlane (1391) who built the historic architectural landmarks that remain today.<sup>1</sup>

Both tsarist Russia and later the Soviet Union controlled Samarkand from 1868 until the collapse of the Soviet Union in 1991.<sup>2</sup>

Samarkand is Uzbekistan's second largest city. In 2010 the estimated population stood at 600,000,<sup>3</sup> the majority being Persian speaking Tajiks. The likely reason for this is that Samarkand is one of the historical centres of the Tajik people in Central Asia. However, outside of Samarkand the Uzbeks make up to 80% of the predominately rural population of Uzbekistan.<sup>4</sup>

### **2. Please outline the laws relating to Islamic worship and teachings in Uzbekistan and freedom to worship other religions.**

Article 31 of the Uzbekistan Constitution provides that citizens "shall have the right to profess or not to profess any religion. Any compulsory imposition of religion shall be

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<sup>1</sup> Uzbekistan.MS.country guide website 2010, 'Samarkand' <http://www.uzbekistan.ms/guide/samarkand> - Accessed 30 November 2010. Attachment 1

<sup>2</sup> Encyclopædia Britannica, Inc 2010, History of Central Asia <http://www.britannica.com/EBchecked/topic/102315/history-of-Central-Asia/73550/Under-Russian-rule> - Accessed 25 November 2010. Attachment 2

<sup>3</sup> 'population of Samarkand 2010' True Knowledge Ltd – 2010 [http://www.trueknowledge.com/q/population\\_of\\_samarkand\\_2010](http://www.trueknowledge.com/q/population_of_samarkand_2010) - Accessed 25 November 2010. Attachment 3

<sup>4</sup> 'Demographics of Uzbekistan' NationMaster.com - Encyclopedia (undated) [http://www.nationmaster.com/encyclopedia/Demographics-of-Uzbekistan#Figures\\_and\\_Age\\_Structure](http://www.nationmaster.com/encyclopedia/Demographics-of-Uzbekistan#Figures_and_Age_Structure) - Accessed 25 November 2010. Attachment 4

impermissible”.<sup>5</sup> The separation of religion and state is mandated in Article 61, which also proclaims that the state will not interfere with any religious associations.<sup>6</sup> Notwithstanding the above Articles, it is clear that there are other Articles within the Constitution which could be interpreted as being instruments that could override the intentions of religious freedom articulated in Articles 31 and 61. The first is Article 16 which appears to provide that the rights and interests of the Republic of Uzbekistan supersede any provision of the Constitution. The other is Article 20 which states that one’s “exercise of rights and freedoms may not violate the lawful interests, rights, and freedoms of the state or society.”<sup>7</sup>

In addition, there is no true separation of powers and no independent judiciary.<sup>8</sup> Hitherto, the judiciary has been compliant towards the executive and its policies, with Judges consistently and predictably handing down convictions in line with the prosecutors’ demands, which further impedes the presumed constitutionally protected right to freedom of religion in Uzbekistan.<sup>9</sup>

The doctrine of secularism in Uzbekistan would appear to mean the subordination of religion to the state, rather than the separation. Although the government allows for religious expression, it must occur within the permitted mainstream religions of government approved and registered Muslim, Jewish and Christian denominations and treats unregistered activities within these religious groups as being criminal offences.<sup>10</sup> The promulgation of this policy resulted in the Law on Freedom of Conscience and Religious Organisations (1998 Religion Law) which requires all religious groups to register and to provide a list of at least 100 citizen members to the Ministry of Justice, and allows for the establishment of schools for the training of clergy but prohibits religious instruction in public schools and **prohibits the private teaching of religious principles.**<sup>11</sup>

Over 92 per cent of the population is Sunni Muslim (1% are Shi’a Muslim). Of the remaining population 4 per cent is Russian Orthodox with the remaining 3 per cent being made up of small communities of Roman Catholics, Korean Christians, Baptists, Lutherans, Seventh-Day Adventists, evangelical and Pentecostal Christians, Jehovah's Witnesses, Buddhists, Baha'is,

