

Impact Factor:

ISRA (India) = 4.971
ISI (Dubai, UAE) = 0.829
GIF (Australia) = 0.564
JIF = 1.500

SIS (USA) = 0.912
ПИИИ (Russia) = 0.126
ESJI (KZ) = 8.997
SJIF (Morocco) = 5.667

ICV (Poland) = 6.630
PIF (India) = 1.940
IBI (India) = 4.260
OAJI (USA) = 0.350

SOI: [1.1/TAS](#) DOI: [10.15863/TAS](#)

International Scientific Journal Theoretical & Applied Science

p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)

Year: 2020 Issue: 10 Volume: 90

Published: 05.10.2020 <http://T-Science.org>

QR – Issue



QR – Article



Dilyora Ravshanovna Muslimova

International Islamic academy of Uzbekistan
Scientific researcher

HISTORICAL ROOTS AND MODERN VIEW OF TOLERANCE ON THE EXAMPLE OF UZBEKISTAN'S EXPERIENCE

Abstract: The article discusses the concept of tolerance and its historical origins. At the same time, author mentioned on the basis of historical arguments that the issue of tolerance in Central Asia dates back to the distant past. Today's experience of independent Uzbekistan also bears witness to a number of achievements. In conclusion, the importance of tolerance in the development of Uzbekistan has summarized.

Key words: Tolerance, historical perspective, multinationality, good neighborliness, faith, independence, religious organizations.

Language: English

Citation: Muslimova, D. R. (2020). Historical roots and modern view of tolerance on the example of Uzbekistan's experience. *ISJ Theoretical & Applied Science*, 10 (90), 48-52.

Soi: <http://s-o-i.org/1.1/TAS-10-90-11> **Doi:**  <https://dx.doi.org/10.15863/TAS.2020.10.90.11>

Scopus ASCC: 1202.

Introduction

Religion has long served the realization of the ideas of goodness, kindness, purity, honesty, friendship and brotherhood, reflecting the spiritual values necessary for humanity. The fact that many national values are alive and well is due to these features of religion. All religions in the world are based on the ideas of goodness. They encourage people to be upright, pure, compassionate, and tolerant, not to hurt anyone, to refrain from evil deeds, not to fall into the trap of lust, and not to go astray.

The idea of religious tolerance, recognizing these common principles inherent in all religions, encourages cooperation between them and thus the achievement of the triumph of justice that is the dream of all mankind.

Inter-religious tolerance refers to the fact that people of different religions and sects live in mutual respect and understanding of each other's beliefs, as a common ground, a single homeland, as partners and solidarity in the pursuit of noble ideas and intentions.

Today, in order to achieve inter-religious tolerance, cultural dialogue and cooperation in the field of goodness are being established between them. In particular, the dangers facing humanity in the next century - the threat of nuclear war, environmental catastrophes, terrorism and religious extremism - are

forcing religions to unite and cooperate in the cause of goodness, the preservation of our planet, which is unique to all people. The essence of all religions is such concepts as kindness, friendship and brotherhood, compassion. It is these concepts that serve as a common ground for dialogue and cooperation between people of different religions. Mankind today is realizing this truth more and more deeply.

The idea of religious tolerance serves to establish friendly relations between peoples, peoples of different religions and sects in a particular society, around the world, to mobilize their strength and talent for creative work.

This idea, which is an important condition for peace and stability, today implies the cooperation of not only believers, but also members of society as a whole, and is one of the important factors in achieving unity.

Society is a set of all forms of human association and all the ways in which they interact and interact.

Religion has been one of the most important social factors since the dawn of society. The interpretation of religion as a social phenomenon means that it fulfills its real functions in the life of society and meets certain requirements. Religion as a social phenomenon is an objective factor that affects

Impact Factor:

ISRA (India)	= 4.971	SIS (USA)	= 0.912	ICV (Poland)	= 6.630
ISI (Dubai, UAE)	= 0.829	PIHII (Russia)	= 0.126	PIF (India)	= 1.940
GIF (Australia)	= 0.564	ESJI (KZ)	= 8.997	IBI (India)	= 4.260
JIF	= 1.500	SJIF (Morocco)	= 5.667	OAJI (USA)	= 0.350

people externally and compulsorily as any public institution. There are several functions that religion performs in society. According to some authors, one of the most important functions of religion is governance[1].

