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Historical Sciences

TOLERANCE, INTERNATIONAL AND RELIGIOUS RELATIONS IN UZBEKISTAN: HISTORY, PRESENT AND PROSPECTS

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Abstract

This article examines the issues of interethnic and interreligious dialogue, Islamic teaching and the concept of tolerance in the history of Uzbekistan, formed and analyzed on the basis of reliable sources and information. Religious doctrines expressed in the works of lawyers who lived on the territory of Uzbekistan in the Middle ages, their role in society and religious values are revealed. The article also reflects the legislation in force in the Republic of Uzbekistan on education, religious tolerance, freedom of conscience and religion, its compliance with international standards and international initiatives of the state in this sphere.

Keywords: Tolerance, freedom of conscience, freedom of religion, interethnic harmony, Zoroastrianism, Buddhism, Monism, Judaism, Christianity, Islam, Humanism, Enlightenment, Equality, Declaration, Resolution, International.

I. INTRODUCTION

The concept of religion is understood as one of the forms of objective consciousness that conveys meanings such as faith, belief, obedience, piety, right path, in any language. Every nation, every country has its own history and experience related to religion and religious beliefs in the course of its development over the centuries.

“It is not true that in the past, when history books talked about the religion of a certain country, they were generally called Christians, Buddhists, Muslims, Zoroastrians, and fire-worshippers”, he said. “Especially in ancient times, in the cities of Samarkand and Bukhara, there are several pre-Islamic churches and temples, including Zoroastrianism, fire-worshiping, Christianity and Buddhism”. (Aalam, 2018 p. 210) Indeed, from time immemorial, the land of modern Uzbekistan has been inhabited by people of different religions and denominations, such as Zoroastrianism, Buddhism, Monism, Judaism, Christianity, Islam, and between them there are good neighborliness, customs and traditions. , a sense of respect for values prevailed. Over the centuries, inter-ethnic and inter-religious tolerance has developed at a high level and has risen to the level of culture. In Herodotus’ History (Herodotus, 1972) and Arrian’s “March of Alexandr” (27.9), these native peoples are described as brave and courageous. In addition, many historians have left evidence of the high level of development of science, enlightenment and art in this country, which shows the high level of social and interethnic communication.

The fact that in the sacred book of Zoroastrianism, the Avesta, which is the most ancient spiritual heritage of our ancestors, the phrase “good thought, good word, good deed” is expressed as the main idea is also a proof of the above thoughts.

The Buddhist temple found by archaeologists in Dalvarzintepa, near Termez, in the south of the country, testifies that this place was once the most remarkable and largest Buddhist center in the south of Central Asia.

The city is the largest economic, political and cultural center of Northern Bactria, where handicrafts, especially pottery, flourished. (Pidaev, 2001)

II. DISCUSSION AND RESULTS

Abu Rayhan Beruni in his “Monuments of Ancient Peoples” describes the introduction of Christianity to the monk Barshabbe Marv, and later to Samarkand, Herat, India and China, where he had his own monasteries.

Another religious movement founded by Mani ibn Fatak at that time played an important role in the spiritual development of the peoples of Central Asia in the III-X centuries.

Judaism, one of the ancient religions, is the religion of the Jewish nation; in their time they made a unique contribution to the culture of the indigenous peoples, engaging in various fields of art, fields of science in the countries of the Silk Road.

Religions such as Zoroastrianism, Buddhism, Monism, Judaism, and Christianity, which prevailed in Central Asia, each made a worthy contribution to the enrichment of the spirituality of the peoples of Central Asia, along with the formation of a certain religious consciousness in people through moral norms in their teachings.

The penetration of Islam into Central Asia marked a new stage in the history of Eastern civilization, as well as a new stage in the development of human ideas.

Although Islam was formed in the Arabian Peninsula, its original essence, including through the intellect of the great scholars of Central Asia, also spread throughout the world. Our forefathers Imam Bukhari, Imam at-Termizi, Abu Lays Samarkandi, Burhaniddin Marghinani, Abu Muin Nasafi, and Abu Mansur Moturidi studied the verses of the Holy Qur'an and Hadith in depth, as well as the approach to the issues of religion and religious values in the context of real life, analyzed high samples. They revealed the great importance of religion, in particular, Islam as a socio-spiritual culture for society, educating people in the spirit of high morality through the rules of Sharia.