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<sup>5</sup> Constitution of the Republic of Uzbekistan Part II *Basic Human And Civil Rights, Freedoms And Duties* Article 31, <http://mansurovs.com/Umid/Main/Uzbekistan/Constitution/constitution.html> - Accessed 30 November 2010 Attachment 5

<sup>6</sup> Constitution of the Republic of Uzbekistan Part II *Basic Human And Civil Rights, Freedoms And Duties* Article 31, <http://mansurovs.com/Umid/Main/Uzbekistan/Constitution/constitution.html> - Accessed 30 November 2010 Attachment 5

<sup>7</sup> Constitution of the Republic of Uzbekistan Part II *Basic Human And Civil Rights, Freedoms And Duties* Article 31, <http://mansurovs.com/Umid/Main/Uzbekistan/Constitution/constitution.html> - Accessed 30 November 2010 Attachment 5

<sup>8</sup> Freedom House 2010, *Freedom in the World – Uzbekistan*, June <http://www.freedomhouse.org/template.cfm?page=22&year=2010&country=7946> – Accessed 10 September 2010. Attachment 6

<sup>9</sup> Human Rights Watch 2007, Volume 19, No. 6(D) ‘Nowhere to Turn *Torture and Ill-treatment in Uzbekistan*’ November <http://www.hrw.org/en/reports/2007/11/05/nowhere-turn> Accessed 30 November 2010. Attachment 7

<sup>10</sup> Freedom House 2010, *Freedom in the World – Uzbekistan*, June <http://www.freedomhouse.org/template.cfm?page=22&year=2010&country=7946> – Accessed 10 September 2010. Attachment 6

<sup>11</sup> US Department of State 2010, *International Religious Freedom Report 2010*, 17 November, [www.state.gov/g/drl/rls/irf/2010/148810.htm](http://www.state.gov/g/drl/rls/irf/2010/148810.htm) - Accessed 30 November 2010. Attachment 8

and Hare Krishnas, as well as atheists. Ethnic Russians, Jews and non-Muslims foreigners have greater freedom to change their religion than do indigenous Muslims.<sup>12</sup>

The 1998 Religion Law prohibits “actions aimed at converting believers of one religion into another as well as any other missionary activity”. Reports indicate that the proselytising activities of the Jehovah’s Witnesses have been of concern to representatives of the religious establishment who have agitated the Cabinet of Ministers into decreeing further restrictions and deportation orders be imposed on foreigners suspected of proselytising.<sup>13</sup> In addition to the deportation of foreigners, the Criminal Code has evolved to strengthen the authorities’ power to imprison citizens for varying lengths of time for organising a religious group that does not have registration, and to fine religious organisations and individuals (up to 100 times their monthly wage) for “teaching religious doctrines without specialist religious education and without the permission of an agency of the central administration of a religious organization, and equally teaching religious doctrines in a private capacity.”<sup>14 15</sup>.

Although some Christian churches can operate freely once they obtain their registration, most are finding it more difficult to obtain registration from the Justice Department. This issue is not just isolated to Christian Churches but also includes new mosques and mosques that wish to reopen after previously cancelling their registration.<sup>16</sup>

The following extract was sourced from US Department of State *International Religious Freedom Report 2010*:

... ‘There are 11 madrassahs (including two for women), which provide secondary education on a full range of secular subjects. The Cabinet of Ministers considers diplomas granted by madrassahs equivalent to other diplomas, enabling graduates of those institutions to continue their education at the university level. In addition the Islamic Institute and Islamic University in Tashkent provide higher education. The curriculum in the madrassahs and Islamic Institute is oriented toward those planning to become imams or religious teachers. At the government-funded and -established Tashkent Islamic University, students pursue religious studies from a secular perspective, which does not qualify graduates to practice as imams; however, some graduates of the university have been appointed as imams after pursuing a standard sequence of study at a madrassah. There is no other officially sanctioned religious instruction for individuals interested in learning about Islam.

Due to increased government attention to unauthorized instruction in Islam, imams no longer informally offer religious education, a practice that, although technically illegal, local authorities sometimes allowed in the past.’

