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FEATURES OF MANIFESTATION OF RELIGIOUS TOLERANCE IN INTERETHNIC RELATIONS IN MULTINATIONAL UZBEKISTAN

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Abstract. Throughout its centuries-old history, Uzbekistan, as a country with a multi-ethnic and multi-religious population, has always lived in peace and harmony. This article is devoted studying religious tolerance and international relationship the polyethnic states.

Keywords. Religion, tolerance, faith, multinationality, international the relation, international conflicts, international.

I. Introduction.

Throughout its centuries-old history, Uzbekistan, as a country with a multi-ethnic and multi-religious population, has always lived in peace and harmony. During the years of independence, this solidarity has been further strengthened. As the President of the Republic of Uzbekistan Sh.M.Mirziyoev noted, "During the years of independence, a new stage in the development of interethnic relations has begun in our country. The development of a culture of tolerance and humanity, strengthening interethnic and inter-citizen harmony and harmony, educating the younger generation on this basis, in the spirit of love and devotion to the Motherland have been identified as one of the most important priorities of state policy in Uzbekistan. All of this has found its full expression in life" [1]. We know that in a multinational democratic society, interethnic relations are often seen as a key component of public policy.

In our society, which consists of the unity of different peoples in terms of its composition and content, special attention is paid to maintaining interethnic harmony. That is why our First President I.A. Emphasizing the nature of inter-ethnic relations in our country, Karimov said, "Uzbekistan has many riches, but our greatest wealth, our greatest value is the peace, interethnic friendship and solidarity that prevails in our society" [2]. From this point of view, another important task today is to ensure that the idea of

interethnic harmony will always be a priority in our country. At the same time, we must not forget that in the minds of the people of our country, which aims to build a humane, just, legal society, each nation has its own national culture, each ethnos, ethnic group is unique in the world, they should be treated with respect. is extremely important.

When it comes to religion, it is worthwhile to reflect on the universal concept of "tolerance", which combines religious and secular views, and its problematic issues.

The Declaration of the Principles of Tolerance, adopted by the United Nations Educational, Scientific and Cultural Organization (UNESCO) in 1995, defines and defines the concept of tolerance as follows: Tolerance builds knowledge, sincerity, open communication, free thinking, conscience and faith. Tolerance is unity in diversity. It is not only a duty, but also a political and legal need. Tolerance is the force that achieves peace and leads from a culture of war to a culture of peace.

Tolerance is not bias, conceit or flattery, it is an active attitude consisting of the recognition of universal human rights and freedoms. In any case, tolerance does not violate the above values. Tolerance must be demonstrated by all individuals, groups and states.

Tolerance is the commitment to promote human rights, pluralism (including

ethnocultural pluralism), democracy and the rule of law. Tolerance is a concept that refers to the renunciation of bigotry, the absoluteness of truth, and affirms the rules established by international human rights instruments.

Tolerance is not to be indifferent to human rights or tolerant of social injustice, to renounce one's faith, and to tolerate the beliefs of others. It means that everyone is free to practice their faith and everyone must recognize that others have this right as well. It means that people differ in appearance, appearance, behavior, speech, behavior and values, they have the right to live in the world and maintain that individuality. It also means that one person's views cannot be forcibly assimilated into others [3].

The manifestations of tolerance have a special significance in religions. In particular, religion consists of certain relationships between people and the activities of religious organizations in this regard. Like all components of religion, religious relations and the activities of religious organizations are determined by social situations. Their activities have relative independence and have a certain positive or negative impact on people's attitudes towards reality.

The relationship between believers and the activities of religious communities, associations, and organizations that arise as a result of the direct influence of religious concepts, imaginations, and moods is called religious relations. Such relations are types of social, ideological, ideological relations, which form a certain worldview, and are ultimately the product of production relations.

Religious relations do not exist separately in society. It is inextricably linked with other types of social relations, i.e. political, legal, moral, spiritual relations and labor processes. They feed each other.

Independence marked the beginning of a process of renewal and radical change in all spheres of social life, including spiritual life.

Attitudes toward religion have changed for the better: the former Soviet system's policy of atheistic attack on religion has been abolished, and freedom of conscience is guaranteed by law.

