



The Role Of Religious Tolerance And Enlightenment Principles In The Development Of Independent Uzbekistan

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ABSTRACT

The article discusses the historical roots of tolerance and interethnic harmony in independent Uzbekistan. Emphasis was placed on the fact that historical values have risen to the level of politics by the government and heads of state during the years of independence, creating a legal basis for reform. In particular, the radical reforms implemented in the framework of the Action Strategy and their results will be discussed. Finally, the author provides general conclusions on the topic.

KEYWORDS

Globalization, integration, international community, tolerance, denomination, religious organizations, freedom of conscience, Action Strategy, 75th UN Session.

INTRODUCTION

In the 21st century, which today is variously called by the names of information, globalization, integration, man-made century, mankind has achieved a lot in all areas of science and technology, culture, medicine in general. Globalization today has both positive

and negative aspects. The negative aspects of this process were described by the first President of the Republic of Uzbekistan, Islam Karimov, in his speech at the Shanghai Cooperation Organization (SCO) Summit (June 2001): "Today, the world community is going

through a very difficult and responsible period of its development. In the context of globalization, a qualitatively new secular order is being formed due to the problems of bigotry and the threat to national, regional and secular security” [1].

Indeed, terrorism, which is a constant companion to humanity at a time when a qualitatively new outlook is being formed, is one of the most dangerous and unpredictable socio-political events today, threatening human life. Today, there is no country in the world that has not suffered as a result of terrorism and religious extremism, which has shown its horrible and disgusting bloodshed. In particular, Uzbekistan has not escaped the abominations of terrorism and religious extremism. The riots in Tashkent on February 16, 1999, the terrorist attacks in Andijan on May 12-13, 2005, and the terrorist attacks on the Osh-Andijan border in June 2010 left many innocent people took the lives of people. The first President of the Republic of Uzbekistan Islam Karimov in his speech at the 48th session of the UN General Assembly: (September 28, 1993) “Uzbekistan strongly condemns extremism, terrorism, religious fanaticism and fanaticism in all its forms” [2].

THE MAIN FINDINGS AND RESULTS

The first President Islam Karimov was one of the first from the UN rostrum to call on the world community to work together to fight terrorism and prevent its negative consequences. Consequently, in an increasingly globalized world, terrorism threatens the growth and development of the peoples of the world.

The factor of tolerance has a special role in preventing the above-mentioned negative consequences of the globalization process.

The first President I.A. Karimov spoke about the activities of the Mamun Academy in the chapter “High spirituality - an invincible force” aimed at the formation of spirituality of historical heritage. Although the Mamun Academy did not last long, many scholars did. Among them were such scholars as Abu Nasr ibn Iraq, Abu Sahl al-Masihi, Abu Rayhan al-Biruni, Abu Ali ibn Sina, and Abu al-Khair ibn Hammar. Although Abu Sahl al-Christian was a member of another religion, he was active in the Ma'mun Academy. Isn't that a sign of tolerance? It is a great achievement of the nation today that such a noble worldview has existed in our homeland for a long time and serves as a guide in the fight against various attacks that are intensifying in the process of globalization. After gaining independence, all the necessary conditions have been created for the further development and improvement of this sector. Independence marked the beginning of a period of radical change in all spheres of social life, including the process of renewal in the spiritual life. Attitudes toward religion have changed dramatically: the former Soviet regime's policy of atheistic aggression has been abolished, and freedom of conscience is guaranteed by law. When talking about the relationship between religion and the state, first of all, it is necessary to emphasize the principle of separation of religion from the state - its basis. Article 61 of the Constitution states: “Religious organizations and associations are separated from the state and are equal before the law. The state does not interfere in the activities of religious associations” [3].

Today, 186 organizations belonging to 16 non-Islamic denominations operate freely in the country and all operate in the same legal field. In addition, the organization of religious associations is their internal affair and is beyond state control. However, the fact that

religious organizations are separated from the state does not mean that religion is separated from society. After all, citizens who believe in a religion are also an integral part of society, and therefore religion has its place in civil society. Another principle that characterizes the state's attitude towards religion is that the state also recognizes religion as an integral part of spirituality. Therefore, it tries to create external conditions for its development. In the speech of the first President I.A. Karimov at the XIV session of the Oliy Majlis, this principle was expressed as follows: "We aim to modernize our country on the basis of democratic principles, scientific achievements and high technologies, as well as to preserve our sacred religion and national identity" [4].

There are two important aspects of the secular state's attitude towards religion, such as the legal status of believers and the implementation of laws on religious denominations in state-sponsored activities. The issue is addressed in the Constitution and fully meets the legal and regulatory requirements of the developed countries of the world. Article 31 of the Constitution, which provides for equal treatment for non-believers, states: "Freedom of conscience is guaranteed to all. Everyone has the right to believe in any religion or not to believe in any religion. Forced assimilation of religious views is not allowed" [3].

The basic principles of the secular state's attitude to religion are reflected in this rule:

- Respect for the religious feelings of believers;
- Recognition of religious beliefs as a private matter of citizens or their associations;
- To guarantee the equal rights of both religious and non-religious citizens and to prevent their persecution;

- The need to find ways to reconcile the various religious associations in order to use the potential of economic and moral values in the decision-making process for spiritual recovery;
- Acknowledging the prohibition of the use of religion for destructive purposes; [5]

The main feature of the state's attitude towards religion is that religion does not interfere in politics. After all, any religion, first of all, includes the spiritual and moral aspects. No religion claims to cover all the socio-economic, political and cultural aspects of a nation. Otherwise, it will not be a religion. On the same basis, Article 57 of the Constitution of the Republic of Uzbekistan prohibits the formation of religious and political parties.

The Law on Freedom of Conscience and Religious Organization [6] was adopted in 1991 and remained in force until 1998, with some amendments in 1993. . In the early 1990s, the abuse of opportunities provided by our government led to the construction of a mosque company, which increased the number from 89 to 5,000. Most of them operate without formalities, without qualified imams (95.8% without religious education) and without the necessary conditions, trying to turn various "peshvos" (leaders) mosques into their nests. The religious leader of some religious organizations is a foreign citizen, who has no religious administration, is a leader of religious organizations in a state of financial assistance, engaged in sabotage, missionary work, and joins his ranks as a local was to expand at the expense of the representatives of the nation.

Due to the demands of the time, the Law on Freedom of Conscience and Religious Organizations needed to be radically amended and adopted in a new edition on May 1, 1998

[7]. It is known from history that the stability of any state depends not only on the establishment of the rights and freedoms of its peoples, nations and peoples, but also on the extent to which they are confirmed in practice.

During the years of independence, the number of religious organizations in Uzbekistan has increased. In 1990, there were 119 religious organizations and 2 religious schools in the country. Today, more than 2,238 religious organizations and more than 140 national cultural centers of more than 130 nationalities operate freely. shows [8].

There is the Diocese of Tashkent and Central Asia of the Russian Orthodox Church, the Evangelical Baptist Church, the Roman Catholic Church, the Church of the Full Bible, the Bible Society of Uzbekistan. In addition, more than 2,000 mosques, 163 Christian churches, 8 Jewish synagogues, 6 Baha'i communities, 1 Krishna Consciousness Society, and 1 Buddhist temple have all conditions for citizens to worship freely. The number of educational institutions increased from 2 to 15 [9].

Despite prolonged ideological pressure, the people of Uzbekistan have managed to preserve their historical values and unique traditions passed down from generation to generation. The great independence opened wide opportunities for their comprehensive development. Translation and interpretation of the Holy Quran, 4-volume collection of Imam al-Bukhari, "Al-Hidoya by Burhaniddin Margilani, "Sunnat at- Tirmidhi" by Imam al-Tirmidhi, "Tanbeh ul-Ghafilin" by Abu Lays Samarkandi, The Bible, and books on the history of the prophets were first published in Uzbek.

The harmonization of the religious and spiritual values of our people with the values of today's democratic society is one of the important

factors in the further development of the republic and its integration into the world community. At the same time, it prevents religious extremism and terrorism from taking root. A number of initiatives taken by President Shavkat Mirziyoev in this regard demonstrate the correctness of the strategy chosen by Uzbekistan.

The President's activities to promote the age-old motto "Enlightenment against ignorance" in practice began in October 2016. At the opening ceremony of the 43rd session of the Council of Foreign Ministers of the Organization of Islamic Cooperation on October 18, 2016 in Tashkent at the Imam Bukhari Memorial Complex to study the multifaceted rich heritage of our great ancestors who made a unique contribution to the development of Islamic culture and civilization. The initiative to establish a specialized international research center was put forward by Shavkat Mirziyoev [12].

On February 7, 2017, the decree "Action Strategy for the five priority areas of development of Uzbekistan in 2017-2021" [13] came into force. Priority 5 of the strategy formed on the basis of this decree, paragraph 5.1 – "Protection of independence, sovereignty of our state, aimed at ensuring security, interethnic harmony and religious tolerance, conducting a well-thought-out, mutually beneficial and practical foreign policy. The formation of an environment of security, stability and good neighborliness around Uzbekistan, strengthening the international prestige of our country" [14] determined. Religious extremism, which is one of the main threats in the international arena, finds its logical, theoretical and practical expression in the fifth paragraph of the development strategy for the spiritual fight against disasters such as terrorism.

On June 15, 2017, in a video conference entitled "Ensuring social stability, maintaining the purity of our sacred religion - the need of the hour," he spoke about the plans for the near future and told our people about the work to be done in this regard. At this important political event, President Shavkat Mirziyoev emphasized the importance of the region, first of all, the land of modern Uzbekistan as one of the ancient cradles of Islamic science and culture, a comprehensive study of the rich historical, scientific and spiritual heritage of our people. He was pleased to announce the establishment of a "Center of Islamic Culture" in the capital, Tashkent, in order to provide a broad overview and, most importantly, to reveal the true human nature of Islam [15].