... ‘The private teaching of religious principles and the teaching of religion to minors without parental consent is illegal. Only a religious group with a registered central office may legally provide religious instruction’

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<sup>12</sup> US Department of State 2010, *International Religious Freedom Report 2010*, 17 November, [www.state.gov/g/drl/rls/irf/2010/148810.htm](http://www.state.gov/g/drl/rls/irf/2010/148810.htm) - Accessed 30 November 2010. Attachment 8

<sup>13</sup> US Department of State 2010, *International Religious Freedom Report 2010*, 17 November, [www.state.gov/g/drl/rls/irf/2010/148810.htm](http://www.state.gov/g/drl/rls/irf/2010/148810.htm) - Accessed 30 November 2010. Attachment 8

<sup>14</sup> US Department of State 2010, *International Religious Freedom Report 2010*, 17 November, [www.state.gov/g/drl/rls/irf/2010/148810.htm](http://www.state.gov/g/drl/rls/irf/2010/148810.htm) - Accessed 30 November 2010. Attachment 8

<sup>15</sup> Corley, F. 2007, ‘UZBEKISTAN: Crackdown on Protestants continues’, *Forum 18 News Service*, 26 June - Accessed 1 December 2010. Attachment 9

<sup>16</sup> US Department of State 2010, *International Religious Freedom Report 2010*, 17 November, [www.state.gov/g/drl/rls/irf/2010/148810.htm](http://www.state.gov/g/drl/rls/irf/2010/148810.htm) - Accessed 30 November 2010. Attachment 8

... ‘There were several reports that children faced increasing difficulties in practicing their faith. Some schools sent parents questionnaires that include questions about whether their children attend church or mosque. Officials have been known then to discourage both Muslim and Christian parents from continuing this practice. Some school officials have questioned students about their religion and why they attend services. One activist reported a 13-year-old girl being sent home from school for wearing a hijab, and there were other reports of school officials rebuking girls for the same reason. There were reports that local officials pressured imams to prevent children from attending Friday prayers, and some children were known to have been sent home after trying to attend.’

**3. Please provide information on enforcement of those laws with particular reference to arrests, intimidation or torture of suspected adherents of Hizb-ut-Tahrir or on the basis of not adhering to the correct form of Islam.**

The government continues to ban Islamic organisations that it classifies as having extreme Islamist ideology and criminalises membership in them. Currently, Hizb-ut-Tahrir is categorised in Uzbekistan as being both a militant and an extremist organisation which vocally opposes the concept of a secular state and embraces the ideals of an Islamic caliphate in Central Asia.<sup>17</sup> Its members are routinely imprisoned, typically after a forced confession through torture.<sup>18</sup>

Arrests, torture and intimidation by the government and security forces is systemic and institutionalised. A 2007 Report by Human Rights Watch illustrates the use of torture in pre-trial detention facilities to illicit confessions and the denial or late allocation by the prosecution of a lawyer or restrictions to a lawyer of a detainee’s choosing. The following is an extract from the report:

‘For example, in spring 2006, 24-year-old Mirzo M. was detained without any explanation by plainclothes police agents in the shop where he was working. He was kept for two days at the police department of a provincial capital in western Uzbekistan, and beaten until he was willing to say that another man detained together with him had been “teaching” him the religious ideas of Hizb ut-Tahrir. He told Human Rights Watch that before the police released him:

“They took a statement from me that I would show up there immediately upon receiving an order. They didn’t explain my rights to me and didn’t tell me who I was – the accused, a witness, or someone else. The whole time they just said “confess and we’ll let you go. [...] I didn’t have a lawyer at any time, not during the investigation, nor after”

Only six months later, when Mirzo M. was summoned to a trial against eight alleged Hizb ut-Tahrir members, he learned that he was a witness and not a suspect in this criminal case.

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<sup>17</sup> ‘Hizb ut-Tahrir al-Islami (Islamic Party of Liberation)’ 2005, *GlobalSecurity.org* website, June <http://www.globalsecurity.org/military/world/para/hizb-ut-tahrir.htm#> - Accessed 2 December 2010. Attachment 10

<sup>18</sup> US Department of State 2010, *International Religious Freedom Report 2010*, 17 November, [www.state.gov/g/drl/rls/irf/2010/148810.htm](http://www.state.gov/g/drl/rls/irf/2010/148810.htm) - Accessed 30 November 2010. Attachment 8

In summer 2006, a lawyer reported to Human Rights Watch that despite many requests she had sent to the authorities to clarify the legal status of her client, Rafshan R., only after two months did she receive a response confirming that he had been arrested and charged with membership in an extremist religious organization. When she was finally allowed to see him, Rafshan asked her “to explain his rights to him, what rights he has and what rights he does not have, what he is allowed to do and what not. They did not even explain this [his rights] to him.”