Religion, as another form of public consciousness, also influences people's behavior. Religion performs this function by creating a system of values and norms. Religious behavior, which forms customs and traditions, also influences people's behavior management. It adapts the system of spiritual and moral values, rituals and customs to its norms. The viability of the management-control function is inevitable. Within the existing function, the foundations of religious morality have been created over the centuries.

The second important function of religion is the integrative function.

The integrative function of religion is to provide members of society with a social background.

Regardless of position, nationality, etc., is a unifying force appears. Integrative or functionalist approach.

According to one of its founders, E. Durkheim, religion, like glue, serves to unite people on the basis of universal spiritual values, beliefs, customs and traditions, to turn them into a single complex. E. Durkheim pays special attention to the issue of religious worship. According to him, religion unites society through worship, prepares the individual for social life and encourages obedience, strengthens social integrity, supports traditions, and creates contentment[2].

In order to fully perform these functions, the society must have universal values such as solidarity, solidarity and mutual respect. Religious tolerance is crucial in shaping such values. Especially in multi-ethnic countries, inter-religious harmony and religious tolerance is one of the primary factors for the development of society.

It is no secret that religious tolerance plays a unique role in the development of society. There are several reasons for this. For a society to develop sustainably and to live in peace, the state must pay special attention not only to the inviolability of borders, but also to religious tolerance in order to prevent ethnic conflicts within the country. Because the most dangerous and rapidly escalating conflicts are religious and ethnic conflicts. Their solution may take a long time.

Many societies are made up of several ethnic groups and nations. Of course, their religions are different. The most important thing in such societies is that people show tolerance to each other, religious tolerance, respect for the customs and traditions of other peoples living in the same area, which is the basis for the development of this society.

Otherwise, individuals will not be able to enter into economic, political, cultural and other relations.

This situation can lead to the stagnation of society at some point.

One of the most pressing issues in the world is the idea of tolerance between nations and religions. It is necessary to unite all the peoples and nations of the world around this concept. Because only tolerance can save the world from disaster. That is why UNESCO adopted the Declaration of Principles of Tolerance in Paris in 1995. The United Nations has declared November 16 as Tolerance Day every year since 1996. The declaration emphasizes the social aspects of religious tolerance. In particular, it states: "Tolerance is more important today than ever. We live in an age of economic globalization, rapidly evolving means of communication, integration and interconnectedness, large-scale migration and migration, urbanization and the reshaping of social structures. Every region is multifaceted, and so growing intolerance and conflict threatens all parts of the world. Because the threat is global, it cannot be confined to national borders"[3].

Concepts such as inter-religious harmony, religious tolerance, and freedom of conscience are inextricably linked. The issue of freedom of conscience has always been an important and complex phenomenon in public life. It is based on the great social, political, legal and moral concepts of human rights, democracy, justice and humanity. Freedom of conscience has a direct impact on the spiritual world of people, their perfection. Therefore, the role and functions of these issues in social life are very important. Freedom of conscience is enshrined in all international instruments and treaties, from the United Nations Charter to the constitutions and laws of all countries. According to the Universal Declaration of Human Rights of December 10, 1948, everyone has the right to freedom of thought, conscience and religion. This right guarantees the freedom to change one's religion or belief, the guarantee to practice one's religion or belief on one's own as well as in association with others, and the freedom to participate in prayers and religious ceremonies individually or in public. z opens. In particular, in this normative document: Everyone has the right to freedom of expression, without discrimination on the basis of race, language, sex, religion, political opinion, national or social origin, financial status, affiliation and other circumstances. must have rights and freedoms[4].

In addition, this issue is another complex phenomenon - different worldviews, it also implies the legal enforcement of relations between believers, between the state and religion, between religious organizations and the state. Because people have always lived and will live with different worldviews and beliefs. Everyone has their own inner world, their own beliefs.

Freedom of conscience is not an abstract concept, it is manifested in a particular social situation. It is therefore difficult to imagine it without

Impact Factor:

ISRA (India)	= 4.971	SIS (USA)	= 0.912	ICV (Poland)	= 6.630
ISI (Dubai, UAE)	= 0.829	PIHIQ (Russia)	= 0.126	PIF (India)	= 1.940
GIF (Australia)	= 0.564	ESJI (KZ)	= 8.997	IBI (India)	= 4.260
JIF	= 1.500	SJIF (Morocco)	= 5.667	OAJI (USA)	= 0.350

concrete historical, social conditions, objective and subjective factors.