They express their views based first on the Qur'an and the hadiths of the Prophet (saas) and then on consensus and comparison.

In verse 22 of Surat ar-Rum, the Quran acknowledges that differences in language and color are among the miracles of God, and that diversity is related to the wisdom and will of the Creator (Mansur, 2016, p. 406).

In Surat al-Hujurat, verse 13, “O people! We created you from a male and a female, and made you into nations and tribes that you may know one another” (Mansur, 2016, p. 517).

In another verse, it is said, “Had your Lord willed, all those on earth would have believed”? Do you then force people to believe? ” (Yunus, 99), (Mansur, 2016, p. 220) says in Surat al-Qasas 56: “(O Muhammad!) You cannot guide those whom you love, but Allah guides whom He wills. He knows best those who are guided” (Mansur, 2016, p. 392).

The values of inter-religious tolerance, harmony, and human relations are also reflected in the second source Sunnah, including the fact that the Prophet Muhammad (saas) had good relations with his neighbors, the People of the Book, and gave them various gifts. There are many real-life examples of what they received. It is narrated on the authority of Abu Shuraykh al-Hizai (saas) that: “Whoever believes in Allaah and the Last Day, let him do good to his neighbor ...” (al-Bukhari, 1990, p. 47).

In another hadith narrated by Imam al-Tirmidhi from Abdullah ibn Amr (may Allah be pleased with him), the Prophet Muhammad (peace and blessings of Allah be upon him) said about the rights of a neighbor and a neighbor of another religion: "I have heard them say, "I have recently thought that a neighbor must also be inherited", (At-Termizi, 2018, p. 220).

Our scribes emphasize that the language, color, nationality of the people listed in the verses of the Quran differ, whether they enter Islam or not is only in the judgment of Allah, that the wisdom of the diversity of the peoples, whether they are Muslims or non-Muslims, is manifested in the mutual competition of people with each other in the way of prosperity.

Founded in the 10th century by the Samarkand thinker Abu Mansur Moturidi, known as "Imam al-Khuda" (Imam of the Way of Guidance), the doctrine of Moturidiya is widespread throughout the Islamic world. The doctrine of Moturidiya, based on the idea of tolerance in the process of acquiring knowledge, emphasizes the role and importance of the human mind. This, in turn, played an important role in the widespread popularity of this doctrine (Mirziyoev Sh. M., 2017).

Moturidism studied not only the religion of Islam but also the issues that had caused controversy in the pre-pagan and Christian religions, and in turn expressed its attitude to them. (Ziyodov Sh. Yu., 2003)

Imam Moturidi's commentary on verse 40 of Surat al-Hajj in "Tawilat Ahl as-Sunnah", which is devoted to the interpretation of the Qur'an, states: "It is forbidden to destroy churches and synagogues. Therefore, in the land of the Muslims, they have remained intact until this time. There is no disagreement among scientists on this issue", he said. Abu Lays Samarkandi, a jurist and commentator from Samarkand, wrote in his commentary: "Come and go with people of other religions who have not fought you, and treat them fairly" (Alimova M., 2019 p. 75)

"Tawilat Ahl as-Sunnah" has a special place in our spiritual and enlightenment life and plays an important role in the correct understanding of the Holy Quran and the scientific study of the works of *tafsir*. This source is also a great work based on the interpretation of the Holy Quran. Its constant scientific research and use play an important role in the study of the lives of our scientists, their scientific heritage, in our spiritual and enlightenment life, as well as in education on the basis of religious tolerance. (Abdullaev A.G., 2007 p. 160). Among the directions in the interpretation of the entire Quran, the focus on aspects such as doctrine, jurisprudence, and the use of opinion increases its value. (Abdullaev A.G., 2007 p. 155)

Another ancestor who has made a worthy contribution to the treasury of the spiritual heritage of our people is *Burhoniddin Marghoni*, whose work "Hidayah" serves as a perfect guide in finding solutions to complex issues related to Islamic law. In Hidayah, the solution of legal issues is initially given by a statement of the views of the great jurists and the expression of the objections or benevolence of other authors to it. It then followed the path of selecting the most appropriate solution for a particular issue. Thus a particular issue is not only expressed, but also its perfect interpretation is substantiated.