Sometimes the police may “invite” people to the police station to be witnesses or to write an explanatory note, without issuing a summons, and then arrest them as suspects upon arrival. Since the official nature of such a visit is “voluntary” the police do not register it as a detention, but rather keep that person for several days in custody before “officially” arresting or releasing him or her. Interviewees told Human Rights Watch they did not know they had the right not to respond to the “invitation” by the police without an official summons and that even if they knew they might go anyway, fearing that refusal to do so might cause even more problems for them or their relatives. Sometimes the neighborhood police (*uchastkovyi*) or a representative from the mahalla (or local neighborhood) committee take part in issuing “invitations” that result in arrest. They send a representative to the house of the “suspect” and ask him to come to the mahalla committee or to the neighborhood police. When he shows up, police agents take him to the city or district police station. The mother of Dilobar D., a young woman ultimately charged with Hizb ut-Tahrir membership, told Human Rights Watch that “a woman from the mahalla committee and the neighborhood police officer came to her house and asked for Dilobar. When she stepped outside they took her forcibly to the local department of internal affairs, without a warrant, and she remained in custody until her trial.” Two months later she was sentenced to three years in prison for alleged membership in Hizb ut-Tahrir.’<sup>19</sup>

The US Department of State’s *International Religious Freedom Report 2010* notes that although Hizb-ut-Tahrir members continue to be subjected to arrest and imprisonment (in excess of 31 persons during 2009)<sup>20</sup>, the government’s focus appears to have shifted and is now set on the Nursi movement, a Pan-Turkic movement that was founded after WWI and now promoted by a Turkish scholar Fethullah Gulen, living in the USA.

The Nursi Movement had set up 65 Turkish schools in Uzbekistan during the mid-1990’s but all have since been closed by the Uzbek authorities. It is unclear what initiated the recent widespread arrests of Nursi members during late 2008 and continued into 2010<sup>21</sup>, but it may be a manifestation of Nursi’s ambition to create a Pan-Turkic state within Eurasia<sup>22</sup> and the

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<sup>19</sup> Human Rights Watch 2007, Volume 19, No. 6(D) ‘Nowhere to Turn *Torture and Ill-treatment in Uzbekistan*’ November <http://www.hrw.org/en/reports/2007/11/05/nowhere-turn> Accessed 30 November 2010. Attachment 7

<sup>20</sup> US Department of State 2010, *International Religious Freedom Report 2010*, 17 November, [www.state.gov/g/drl/rls/irf/2010/148810.htm](http://www.state.gov/g/drl/rls/irf/2010/148810.htm) - Accessed 30 November 2010. Attachment 8

<sup>21</sup> ‘UZBEKISTAN: Muslims and Jehovah’s Witness tried, praying prisoner “committed suicide” 2010 FreeUzbek website, 3 July. [http://www.freeuzbek.org/index.php?option=com\\_content&view=article&id=1272:uzbekistan-muslims-and-jehovahs-witness-tried-praying-prisoner-qcommitted-suicideq&catid=68:nurchi&Itemid=191#](http://www.freeuzbek.org/index.php?option=com_content&view=article&id=1272:uzbekistan-muslims-and-jehovahs-witness-tried-praying-prisoner-qcommitted-suicideq&catid=68:nurchi&Itemid=191#) - Accessed 1 December 2010. Attachment 11

<sup>22</sup> Yavuz H.M & Esposito, J.L., 2003, *Turkish Islam and the secular state: The Gulen Movement*, Syracuse University Press, Google Books website, p. 21-24,

need for the Uzbek government to constantly suppress any movement of possible dissent and discord.<sup>23</sup> The imprisoned Nursi members are enduring harsh conditions within the prison system with a number dying of medical complications attributable to the torture that they endured, or to preconditions they had that was exacerbated by their imprisonment.<sup>24</sup>