Religion is a belief and it is everyone's personal business. From a religious point of view, religion is the belief that certain religious beliefs, such as gods, have an extraordinary potential (prophecy), and that there are beings around them (angels, demons) who are invisible to Him but on a higher level, so that man can live an ideal life. belief in the existence of established laws (the holy books), the regularity of human life, the inevitability of rewards or punishments for all good and evil deeds (the hereafter, reckoning), the predestination of human destiny (destiny), and similar views consists of acceptance.

Religion is the doctrine of nature, society, man and his consciousness, the purpose and destiny of life, which is beyond the immediate environment of mankind, and at the same time created belief in the divine power that shows people the right, true, just way of life. It is manifested through certain doctrines, emotions, prayers, and the activities of religious organizations. It is a special way of imagining the creation of the universe, of life, of the way of perceiving it, of reflecting in the divine imagination the epochs from the earliest history of mankind in the universe to the present day. Religion is a spiritual and moral force that has a significant educative power in educating a perfect person.

The impact of religious tolerance on interethnic relations in multinational societies is manifested in the following:

First, religion and religious values do not oppose the emerging ethno-political paradigm in Uzbekistan, but help to ensure its development by their own means and methods. The strategic goal of the ethno-political paradigm applies to all members of society, including believers, denominations, and members of religious organizations.

Secondly, Uzbekistan is a secular democratic state governed by the rule of law, in which religion is separated from the state, and just as religion does not interfere in the affairs of the state, the state does not interfere in the internal affairs of religious institutions and organizations. However, this should not lead to the idea that religion and religious institutions can do what believers want, have an indifferent attitude to the life of the state and society. The state and society cannot be indifferent to the socio-moral and political-legal values of believers.

Third, social development can be ensured when peoples live in harmony, when they adopt a strategic goal as their life goal.

Fourth, ethnocultural pluralism and polytheism are natural in polyethnic states. One of the complex tasks of the ethno-political paradigm is to reconcile polytheism with ethnocultural pluralism, to ensure that they serve the interests of social development.

Fifth, religious tolerance is not a compliment to destructive groups, fundamentalism, and terrorism, but a reality that can always distinguish between positive and negative behaviors and ideological views. The fact that man is a "social being" places certain demands, even restrictions, on his behavior and ideological views. These social requirements and restrictions are determined by legal norms as well as moral and ethical imperatives.

Sixth, reliance on religion and religious values in interethnic relations is ensured through freedom of conscience. Which religion to believe in, which religious values to respect, propagate and support is a constitutional right of an individual. But the direct interference of religion and religious organizations in inter-ethnic relations, their organization in one form or another, cannot pit one nation against another. Being a national-ethnic religion or religious organization contradicts the polyethnic and polytheistic nature of the state. Belief in religion does not

choose a nation, an ethnic character, it is a matter for everyone.

Seventh, the use of historical-cultural, socio-moral experiences accumulated by religion and religious organizations in interethnic relations is of constructive importance for both sides, especially for social development. But the ethno-political paradigm cannot forget that there are both conservative and dogmatic elements in religion, from which destructive forces seek to exploit. As religious fundamentalism and terrorism are spreading, skepticism and mistrust in interstate and interethnic relations have become a reality [4].

Polytheism is widespread in Uzbekistan, with more than 95 percent of the population practicing Islam and the rest in other religions. Our country has a special place in the history of world civilization as a place where ancient religions have flourished since ancient times. In this blessed land, our ancestors have always treated members of other religions with respect, and no one can deny that they fought and worked side by side for the liberation of this country. Indeed, our region has been a center of great diversity of religions, cultures and lifestyles, ensuring the peaceful coexistence of different peoples.

World religions cannot be divided into categories that support democracy, oppose it, or are neutral. For example, Christianity supported both the rights of the kingdom and the aspirations of the Republicans for equality. Some groups supported authoritarian regimes, while others advocated democracy and human rights. This means that religion, as a complex social reality, can have colorful, sometimes contradictory currents. One of the most urgent tasks is to use the positive aspects of religion, to serve development, human spirituality, to form religious tolerance.

Religious tolerance is an idea that stems from ethnic strife, civil war and bigotry, a bitter historical experience. Religious tolerance does not mean abandoning one's beliefs and religion, but it does mean

respecting human dignity, freedom of conscience, and independent thinking.

The existence of equality between the representatives of different religions living in the country, based on the priority of human rights and freedoms, and the well-established interfaith cooperation create the basis for social stability in our country. The attitude of our state to religion on the basis of the principle that "man can not live without faith" also serves to strengthen interfaith relations. Article 31 of our Constitution states: "Freedom of conscience is guaranteed to all. Everyone has the right to believe in any religion or not to believe in any religion. It is not allowed to forcibly assimilate religious views" [5]. It embodies the basic principles of the secular state's attitude to religion. According to it: - first, the state undertakes not to pursue an anti-religious policy through its constitution; - second, it is recognized that it is the inalienable right of every human being to believe or not to believe; - thirdly, based on the above two basic principles, and in order to regulate and ensure religious relations in society, the state guarantees that it will not allow the forced assimilation of religious views.

During the years of independence, the number of religious organizations has increased. If in 1990 there were 95 religious organizations in the Republic, by 2020 their number will exceed 2,275.

During the years of independence, the system of religious schools has also developed. For example, before independence, there were only two Islamic religious schools, but today there are 11. For the first time, scholarships were introduced for students of religious schools. During the years of independence, the level of religious education of imams has been significantly increased. In 1997, only 4.2 percent of them had higher and secondary special religious education, while in 2005 the figure was 84.5 percent, and today it is almost 100 percent [6].

In Uzbekistan, the religious interests of nations and peoples are respected. Churches, temples, houses of worship, and holy places that were confiscated during the Soviet era and used for other purposes were returned to the believers. Currently, there are more than 30 Orthodox temples in the country. The Alexandro-Nevisky, Svyato-Vladimirsky, Svyato-Uspensky, Svyato-Sergeevsky in Fergana, Svyato-Uspensky and other temples in Almalyk serve to stabilize interethnic relations and instill respect for other nationalities.

It is noteworthy that representatives of different nationalities and ethnic groups also take part in the construction of churches. For example, the local population was involved in the construction of an Orthodox temple in Termez [7].

The most multi-confessional region in the country is Tashkent city and Tashkent region. They are followed by Syrdarya, Fergana, Samarkand and Navoi regions.

Failure to properly assess the role of religion in society, which can affect the minds, hearts, and psyche of millions of people, can have negative consequences if religious values are not reconciled with progress and secularism.

Religious tolerance in Uzbekistan is based on oriental values, the vital force of oriental civilization, and their positive experiences. Many of our values are historically associated with Islam and the humanistic traditions in it.

In our opinion, it is necessary to further study and promote the new ethno-political paradigm in Islam and the values, social and moral ideas that help to support peace, brotherhood and tolerance in our country.

In polytheistic and polytheistic states, interfaith relations play an important role. Building interfaith relations on the basis of tolerance affects the general spiritual environment in society, as well as socio-

political stability. As Islam Karimov noted: "In our independent, free, multinational country, along with Islam, more than a dozen other denominations, such as Orthodoxy, Judaism and Catholicism, operate absolutely freely. We are pleased that the representatives of these denominations, regardless of their religion or sect, stand shoulder to shoulder with us and work hard for the well-being and prosperity of the peoples of Uzbekistan" [8].

Religious tolerance ensures social stability in society because it is based on universal values and is aimed at strengthening inter-ethnic relations. The new ethno-political paradigm in our country directs all religions and denominations to serve the goals of democratic development. As a result, the strategic goal of the Republic of Uzbekistan - to build a democratic state governed by the rule of law and civil society, the formation of a new generation of high spirituality has become a common goal of both religions and denominations. They determine good intentions and good deeds in people, spiritual and moral norms in interpersonal relations through high faith, trust in the Almighty. Religion accelerates socio-spiritual development by freeing the human soul from illusions, thoughts, and purifying the heart. That is why it is important to rely on these positive aspects of religion and use them in the development of interethnic relations.

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