Therefore, these legal values are of great value not only in the history of the development of legal science of our ancestors, but also in the history of the spiritual culture of the peoples of the world.

The social and moral significance of Marghinoni's judgments, which are full of humanism, religious tolerance, and a sense of justice, is that they prevent violence, tyranny, and injustice by setting clear Sharia taxes on various forms of property. The guide states that the amount of tax levied on non-Muslims depends on the amount of tax levied on them in their country: "If we are unaware of how much they are receiving from us Muslims, we will receive tithes from it. This is because 'Umar (may Allah be pleased with him) said: "If you do not know how much they are paying us, take one-tenth of it" (Marghinani, 2002, p. 378). From this it can be concluded that when collecting taxes from a citizen, attention should be paid to the criteria of justice, regardless of whether the person is a Muslim or a non-Muslim. While it is the most beautiful example of humanity, it is a guarantee of religious tolerance, social justice and stability.

From the above, it is clear that tolerance and nobility, maintaining sincere relations with people of different nationalities, religions and faiths, living on the basis of good neighborly traditions are directly related to the long

and glorious history of our people, the teachings of Islam and the legacy of great scholars.

The world wars of the last century and the difficulties that followed have once again tested the faith of our people. The people, nurtured by the teachings of Islamic thought and the spiritual heritage left by their great ancestors, overcame the difficulties with courage and honor. Evidence of this can be seen in many historical sources, memoirs, and films based on them.

After the World War, the peoples of the world realized the need to end discrimination on the basis of race, religion, nationality, and to promote the ideas of tolerance. As a result, the first international document on human rights, the Universal Declaration of Human Rights, was adopted. Article 1 of the Declaration states, "All human beings are born free and equal in dignity and rights. They are intelligent and have a conscience and should treat each other as brothers and sisters". This is in line with our religious and national values. (1948)

In another international declaration: Everyone has the right to freedom of thought, conscience and religion. This right presupposes the freedom to believe in any religion or belief of one's own free will, to believe in one's own religion and to worship one's own beliefs, and to express one's religious and ceremonial practices and teachings individually or in combination with others, publicly or privately (1981).

Tolerance is not complacency or flattery. Tolerance is, first of all, an active attitude formed on the basis of recognition of universal human rights and fundamental freedoms. In any case, tolerance does not serve as an excuse for aggression against these core values. Tolerance must be demonstrated by individuals, groups, and states.

Tolerance is a commitment to promote human rights decision-making, pluralism (including cultural pluralism), democracy, and the triumph of law. Tolerance is a concept that refers to the renunciation of dogma and the absoluteness of truth, and affirms the rules established by international human rights instruments. " (1995)

It is known that in every country the rights and freedoms of citizens are regulated and protected by law. Laws are adopted on the basis of universally recognized norms of international law, the experience of developed countries, as well as the mental characteristics and centuries-old traditions of the peoples living on this land.

The Constitution of the Republic of Uzbekistan, adopted in 1992, recognizes in its preamble that it was adopted based on the historical experience of the development of the Uzbek statehood, recognizing the supremacy of universally recognized norms of international law. The Constitution of the Republic of Uzbekistan guarantees equal rights and freedoms to all citizens and equality before the law, regardless of gender, race, nationality, language, religion, social origin, and beliefs, personal and social status. (2019)

The Law on Freedom of Conscience and Religious Organizations, adopted on the basis of the Constitution, stipulates that freedom of conscience is a guaranteed constitutional right of citizens to believe in any religion or not to believe in any religion, to believe in their religion, belief or non-belief, worship, religious rites it is not permissible to coerce him in one way or another when determining his attitude to attend or not to participate in ceremonies, to receive religious education. (1998)

Also, religion is separated from the state and citizens are equal before the law regardless of their attitude towards religion. Official documents do not allow a citizen's attitude to religion, nor do they set any privileges or restrictions.

The state promotes mutual understanding and respect between citizens of different religions and non-believers, different religious organizations and denominations. Implementation of a unified state policy in the field of religious affairs in the Republic of Uzbekistan, assistance in promoting the essence of religion in society based on the glorious idea of "enlightenment against ignorance", the expression of eternal values such as kindness, peace and humanity, ensuring religious and social processes and religious tolerance In order to take measures to support research, advocacy and propaganda activities based on the results of the study of The Committee on Religious Affairs under the Cabinet. The Committee operates on the basis of its charter.

Voluntary associations (religious societies, mosques, churches, synagogues, monasteries, etc.) formed by citizens in the Republic of Uzbekistan for the purpose of joint belief in religion, worship, rituals and ceremonies, as well as the central governing bodies of religious organizations and religious educational institutions are

considered religious organizations. The Cabinet of Ministers of the Republic of Uzbekistan on the procedure for state registration, re-registration and liquidation of religious organizations in the Republic of Uzbekistan highly regulated and approved. (2018)

Today, there are 2,270 religious organizations in the country, including 2,091 Islamic, 179 non-Islamic religious organizations, 12 religious educational institutions, 15 religious representations, 2,064 mosques. (01.09.2019)

In Uzbekistan, not only the freedom of religion and belief is guaranteed, but also a lot of work is being done to preserve and develop the ethnic identity of all nations and peoples living on this land, to turn the country into an ethno-confessional rich state.

In 1992, the first International Cultural Center in Central Asia was established in the Republic of Uzbekistan, which holds traditional festivals of friendship and culture under the motto “Uzbekistan - our common home”.

Today, the country has a population of 34 million people of more than 130 nationalities and ethnic groups, 138 national cultural centers and 16 religious denominations, working together for a common goal - the development, welfare and prosperity of the people. (01.05.2020)

Taking into account that one of the priorities of the state policy of Uzbekistan is to raise the culture of tolerance and humanity in society, to ensure inter-ethnic and inter-religious harmony, civil harmony, as well as to strengthen friendly, equal and mutually beneficial relations with foreign countries; On May 19, 2017, the Decree of the President of the Republic of Uzbekistan on measures to further improve interethnic relations and friendly relations with foreign countries was issued.

The Committee on International Relations and Friendship with Foreign Countries has been established under the Cabinet of Ministers of the Republic of Uzbekistan.

State policy of the Republic of Uzbekistan in the field of interethnic relations by the Decree of the President of the Republic of Uzbekistan dated November 15, 2019 in order to ensure tolerance as a norm of civil society, solidarity between religious organizations and religions as an institution of civil society the concept was adopted.

The objectives of this concept are to ensure the equal rights and freedoms of citizens, their equality before the law, regardless of gender, race, nationality, language, religion, social origin, beliefs, personal and social status; strengthening the unity of the multinational people of Uzbekistan, respect for the language of nations and peoples, customs and traditions within the legal field, the creation of conditions for their full development, the harmonization of interethnic relations, friendship in society; to strengthen the culture of mutual understanding, unity, humanity and tolerance, and to unite the efforts of all nations and peoples of the republic around the noble idea of strengthening the country's sovereignty and sustainable development, strengthening the territorial integrity of the state, building a strong and just civil society and democratic state aimed at ensuring their active participation. (Mirziyoev Sh.M., 2019)

Uzbekistan considers it an important task to share its experience in promoting religious tolerance, interethnic harmony and the true human nature of Islam with the world community. Evidence of this can be seen in the speech of President Shavkat Mirziyoev on September 19, 2017 at the 72nd session of the UN General Assembly.

In his speech, he said: “We cherish our sacred religion as an expression of our eternal values. We strongly condemn those who equate our sacred religion with violence and bloodshed, and we can never reconcile with them. Islam calls us to goodness and peace, to the preservation of true human qualities”. (Mirziyoev Sh. M., 2017) says.