### **The role of neighbourhood committees in locating religious activities**

The following is an excerpt from a Human Rights Watch report dated March 2004:

‘Members of the mahalla committees conducted surveys in villages throughout Uzbekistan, either by visiting homes or by summoning residents to the committee office, to determine each resident’s degree of religiosity and possible religious affiliation. The “surveys” included questions such as whether or not one prayed or grew a beard and who had taught the family’s children about Islam. Those questioned were encouraged to comment on their neighbors’ religious education, practices, and beliefs as well as their own. The committees turned their files on individual citizens, the survey results, and other general surveillance over to local police chiefs.

...Court proceedings against independent Muslims frequently revealed the role mahalla committee leaders had played as police informants. Committee members have routinely served as witnesses for the prosecution, testifying to a person’s religious activity. They have served also as witnesses for the defense, in particular to testify to a defendant’s remorse for having followed the “wrong religious path.”

...The posbon regulation merits more detailed treatment, as these “guardians” essentially serve as morality police, ensuring “adherence to social rules and the norms of manners and morals [in the neighborhood]...” and engaging “deviant” residents in order to alter their behavior. Posbons are subordinate to both the mahalla and to local police, and are described in the law as “the closest helpers of law enforcement organs.” As police collaborators, posbons gather information about fellow residents and record the findings from conversations with community residents. They turn these records over to the office of the local police inspector, much the way the mahalla committees hand surveys over to the police. Posbons are explicitly instructed to “identify guilty parties and to carry out searches “identify guilty parties and to carry out searches;” they may also report people to law enforcement officials and summon them to the police station. The key role played by local informants in the government’s campaign against independent Muslims is also alluded to in the posbon regulation. Article 17 states that posbons’ duties include “identifying and undertaking preventative

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[http://books.google.com.au/books?id=19q9N0IBf9wC&pg=PA17&lpg=PA17&dq=Nursi+and+a+pan+turkish+state&source=bl&ots=qLbVi18A5E&sig=CdWI5WBGNRWzNlfRk2aCnTPK1bo&hl=en&ei=zrr2TKfQPJDBcZjs5I4F&sa=X&oi=book\\_result&ct=result&resnum=1&ved=0CBcQ6AEwAA#v=onepage&q=Nursi%20and%20a%20pan%20turkish%20state&f=false](http://books.google.com.au/books?id=19q9N0IBf9wC&pg=PA17&lpg=PA17&dq=Nursi+and+a+pan+turkish+state&source=bl&ots=qLbVi18A5E&sig=CdWI5WBGNRWzNlfRk2aCnTPK1bo&hl=en&ei=zrr2TKfQPJDBcZjs5I4F&sa=X&oi=book_result&ct=result&resnum=1&ved=0CBcQ6AEwAA#v=onepage&q=Nursi%20and%20a%20pan%20turkish%20state&f=false) - Accessed 2 December 2010 Attachment 12

<sup>23</sup> Najibullah, F. 2009, ‘Turkish Schools Coming Under Increasing Scrutiny In Central Asia’, *Radio Free Europe / Radio Liberty*, 26 April

[http://www.rferl.org/content/Turkish\\_Schools\\_Coming\\_Under\\_Increasing\\_Scrutiny\\_In\\_Central\\_Asia/1616111.html#](http://www.rferl.org/content/Turkish_Schools_Coming_Under_Increasing_Scrutiny_In_Central_Asia/1616111.html#) - Accessed 2 December 2010 Attachment 13

<sup>24</sup> US Department of State 2010, *International Religious Freedom Report 2010*, 17 November, [www.state.gov/drl/rls/irf/2010/148810.htm](http://www.state.gov/drl/rls/irf/2010/148810.htm) - Accessed 30 November 2010. Attachment 8

and educational measures of [sic] individuals...who invite [youth] to become members of organizations that have the intent to bring them under the influence of various religious extremist ideologies, individuals who undertake various forms of illegal propaganda and propagation activities, those who give religious education to adolescents in a manner contrary to the law and those individuals who spread slander about the constitutional system.'

#### **4. Please provide similar information in relation to charges of teaching Islam to minors.**

As mentioned in the response to Q2, private religious teaching of minors is illegal without the consent of the child's parents. If permission is granted by the parents the religious instruction can only be provided by a registered religious group.

Due to the fact that fewer and fewer places of worship are being registered by the Ministry of Justice<sup>25</sup>, there is less opportunity for pious parents to take their children to mosques to hear Muslim spiritual leaders give their sermons and teachings. A range of sources indicate that the Uzbek government has been, and continues to be, intolerant of children receiving religious instruction.<sup>26</sup> This includes parents taking their own children to the mosque for prayers. The government uses school teachers, mahalla committees and threats of placing the child in state care to discourage parents from allowing their child to attend prayers.<sup>27</sup>

The government has allowed the indigenous media, which is described by various sources as the government's mouthpiece, to label those parents that allow their children to attend mosques as "Wahhabis".<sup>28</sup> The term Wahhabi is a blanket term used by the Uzbek government and authorities to label anyone who practices Islam in 'unofficial mosques or engaged in private prayer or study. Any Muslim who is associated with unregistered prayer leaders or taught children how to read the Koran is also termed a Wahhabi. Today the government uses Wahhabi to undermine all Muslim believers by associating them with the Wahhabis' record of extremism."<sup>29</sup>

Of the many sources which were located and which reflect the substantial number of instances of Uzbek authorities arresting persons who conducted religious instruction with minors, the majority of these reports were of Christian groups' proselytising to children. These cases were invariably reported in Christian faith based websites. However, there are reports that indicate that the Uzbek authorities react strongly to individuals involved in Islamic religious instruction to minors. The following extracts are from accounts of arrests that occurred in 1999 and in 2009.

'Among the fourteen neighbors were Tavakkaljon Akhmedov and Kudratullo Mamatov, along with the latter's father, Tursunboi Mamatov.

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<sup>25</sup> US Department of State 2010, *International Religious Freedom Report 2010*, 17 November, [www.state.gov/g/drl/rls/irf/2010/148810.htm](http://www.state.gov/g/drl/rls/irf/2010/148810.htm) - Accessed 30 November 2010. Attachment 8

<sup>26</sup> 'Creating Enemies of the State Religious Persecution in Uzbekistan' 2004, *Human Rights Watch* page 46-47 <http://www.hrw.org/en/reports/2004/03/29/creating-enemies-state> - Accessed 2 December 2010.

<sup>27</sup> Bayram, M. 2009, 'UZBEKISTAN: Children and parents threatened for attending places of worship', *Forum 18 News Service*, 12 January [http://www.forum18.org/Archive.php?article\\_id=1239#](http://www.forum18.org/Archive.php?article_id=1239#) - Accessed 2 December 2010. Attachment 14

<sup>28</sup> Bayram, M. 2009, 'UZBEKISTAN: Children and parents threatened for attending places of worship', *Forum 18 News Service*, 12 January [http://www.forum18.org/Archive.php?article\\_id=1239#](http://www.forum18.org/Archive.php?article_id=1239#) - Accessed 2 December 2010. Attachment 14

<sup>29</sup> 'Creating Enemies of the State Religious Persecution in Uzbekistan' 2004, *Human Rights Watch* <http://www.hrw.org/en/reports/2004/03/29/creating-enemies-state> - Accessed 2 December 2010. Attachment 15

Kudratullo Mamatov was the first of the three to be arrested. Officers came to his home late at night on April 19, 1999, and took him to the Asaka police station. They accused him of illegally teaching children about Islam and calling young people to Islam. Acquaintances recalled that in a meeting with his wife, the twenty-three-year-old Mamatov said that authorities mistreated him during his detention in the Asaka police station.<sup>374</sup> A search of the Mamatov household conducted by MVD and SNB officers one week after his detention failed to turn up any incriminating evidence. Mamatov was transferred to Andijan prison and taken daily to the SNB for questioning. There, SNB investigator Dilshod Akhmedov allegedly demanded that Mamatov reveal the names of the Hizb ut- Tahrir members in his area. Persons close to Mamatov charge that authorities forced the young man to sign a confession. Less than a month after police arrested Kudratullo Mamatov, authorities returned to the Mamatov home to arrest the young man's father. Police conducted a search of the premises at 6:00 a.m. on May 15, 1999.<sup>376</sup> Police then claimed to have found one Hizb ut-Tahrir leaflet, which witnesses said was planted on a bookshelf in the house. On the basis of a single leaflet they took Tursunboi Mamatov into custody. He was held in Andijan prison and taken to the Asaka department of the SNB for interrogation each day for a week. Authorities denied relatives permission to visit him for the first eighteen days.<sup>30,</sup>

'Mekhrinisso Hamdamova, a Muslim woman in the south-western city of Karshi [Qarshi], has been arrested for holding unauthorised religious meetings in her home, [...] 12 officials from the National Security Service (NSS) secret police and the ordinary police broke into her home at 6 am on the morning of 5 November. They searched her home, based on a warrant issued by Khudaygul Turdiboyev, Kashkadarya Regional Prosecutor. Two Uzbek films and a book given to Hamdamova as a gift by Uzbekistan's Muslim Board were confiscated. [...] The search warrant, [...] states that Hamdamova's arrest and the search were authorised because "Hamdamova and others have held unauthorised religious meetings in their homes with the purpose to unite people in jamoat [a term used in Uzbekistan for the Muslim community], attract youth to jamoat, and broaden their ranks."'<sup>31</sup>

## Attachments

1. Uzbekistan.MS.country guide website 2010, 'Samarkand'  
<http://www.uzbekistan.ms/guide/samarkand> - Accessed 30 November 2010.
2. Encyclopædia Britannica, Inc 2010, History of Central Asia  
<http://www.britannica.com/EBchecked/topic/102315/history-of-Central-Asia/73550/Under-Russian-rule> - Accessed 25 November 2010.
3. 'Population of Samarkand 2010' True Knowledge Ltd – 2010  
[http://www.trueknowledge.com/q/population\\_of\\_samarkand\\_2010](http://www.trueknowledge.com/q/population_of_samarkand_2010) - Accessed 25 November 2010.

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<sup>30</sup> 'Creating Enemies of the State Religious Persecution in Uzbekistan' 2004, *Human Rights Watch*  
<http://www.hrw.org/en/reports/2004/03/29/creating-enemies-state> - Accessed 2 December 2010. Attachment 15

<sup>31</sup> Bayram, M. 2009, 'UZBEKISTAN: Repression of Muslim and Christian religious activity continues', *Forum 18 News Service* 18 November, [http://www.forum18.org/Archive.php?article\\_id=1376&printer=Y#](http://www.forum18.org/Archive.php?article_id=1376&printer=Y#) - Accessed 3 December 2010. Attachment 16



4. 'Demographics of Uzbekistan' NationMaster.com - Encyclopedia (undated) [http://www.nationmaster.com/encyclopedia/Demographics-of-Uzbekistan#Figures\\_and\\_Age\\_Structure](http://www.nationmaster.com/encyclopedia/Demographics-of-Uzbekistan#Figures_and_Age_Structure) - Accessed 25 November 2010.
5. Constitution of the Republic of Uzbekistan Part II *Basic Human And Civil Rights, Freedoms And Duties* Article 31, <http://mansurovs.com/Umud/Main/Uzbekistan/Constitution/constitution.html> - Accessed 30 November 2010.
6. Freedom House 2010, *Freedom in the World – Uzbekistan*, June <http://www.freedomhouse.org/template.cfm?page=22&year=2010&country=7946> – Accessed 10 September 2010.
7. Human Rights Watch 2007, Volume 19, No. 6(D) 'Nowhere to Turn *Torture and Ill-treatment in Uzbekistan*' November <http://www.hrw.org/en/reports/2007/11/05/nowhere-turn> - Accessed 30 November 2010.
8. US Department of State 2010, *International Religious Freedom Report 2010*, 17 November, [www.state.gov/g/drl/rls/irf/2010/148810.htm](http://www.state.gov/g/drl/rls/irf/2010/148810.htm) - Accessed 30 November 2010.
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