One of the most important documents in the development of tolerance and tolerance in Uzbekistan, which is a key factor in the spread of enlightenment in the minds of the people, is one of the important documents of February 14, 2017. The resolution "On measures to establish the Imam Tirmidhi International Research Center" [16]. During its existence, the center will implement the essence of Islam, the Koran and the science of hadith, the scientific and spiritual foundations of the school of hadith studies, the legacy of Imam Tirmidhi and "Tirmidhi scholars", thinkers who grew up in our country. comprehensive study and propaganda, in-depth study of the spiritual heritage of our ancestors in the midst of various ideological attacks, the dissemination of their noble ideas and teachings to the general public, and on this basis to strengthen a healthy worldview among young people, educating them in the spirit of devotion to eternal values, and the realization of other similar noble goals.

There is no doubt that our land has brought many Islamic thinkers to the entire Muslim world. One such scholar is Abul Mu'in al-Nasafi, who lived in Nasaf in the 11th and 12th centuries and made a worthy contribution to the school of kalam. According to Ubaydulla Uvatov, a well-known scholar of Islamic history, Nasafi's work "Tafsirat-ul Adilla" provides evidence-based refutations of the erroneous views of the "mu'tazila" movement, which existed in part during his lifetime. The play also provides substantial answers to the various sects and categories that existed at the time, as well as to non-Muslim groups. From this point of view, the scientific and spiritual heritage of Abul Mu'in al-Nasafi plays an important role in protecting today's youth from the destructive ideas of various religious movements and in forming in them ideological immunity. At the initiative of President Shavkat Mirziyoyev, a large-scale work has been carried out to improve the place where the great scholar Abul Mu'in al-Nasafi lived forever, to study his scientific heritage in depth [17]. It should be noted that the Nasafi Scholars Heritage Research Center, which will be established at the "Nasafi Scholars", will form the basis of this noble work.

The ideas of tolerance, tolerance, collective security and peace, which serve as an important factor in the effective fight against various attacks that may occur under his influence in the context of globalization in Uzbekistan, including around the world, The initiative to recognize it as an acceptable trend for has won the attention of the whole world community. President Shavkat Mirziyoev's speech at the UN General Assembly in New York on September 19, 2017, marked an unprecedented event not only in the history of Uzbekistan's international diplomacy, but also in the history of the United Nations as a whole [17].

This is the first time that the idea of protecting the sacred religion of Islam, protecting it from various influences, and conveying the essence of our religion to the whole world has been put forward by the head of state from the international rostrum. This report paved the way for many historical events in Uzbekistan in the future.

On November 10, 2017, President Shavkat Mirziyoev addressed an international conference in Samarkand entitled “Central Asia: Common History and Common Future, Cooperation for Sustainable Development and Progress”. In his speech, President Shavkat Mirziyoev drew the attention of Central Asian leaders to current issues. “Today, all countries in the region face threats of terrorism, religious extremism, transnational crime and drug trafficking”, he said. An effective fight against these threats can be ensured only jointly, within the framework of practical cooperation mechanisms between the countries of the region. “We strongly believe that it is necessary to refrain from dividing security threats into 'one's own and others' and to adhere to the principle of 'integrated security'”, he said.

Indeed, working together in this direction and in a strong partnership will further develop the effectiveness mechanism of future plans. Today, the ideas put forward by Uzbekistan at a new stage of its development are attracting the attention of the world community. The only evidence of this is the fact that the heads of foreign states, representatives of influential organizations, public figures, who voluntarily visit our country, have expressed their positive views on the significant work being done in this direction.

On December 15, 2017, President Shavkat Mirziyoyev signed another decree embodying the same aspirations of the people. Called the "Measures for the Establishment of the Islamic Academy of Uzbekistan" [20], this decision is aimed at preventing various conspiracies and violations by misinterpreting and falsifying the rules of the holy religion of Islam in a rapidly changing world. preserving the purity of our religion, the training of specialists with a high level of scientific and religious potential, capable of conveying its essence of peace and humanity to members of society and especially to young people. For this purpose, to provide higher and secondary special religious education institutions in the country with highly qualified scientific personnel, to increase the scientific and professional capacity of trained specialists, to study Quraanology, tafsir (elucidation) and jurisprudence, hadith studies, theology. It aims to train masters, advanced scientists and scientific pedagogues.

In particular, on September 23, 2020, for the first time in the history of the UN, the 75th session was held online. In his speech, the President of the Republic of Uzbekistan spoke about the ongoing reforms in the country, tolerance, interethnic harmony, brought to the attention of the world community the achievements of the good neighborliness and future priorities [21].

CONCLUSION

To conclude, it is worth noting the following: During the years of independence, our country has been developing rapidly not only in the economic, political and social spheres, but also in the spiritual sphere; In particular, the reforms aimed at transforming Uzbekistan, which has a great ancestral heritage, into a center of Islamic culture and development, and further

strengthening the roots of ideas such as tolerance, tolerance, interethnic harmony and peace, are in line with the implementation of noble and noble deeds make a huge impression on the eyes of the whole world;

Uzbekistan fully supports the uncompromising struggle of the world community against any negative effects of globalization, which is the plague of the XXI century;

The Uzbek people's unique religious tolerance, hospitality, openness, humanity, compassion, and the struggle against ignorance and enlightenment are crucial in resolving global scandals.

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