President Mirziyoev also said that the threat of extremism and terrorism is growing all over the world, and that the policy of using force against it is not justified, and in many cases it is not a threat; rather, it is limited to combating their consequences. Therefore, in overcoming such threats, people believe that it is important, first of all, to form and educate the minds of young people on the basis of enlightenment.

The future of the planet, its prosperity, is that the largest generation in human history in terms of numbers is the young people of 2 billion; proposes the development of the UN International Convention on the Rights of the Child, given that to date there is no international document in the world to guarantee and protect their universal rights and interests. President Sh. Mirziyoev called for the adoption of a special UN General Assembly resolution entitled “Enlightenment and Religious Tolerance” aimed at ensuring religious freedom, protecting the rights of believers, preventing discrimination, ensuring the right to education for all, and eradicating illiteracy and ignorance, puts forward a proposal. Shortly afterwards, on December 12, 2018, the UN General Assembly adopted a Resolution on Enlightenment and Religious Tolerance based on the full unity of the UN member states and the co-authorship of more than 50 states. As a result, the importance of integration, mutual respect, protection of human rights, reconciliation and mutual understanding in strengthening security and peace on our planet was recognized. The document supports all international, regional and national initiatives aimed at promoting harmony in religions, cultures and interfaith relations and combating discrimination against individuals on the basis of religion or belief. A draft UN Convention on the Rights of the Child has been drafted and is under discussion.

Based on the above, we can say:

firstly, the territory of modern Uzbekistan is a land where many religious beliefs have developed and certain noble elements of them have been preserved;

secondly, the feelings and perceptions of the peoples living here about tolerance, humanity, good neighborliness, mutual support go back a long way;

thirdly, tolerance in the teachings of Islam, the ideas of humanity serve as an important source in the formation of tolerant relations, the development of compassion for all nations and peoples, regardless of language, religion, race, creed;

fourthly, the rich spiritual heritage written by Imam Bukhari, Imam al-Termizi, Abu Lays Samarkandi, Burhaniddin Marginoni, Abu Muin Nasafi, Abu Mansur Moturidi, who were born in Uzbekistan in the Middle Ages and made a worthy contribution to the development of the Eastern Renaissance, today also serves as an important resource for;

fifthly, the sincere relations between all nations and peoples, religions and faiths living in Uzbekistan have stood the test of time and time;

sixth, the international initiatives of modern Uzbekistan in promoting the ideas of freedom of religion and conscience, enlightenment and tolerance have historical and well-founded roots and deserve the unanimous recognition of the world community.

III. CONCLUSION

In conclusion, it should be noted that in the near future, the people of Uzbekistan will share their almost three thousand-year history, rich spiritual heritage based on the teachings of the Holy religion of Islam, written monuments of commentators, muhaddits, lawyers, tolerant, hospitable and international people, young and active youth, with an initiative leader making a worthy contribution to the development of world science based on education and tolerance.

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ТОЛЕРАНТНОСТЬ, МЕЖДУНАРОДНЫЕ И РЕЛИГИОЗНЫЕ ОТНОШЕНИЯ В УЗБЕКИСТАНЕ: ИСТОРИЯ, НАСТОЯЩЕЕ И ПЕРСПЕКТИВЫ

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Аннотация

В данной статье рассматриваются вопросы межэтнического и межрелигиозного диалога, исламских учений и концепции толерантности в истории Узбекистана, сформировавшиеся и проанализированные на основе достоверных источников и информации. Выявлены религиозные доктрины, выраженные в трудах юристов, проживающих на территории Узбекистана в средние века, их роль в обществе и религиозных ценностях. В статье также отражено действующее в Республике Узбекистан законодательство о просвещении, религиозной терпимости, свободе совести и религии, его соответствии международным стандартам и международным инициативам государства в этой сфере.

Ключевые слова: толерантность, свобода совести, свобода вероисповедания, межнациональная гармония, зороастризм, буддизм, монизм, иудаизм, христианство, ислам, гуманизм, просвещение, равенство, декларация, резолюция, интернационал.

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