

International Journal of Integrated Education

ISSN: 2620-3502



The reforms in Uzbekistan in the sphere of Religious Tolerance

Samadova Sarvinoz Samad kizi

Lecturer of the chair of “National idea, basics of spirituality and law teaching”,

Bukhara state university,

Bukhara, Uzbekistan

sarvinoz56646@gmail.com

ABSTRACT

This article focuses on the fact that religious tolerance is one of the important factors in the development of the contemporary state and society and on the reforms carried out in the field of religious tolerance in Uzbekistan. It is analysed based on the ratio of religious tolerance and interethnic dialogue.

Key words: *religious tolerance, religious confessions, tolerance, freedom of conscience, reform, declaration of tolerance.*

Introduction

Religious tolerance has proved to be one of the main factors in the development of the state and society in the peaceful life of representatives of different eras in many years of historical experience of Uzbekistan. The general efforts of our multinational people on the path of peace and prosperity of the country ensure the broad scale and intensity of the reforms carried out in our country. The Republic of Uzbekistan has established the cross-cultural dialogue with the representatives of almost 200 countries.

Discussion

Religion serves to change the way of life and improve the welfare of the country by spiritual tempering the population of the country and teaching them to apply such values as high morality, Homeland and self-sacrifice for the benefit of the people, purity, loyalty to their nation. He is able to reveal valuable, noble qualities and qualities in man. Article 12 of the Constitution of the Republic of Uzbekistan states that social life develops on the basis of diversity of political institutions, ideologies and opinions, no ideology can be established as a state ideology. Accordingly, each religious confession can have its own ideology. But it is not allowed to impregnate this ideology with oppression to the people. The activities of religious organizations in our society are aimed at national pride and pride, patriotism and self-sacrifice, formation of a perfect person in our people.

Article 31 of the Constitution of the Republic of Uzbekistan stipulates: “the land of conscience is guaranteed for all. Everyone has the right to choose the religion they want or to have no religion. Forced absorption of religious views is not allowed” [1.13]. Here proselitism and the missionary activities are forbidden based on the respective legislation.

The main aspect in the relationship between state and religion is that religion does not interfere in politics. After all, any religion in the first place contains a spiritual-moral aspect. The law on the land of conscience ensures that religion or other people can be restricted only when the land harms national security and public order, the maintenance of the lives, health, morals, rights and freedoms of other citizens. This norm is in accordance with Article 18 of the International

Covenant on civil and Political Rights adopted by the UN General Assembly on December 16, 1966. In September 2000, the UNESCO chair for Comparative Study of Religions was opened at Tashkent Islamic University. The UNESCO leadership supported this initiative. It is proof of our opinion that the general director of the most prestigious international organization in the field of Science, Education and Culture, Mr. Koichiro Matsuura, personally came to the University and opened the office. The main task of the council is to promote dialogue and further strengthening of religious tolerance.

One of the most urgent problems in the world is that-peoples and religions the idea of tolerance between is. Land around this concept the need to chip away all the Peoples, nationalities of Kurra was born. Because, only tolerance can protect the world from destruction, from future tragedies. Therefore, UNESCO adopted the “Declaration of principles of tolerance” in Paris in 1995 year. And since 1996 year by the United Nations, the date of 16 November of each year was declared a day of tolerance. This declaration emphasizes the social aspects of religious tolerance. In particular, it says: “tolerance is more important than ever today. We live in a century where economic globalisation processes, means of communication are rapidly evolving, integration and interrelationadorlik, large scale migration and Population migration, urbanization and social structures are re-forming. Each region is multifaceted, and therefore an increase in intolerance and conflict threatens all points of the world. Because this threat has a global character, it is unlikely that it will be limited within national borders.”[2.5]

Such concepts as religious harmony, religious tolerance, the land of conscience are inextricably linked. The question of conscience erkinligi has always been an important and complex phenomenon in social life. Consequently, in its contemporaries lies such great social, political, legal and moral concepts as the right of the individual, democracy, justice and humanism. Conscience directly affects the spiritual world of the Earth, its perfection. Therefore, the role of this issue in social life and the tasks it performs are extremely important. Conscience in all international documents and treaties, from the Charter of the United Nations to the Constitution and laws of all countries liberty composed its own expression.

On 10 December, 1948 Universal declaration of human rights was accepted. Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance. This right includes the freedom to change his religion or belief, the guarantee of his religion or belief, as well as the right to practice in conjunction with others, the freedom to participate in worship and religious ceremonies individually or together among people. In particular, in this normative document: every person is a person without any discrimination, regardless of race, language, sex, religion, political opinion, national or social origin, material all rights and freedoms proclaimed in this declaration, regardless of their status, belonging to what category and other circumstances, must be owned.[3.5]

In addition, this issue implies another complex phenomenon – a different worldview, a practical legal provision of relations between the state and those in existence, religion, religious organizations and the state. After all, people have always lived and live in a different worldview and faith. Everyone will have their own inner world, their own belief. Article 31 of the Constitution of the Republic of Uzbekistan guarantees “the freedom of conscience for all”. Everyone has the right to have what he wants or not to have any religion. Forced absorption of religious views is not allowed” [1.13], it is written. So whether or not to practice religion is everyone’s personal business.

Due to the consistent and resolute policy carried out in the field of ethnic monasteries and

religion in our country, the national unity and inter-confessional cooperation was decided. In our Constitution “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, creed, personality and social status”[1.11], the strengthening of the principle serves as the legal basis of the work in this regard. National values play an important role in the development of tolerance.

Article 8 of the Constitution of the Republic of Uzbekistan “Uzbekistan its people are citizens of the Republic of Uzbekistan, regardless of their nationality”, it is clearly defined. Article 4 of the Constitution states that “the Republic of Uzbekistan ensures respect for the languages, customs and traditions of all nationalities and nationalities residing on its territory, creates conditions for their development”. Religious harmony serves as a guarantee of peace and stability in society.

In 1998, the law on “freedom of conscience and religious organizations” was adopted in a new edition and state and religious relations were legally regulated. The purpose and the direction of this law is to ensure the right of every person to land and religion, regardless of their attitude to religion, to ensure the equality of citizens, as well as to regulate relations related to the activities of religious organizations[4.2].

Today, all conditions have been created in our country to establish an atmosphere of mutual respect and tolerance between different organizations. Over the past 28 years, this direction is certain the results were achieved. The main thing is that the nation and religion, which is one of the important factors of tolerance, were fully ensured harmony. Today, more than 2000 religious organizations belonging to 16 religious confessions operate in our country. One of the main tasks of the present day consists of preventing the penetration of harmful currents that contradict the religious beliefs of our people into our country, to save from the influence of traditional, enlightened, moderate Islamic ideas.

On October 11, 2007, within the framework of the high-level dialogue of the UN General Assembly on mutual understanding of religion and culture in peace and support of cooperation at the United Nations headquarters in New York, a conference was held on the topic “dialogue on religious harmony and culture: the experience of Uzbekistan”. The participants of the conference focused on the main priorities and principles of the state policy of Uzbekistan on strengthening the qualities of religion and culture in the society such as harmony, tolerance and patience, kindness and kindness. It was noted that from the very first days of the country's independence, the leadership of the republic defined the issue of harmony of religion and culture as a priority task of state policy. Thanks to such a co-operation, today the Society of Uzbekistan is a unique example of cultural diversity and tolerance. Peace and harmony, solidarity of citizens, religious patience, equal participation of representatives of different cultures in the life of society are the distinctive features of modern Uzbekistan. The participants of the event focused on the recognition of Tashkent as the capital of World Islamic culture by the International Islamic Organization for Science, Education and Culture (ISESCO) in 2007 for the great services of Uzbekistan in the field of Islamic culture and science, as well as for the preservation of monuments and enrichment of Islamic heritage.

Such world-famous representatives of the Uzbek people as Ibn Sina, Imam Bukhari, Al-Khwarizmi, Al-Beruni, Al-Fergani, Bahouddin Nakshbandiy, Alisher Navoi, Mirzo Ulugbek, Abduhalik Ghijduvani made an important contribution not only to the development of World Science and culture, but also to the inter-civilization dialogue and the strengthening of mutual understanding among the peoples of the world. The conference was opened on the basis of concrete examples of centuries-old history of peaceful coexistence in harmony with each other in different

religious and cultural traditions on the territory of Uzbekistan. Uzbekistan's policy on strengthening the unity of religion and nationality was highly appreciated.

During the years of independence, - noted that the president of our country Shavkat Mirziyoyev, - a new stage in the development of nation-wide relations has begun in our country. The development of a culture of tolerance and humanism, the strengthening of solidarity and harmony among nations and citizens, the upbringing of the younger generation on this basis in the spirit of love and loyalty to the Motherland have been identified as one of the most important priorities of the state policy in Uzbekistan. All this has found its full expression in life." [5.295]

Reforms in the direction of national harmony and religious tolerance are becoming more meaningful. Indeed, one of the priorities of the "Strategy of actions" of the development of the Republic of Uzbekistan in 2017-2021 is security, religious tolerance and ensuring the harmony of the nation, as well as a deeply thought out, mutually beneficial and practical foreign policy.

Also, the president of the Republic of Uzbekistan Shavkat Mirziyoyev participated in the 72nd session of the UN General Assembly and addressed in his speeches with a proposal to adopt a special resolution called "Enlightenment and religious tolerance". Following this initiative, a draft document was prepared in the short term, which was discussed at the plenary session of the UN General Assembly on December 12, 2018 and unanimously supported by the participating states. The resolution on "*Enlightenment and religious tolerance*" is particularly significant with regard to the promotion of enlightenment, education and training as an effective means of combating global threats at a time when the problem of extremism, terrorism is escalating in the world and tolerant, uncompromising relations with representatives of different religions and religions are being observed.

This resolution testifies to the fact that Uzbekistan's current initiatives to establish peace in the World, prevent conflicts and conflicts, prevent any manifestations of intolerance are recognized in the international arena.

Results

Today we can confidently say that we have created a unique model of harmony between nation and religion in our country. Multiculturalism and cultural diversity in our society are an inexhaustible part of the spiritual and educational wealth of our people. The fact that the reforms aimed at further strengthening the harmony of the nation and the state in our country have been raised to a new level serves to further strengthen the stronghold of friendship and solidarity.

Conclusion

In conclusion, the international cooperation is very important that everyone, the community and the nation realize that humanity consists of different cultures and respect them. Without tolerance, democracy can not strengthen its foundations and Human Rights. Without peace, there will be no progress and democracy, no peace without tolerance.

REFERENCES

1. The Constitution of Republic Uzbekistan. -Tashkent, "Uzbekistan", 2021.
2. Declaration of Principles on Tolerance. Article 3., Paragraph 1. Paris, November 18,1995.
3. Universal declaration of human rights. Article 2. -New York, December 10, 1948.
4. "Vijdon erkinligi va diniy tashkilotlar to'g'risidagi" Qonun.T;1998 yil.
5. Mirziyoev Sh.M. "Milliy taraqqiyot yo'limizni qat'iyat bilan davom ettirib yangi bosqichga

- ko‘taramiz” T; “O‘zbekiston” 2017 y.
6. Kizi S. S. S. TOLERANCE OF FUTURE TEACHERS IN THE FURTHER DEVELOPMENT OF INTERETHNIC RELATIONS IN EDUCATION //European Journal of Research and Reflection in Educational Sciences Vol. – 2020. – Т. 8. – №. 2.
 7. Самадова С. С. К. ФОРМИРОВАНИЕ ТОЛЕРАНТНОГО СОЗНАНИЯ В ЛИЧНОСТИ УЧЕНИКА //International scientific review. – 2020. – №. LXXIV.
 8. Sarvinoz S. The perception of tolerance-basis of the Uzbek mentality //Indonesian Journal of Education Methods Development. – 2020. – Т. 9.
 9. