



ETHNO-RELIGIOUS TOLERANCE IN UZBEKISTAN IS AN EXAMPLE OF INTERETHNIC HARMONY

О'zbekistonda etno-diniy bag'rikenglik munosabatlari millatlararo totuvlikning namunasi

ОТНОШЕНИЯ ЭТНО-РЕЛИГИОЗНОЙ ТОЛЕРАНТНОСТИ В УЗБЕКИСТАНЕ ЯВЛЯЮТСЯ ПРИМЕР МЕЖНАЦИОНАЛЬНОЕ СОГЛАСИЕ

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Annotation

Maqola Yangi O'zbekistonda Respublikasida yashayotgan 130 dan ortiq millat va elatlarning etno-diniy bag'rikenglik munosabatlari millatlararo totuvlikni ta'minlashdagi o'rni hamda O'zbekiston Respublikasi Konstitutsiyasi va qonun hujjatlarida diniy bag'rikenglik tamoyillarini yoritib berishga bag'ishlangan.

Kalit so'zlar: Globallashuv, diniy bag'rikenglik, Vijdon erkinligi, Konfessiya, etnos, bag'rikenglik, daxriylik, fundamentalizm.

Annotation

The article is devoted to the role of ethno-religious tolerance relations of more than 130 nations and people living in the New Uzbekistan in ensuring interethnic harmony and the principles of religious tolerance in the Constitution and legislation of the Republic of Uzbekistan.

Keywords: Globalization, religious tolerance, freedom of conscience, religion, ethnicity, tolerance, atheism, fundamentalism.

Аннотация

Статья посвящена роли отношений этноконфессиональной толерантности более 130 наций и народов, проживающих в Новом Узбекистане, в обеспечении межнационального согласия и принципам религиозной толерантности в Конституции и законодательстве Республики Узбекистан.

Ключевые слова: Глобализация, веротерпимость, свобода совести, вероисповедание, этничность, толерантность, атеизм, фундаментализм.



In today's globalized world, ensuring ethno-religious tolerance is becoming an urgent task. The process of achieving national independence and democratization of public life was on the agenda of changing attitudes towards religion and religious organizations.

In the early days of independence, attitudes toward religion changed in practice. At the same time, we know that there are those who try to use religion for their own ends, to turn it into a single dominant ideology, to create an Islamic state. There was a need in our society for a law that would clearly define the role of religion and religious organizations in society in the new conditions. The bill is reflected in the 1991 Law on Freedom of Conscience and Religious Organizations, adopted by the Supreme Soviet of the Republic of Uzbekistan.

The law took into account the freedom of conscience, aspirations, worldviews and religions of all nations and people living in our country. Article 3 of the law is entitled "The right to freedom of conscience."

Article 4 of the law provides for "equality of citizens regardless of religion" on the basis of religious tolerance.

However, socio-economic changes and the building of a democratic civil society in modern Uzbekistan have increased the need for a new version of the draft law "On Freedom of Conscience and Religious Organizations." With these needs in mind, the adoption of the 1998 Law on Freedom of Conscience and Religious Organizations in a new edition on July 6, 2021 was a historic event. Thus, the new bill provides for equality of citizens of Uzbekistan before the law, regardless of religion.

Official documents do not specify the attitude of citizens to religion, except when citizens themselves wish to do so. Depending on the attitude of citizens to religion, restricting their rights and granting them privileges, inciting hostility and enmity, insulting their religious freedom in relation to atheistic beliefs, as well as the construction of religious sites (mosques, madrassas, mausoleums) are punishable by law, and no one may, in accordance with his or her religious beliefs, refuse to perform the duties prescribed by law.

Article 7 of the law is entitled "Separation of religions and religious organizations from the state."

So, what does this phrase mean - in our country, religions and religious organizations do not interfere in the affairs of the state, and at the same time the state does not interfere in the activities of religious organizations that do not contradict the law.

The term also means that the state does not impose any obligations on religious organizations, that religious organizations do not perform the functions of the state, and that the state does not fund the activities of religious organizations and the promotion of atheism. At the same time, this article of the law does not restrict the conduct of scientific research at the expense of the state.

It is important to note that although religious organizations are segregated from the state, they are not segregated in society. Consequently, religious organizations have the right to participate in public life. Employees of religious organizations also have the right to participate in political life on an equal basis with all citizens. It was stated that religious organizations and believers should not act contrary to the Constitution and other laws of Uzbekistan.



Ensuring religious tolerance is reflected not only in the national laws of the Republic of Uzbekistan, but also in the documents of international organizations. The adoption of the Declaration of Principles of Tolerance, adopted by the United Nations Educational, Scientific and Cultural Organization (UNESCO) on November 16, 1995, is important in ensuring religious tolerance in the world. serves as a factor. Article 1 (1) of this law defines the concept of Tolerance as follows. Tolerance means respecting, accepting, and understanding the rich different cultures of our world, the diverse ways of self-expression and individuality. It is made up of knowledge, sincerity, open communication, and free thought, conscience, and faith. Tolerance is a unit of diversity. It is not only a moral duty, but also a political and legal need. Tolerance is a virtue that achieves peace and leads from a culture of war to a culture of peace. Tolerance is not only a way to respect, accept and understand the different ways in which the different cultures of our world express themselves and express themselves, but also a way to achieve peace and move from a culture of war to a culture of peace. In any situation, tolerance does not violate the above values. Tolerance builds knowledge, sincerity, open communication, free thinking, conscience and faith. Tolerance is not complacency, complacency, or flattery, it is an active response to the recognition of universal human rights and freedoms. In any case, tolerance does not violate these values. Tolerance for all, groups and states. Ensuring religious tolerance is a strategic goal of the new Uzbekistan In his book "Strategy of the New Uzbekistan", President Sh. and interethnic harmony as a factor of sustainable development." At the same time, we are working hard to strengthen inter-ethnic harmony and inter-religious tolerance. On May 19, 2017, in accordance with the Decree of the President of the Republic of Uzbekistan, the Committee on International Relations and Friendship with Foreign Countries was established under the Cabinet of Ministers of the Republic of Uzbekistan. This is another step in the implementation of state policy aimed at ensuring interethnic harmony and tolerance in our society. We have declared July 30, the International Day of Friendship by the UN General Assembly, as the "Day of Friendship of Peoples" in our country, and in 2021 we will widely celebrate it. I am convinced that this holiday will become a good tradition and will serve to unite our people under the banner of our motherland. [1,58]

Our state's approach to religion on the basis of the principle that "one cannot 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. "It embodies the basic tenets of the secular state's attitude toward religion. According to him: first, the state undertakes not to pursue an anti-religious policy through the Constitution; second, it is recognized that belief or non-belief is an inalienable right of every human being; thirdly, based on the above two basic principles and in order to regulate and ensure religious relations in the society, the state guarantees the prevention of forced assimilation of religious views.

Uzbekistan respects the religious interests of nations and ethnic groups. Churches, temples, houses of worship, and shrines confiscated during the Soviet era and used for other purposes were returned to the believers. There are now more than 30 Orthodox churches in the country. The Alejandro-Nevsky, 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 the Orthodox Church in Termez. [4,148] The first Christian-Muslim Conference in Central Asia was held on October 10–12, 1995. The event was called "Living Together under One Sky" and was attended by religious leaders from Uzbekistan, Kazakhstan, Kyrgyzstan, Turkmenistan, Tajikistan, the International Council of Churches, the Patriarch of Moscow and the United Nations. The sole purpose of this event is to turn our region into a place of interethnic harmony, international brotherhood and friendship. The Committee on Religious Affairs, the Republican International Cultural Center, the Tashkent Islamic University, the Public Center for Human Rights and Public Opinion, the Muslim Board of Uzbekistan and other non-governmental organizations are holding a number of events. 1999 "Constitution and interreligious dialogue", 2001 "Society and inter-ethnic tolerance", 2002 "Interreligious dialogue is the basis of stability", 2008 "Inter-ethnic harmony and religious tolerance-development factor", 2013 - Seminars, roundtables, conferences, meetings on "Religious tolerance - the key to progress", "Let's fight against ignorance with enlightenment!", "Contribution of Eastern scholars to Islamic civilization" in 2022. other events were held. Failure to properly assess the role of religion in society, which can affect the minds, hearts, and minds of millions of people, can have negative consequences if religious values are not reconciled with progress and secularism.

Building interfaith relations on the basis of tolerance affects the general spiritual environment in society, as well as socio-political stability. As the First President of the Republic said: "In our independent, free, multinational country, along with Islam, more than a dozen other denominations, such as Orthodoxy, Judaism, Catholicism, operate absolutely freely. We are pleased that the representatives of these denominations, regardless of their religion or denomination, stand shoulder to shoulder with us and work hard for the welfare and prosperity of the peoples of Uzbekistan. "[2,206] The development of society has always been complex and controversial. , which were difficult to solve. Man has solved them, albeit slowly, with his intellect. The main condition for this is peace, tranquility, unity, harmony and unity of nations. That is why humanity condemns religious fundamentalism, terrorism and radicalism, acknowledging that they pose a threat to development, interfaith relations and religious tolerance.

Religion, religious values have been so ingrained in people's minds, lifestyles and spirituality over the course of a long historical and cultural development that it is difficult to separate from existence, from social and spiritual life. Therefore, we must use their influence to develop humanistic traditions that glorify human beings, such as tolerance, harmony, and patience. According to the Public Center "Public Opinion", 99% of the population of the country believe in one religion or another, but 85.7% of them do not fully and strictly follow the requirements of religion, religious traditions. This is, in fact, a form of religious tolerance. According to the poll, 66% of Muslims, 51.8% of Christians, 44.3% of Jews and 41.2% of Buddhists in Uzbekistan believe that interfaith relations are developing on the basis of tolerance. [5,73]



Each nation and ethnic group has its own national culture and spirituality. Spirituality, which embodies the spiritual wealth of nations and peoples formed over many centuries, its customs, traditions, religious beliefs, moral norms, is at the same time an integral part of universal spirituality and thus it is also the spiritual wealth of all the peoples of the world.

In conclusion, it should be noted that religious tolerance is based on universal values and is aimed at strengthening inter-ethnic relations, which ensures social stability in society. 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 New 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 establish good intentions and good deeds in people, and spiritual and moral norms in human relations, through high faith and trust in God. Religion accelerates social and spiritual development by freeing the human soul from illusions, games, 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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