Article 31 of the Constitution of the Republic of Uzbekistan states: "Everyone is guaranteed freedom of conscience. Everyone has the right to believe in any religion or not to believe in any religion. Forced assimilation of religious views is not allowed." 'yilgan. So, whether you believe in religion or not is a personal matter.

The territory of Uzbekistan has long been distinguished as a multi-ethnic country with different religions. People of Zoroastrianism, Judaism, Christianity and Islam have lived freely in our country. According to historical sources, the fact that there were no religious conflicts in the country shows that our people have a great deal of experience in religious tolerance. Historical conditions and processes show that the principles of true tolerance have been formed on this land, as a result of which a peaceful, serene life, scientific enlightenment and development have been ensured.

In the works of scholars who grew up in our country, we also find ideas that promote religious tolerance. In particular, the scholar Abu Mansur al-Moturudi, in his Tilawat Ahl al-Sunnah, commented on one of the verses of the Qur'an, saying, "It is forbidden to destroy churches and synagogues. That is why they have survived in Muslim lands until now. There is no disagreement among scientists on this issue."

According to the ambassador of Castile, who visited Timur's palace in the early 15th century, Timur gathered representatives of different religions in Samarkand, paid tribute to them and appointed a special person to meet the various needs of Christian guests. Assigns to strengthen friendly relations with them. From time immemorial, religion has embodied many national values. The fact that national values have lived in harmony for centuries is due to the nature of religion. Because all the religions of the world are based on the ideas of goodness, goodness, peace and friendship. It calls people to honesty, purity, kindness and tolerance.

Thanks to independence, Uzbekistan, home to more than 130 nationalities and ethnic groups, has created favorable conditions for the well-being of people of different religions, nationalities and ethnic groups. and representatives of the trends have been living a peaceful, serene and prosperous life.

Thanks to the consistent and firm policy pursued in the field of ethnic relations and religion in the conditions of independence, inter-ethnic harmony and inter-religious cooperation have been established in our country. The Constitution states that "all citizens of the Republic of Uzbekistan have the same rights and freedoms and are equal before the law, regardless of gender, race, nationality, religion, social origin, beliefs, personal and social status." strengthening it serves as a legal basis for work in this area.

National values play an important role in promoting tolerance. Tolerance is to prevent self-conscious people from being discriminated against by people of other nationalities, and to live in peace and prosperity with them. A sense of tolerance determines a person's character, morals, political and spiritual purity, the richness of his people and national heritage, as well as his attitude to national values. These qualities evoke in everyone a sense of tolerance and internationalism.

Of the 2224 religious organizations operating in the country today, 175 are non-Muslim, including 159 Christians, 8 Jews, 6 Baha'is, 1 Krishna Consciousness Society, and 1 Buddhism. In addition, there is an Interfaith Bible Society in the Republic. There are three major Christian denominations in Uzbekistan: Orthodox, Catholic, and Protestant. There is also the Armenian Apostolic Church, which has its own direction in Christianity.

The world community recognizes that Uzbekistan adheres to the high traditions of religious tolerance.

In the words of the President, "Today, at such a dangerous and dangerous time, when the global financial crisis is still going on, no matter what the results of our people, all this is becoming stronger in our country. I think there will be no mistake in saying that it is at the expense of peace and tranquility, peace and harmony among nations, religions and citizens, mutual respect and esteem."

Indeed, every person, society and nation must be tolerant, recognizing the different customs, cultures and values of humanity. After all, this is a guarantee of progress.

Inter-religious harmony promotes inter-ethnic harmony. The idea of interethnic harmony is a universal value that determines the national development of regions and states where different peoples live together, and serves as a guarantee of peace and stability in the area. The population of all countries in the world is divided into 2 groups according to their ethnic composition. The first is monoethnic (the population is predominantly mono-ethnic) and the second is polyethnic (multinational). We all know that the population of Uzbekistan belongs to the second group in terms of ethnic composition, it is a multi-ethnic country. Today, 136 nationalities and ethnic groups live in Uzbekistan. Uzbeks make up 80% of the country's population. Every nation has its own values as well as common interests. In a multi-ethnic country like Uzbekistan, reconciling the interests of different nationalities and ensuring harmony among them is one of the key factors of development. That is why our country has been paying great attention to this issue since the first days of independence.

President Islam Karimov outlined the specific policy of Uzbekistan in this regard, saying: "The sacred duty of the Uzbek nation, which constitutes the

Impact Factor:

ISRA (India)	= 4.971	SIS (USA)	= 0.912	ICV (Poland)	= 6.630
ISI (Dubai, UAE)	= 0.829	PIIHQ (Russia)	= 0.126	PIF (India)	= 1.940
GIF (Australia)	= 0.564	ESJI (KZ)	= 8.997	IBI (India)	= 4.260
JIF	= 1.500	SJIF (Morocco)	= 5.667	OAJI (USA)	= 0.350

majority of the population of the republic, is only to restore its native language, national culture and history. rather than being responsible for the fate of a small number of peoples living together, for creating equal conditions and opportunities for them to preserve their unique cultural and spiritual characteristics, to develop and express themselves. also consists of ". Such an environment does not allow any problems in interethnic relations, but creates opportunities for the development of society.

Article 8 of the Constitution of the Republic of Uzbekistan clearly states that "the people of Uzbekistan, regardless of nationality, are citizens of the Republic of Uzbekistan." Article 4 of the Constitution states that "the Republic of Uzbekistan shall ensure respect for the languages, customs and traditions of all nations and peoples living in its territory, and create conditions for their development."

Inter-religious harmony is a guarantee of peace and stability in society. The idea of religious tolerance means that people of different faiths live together in one land, in one Motherland, as partners and solidarity in the path of ideas and intentions.

All the religions of the world are based on the ideas of goodness and are based on such qualities as goodness, peace, and friendship. It calls people to honesty and purity, kindness, brotherhood and tolerance. From time immemorial, representatives of such religions as Islam, Christianity, Hinduism and Buddhism have lived side by side in our native land. This is evidenced by the fact that for centuries there have been mosques, churches and synagogues in major cities, and people of different nationalities and religions have been able to practice their religion freely. The fact that even in the most difficult and difficult periods of our history, there were no religious conflicts between them, shows that our people have a great deal of experience in the field of interreligious tolerance. From the first days of independence, the spiritual world of people of different religions living and working in Uzbekistan has opened a wide way for freedom of religion. Our young state has radically changed its attitude to religion, as it is an integral part of spiritual and cultural life. The head of our state has clearly defined the new approach to religion on the basis of the principle "secularism is not atheism." In 1998, a new version of the Law on Freedom of Conscience and Religious Organizations was adopted, regulating the relationship between the state and religion. The purpose of this law is to ensure the freedom of everyone and the right to freedom of religion, equality of citizens regardless of religion, as well as to regulate relations related to the activities of religious organizations[5].

Today in our country all the conditions are created for the establishment of an atmosphere of mutual respect and tolerance between organizations of different faiths. Over the past 20 years, some progress has been made in this direction. Most importantly,

interethnic and interreligious harmony, which is one of the important factors of tolerance, has been fully ensured. Today, there are more than 2,000 religious organizations of 16 denominations in the country, Tashkent Islamic University and 9 specialized secondary Islamic schools[6].

One of the main tasks of today is to prevent the infiltration of harmful currents that contradict the religious beliefs of our people, to protect traditional, enlightened, moderate Islam from the influence of foreign ideas.

There are many areas that determine inter-religious harmony and religious tolerance. The field of education is undoubtedly one of them. Because the future of our nation, our people is inextricably linked with the fate of today's generation.

Inter-religious harmony and religious tolerance, first of all, based on the rich historical and spiritual heritage, national values, customs and traditions, a sense of national identity, increased national pride, universal values, modern technologies, It aims to bring up a harmoniously developed generation whose worldview is formed on the basis of scientific achievements[7].

On October 11, 2007 at the United Nations Headquarters in New York, in the framework of the UN General Assembly High-Level Dialogue on Interreligious and Intercultural Understanding and Cooperation for Peace, "Interfaith Harmony and Intercultural Dialogue: The Experience of Uzbekistan" held a conference dedicated to.

The conference was opened by Hamid al-Bayati, Acting Chairman of the 62nd Session of the UN General Assembly, V. Nambiar, Deputy Secretary-General and Head of the UN Leader's Office, and other high-ranking UN officials, heads of diplomatic missions of UN member states, as well as Representatives of U.S. academic, analytical, and socio-cultural circles, as well as journalists, attended[8].

The conference participants focused on the main priorities and principles of the state policy of Uzbekistan to strengthen such qualities as inter-religious and intercultural harmony, tolerance and patience, kindness and kindness in society. It was noted that from the first days of independence, the country's leadership has identified the issue of inter-religious and intercultural harmony as a priority of state policy. Thanks to this approach, the Uzbek society today is a unique example of cultural diversity and tolerance. Peace and harmony, civil solidarity, religious tolerance, equal participation of different cultures in the life of society are the distinctive features of modern Uzbekistan. Such principles are embodied in the national policy formed during the years of independence. The attention of the participants was drawn to the International Islamic Organization for Science, Education and Culture (ISESCO) in 2007 for its great contribution to the

Impact Factor:

ISRA (India)	= 4.971	SIS (USA)	= 0.912	ICV (Poland)	= 6.630
ISI (Dubai, UAE)	= 0.829	PIHII (Russia)	= 0.126	PIF (India)	= 1.940
GIF (Australia)	= 0.564	ESJI (KZ)	= 8.997	IBI (India)	= 4.260
JIF	= 1.500	SJIF (Morocco)	= 5.667	OAJI (USA)	= 0.350

development of Islamic culture and science in Uzbekistan and the preservation of monuments and enrichment of Islamic heritage. was recognized as the capital of its culture. Representatives of US academic and socio-political circles spoke in detail about the fact that Uzbekistan, located on the Great Silk Road, has served as a bridge between East and West for many centuries. reported. The world-famous representatives of the Uzbek people, such as Ibn Sino, Imam Bukhari, Al-Khwarizmi, Al-Beruni, Al-Fargani, Bahauddin Naqshbandi, Alisher Navoi, Mirzo Ulugbek, Abdhaliq Gijduvani, are not only world scientists and have made an important contribution not only to the development of culture, but also to the strengthening of the spirit of inter-civilizational dialogue and mutual understanding between the peoples of the world[9].

Professor of Rutgers and Fordham Universities in the United States, Director of Global Scholarly Publications, theologian and orientalist P. Morvidj spoke about the harmony of different religious and cultural traditions in Uzbekistan. revealed the centuries-old history of his life on the basis of concrete examples. He noted that "the land of ancient Uzbekistan is one of the cradles of world civilization." "There is a unique cultural and religious harmony in this region, which is located at the crossroads of the Great Silk Road. This tradition continues to develop in the territory of modern Uzbekistan,"he said. The

American scholar praised the policy of the republic's leadership to strengthen inter-religious and inter-ethnic harmony in the country[10].

The conclusion is that "Uzbekistan is our common home", "Motherland is one", "Tolerance is a great virtue of the Uzbek people", "Uzbekistan is a tolerant country", "Religious beliefs - in the service of peace" Such expressions are not in vain. This idea has a strong place in the life of our people, regardless of nationality or religion.

In today's increasingly globalized and complex world, life itself allows us to ensure the future of each of our nations in Uzbekistan, which is common only in conditions of mutual respect and solidarity between people of different nationalities, faiths and religions. shows.

The prudent policy pursued by Uzbekistan in this regard plays an important role in the implementation of national ideas such as the development of our country, peace and prosperity of the people in partnership and solidarity with all our compatriots. Indeed, our thousands of years of history testify to the fact that inter-religious harmony, humanity, the pursuit of inter-ethnic harmony are among the highest qualities of our people. Independence will allow us to continue these noble traditions and ensure their perfect transmission from generation to generation.

References:

1. (2018). *The Constitution of the Republic of Uzbekistan*. Tashkent.
2. (1995). *Declaration of Principles of Tolerance*.
3. (1948). *Universal Declaration of Human Rights*.
4. (1998). *Law on Freedom of Conscience and Religious Organizations*.
5. Yovkochev, Sh.A. (n.d.). *Textbook Politics and religion*.
6. Narbekov, A.V. (2007). *"Fundamentals of religion"*. Tashkent.
7. Muminov, A., & Yuldoshkhojayev, H. (2003). *Religion*. Tashkent.
8. (n.d.). Retrieved from <https://www.un.org/press/en/2008/bio4028.doc.htm>
9. (n.d.). Retrieved from <https://www.un.org/press/en/2008/bio4028.doc.htm>
10. (n.d.). Retrieved from https://en.wikipedia.org/wiki/T._Hamid_al_Bayati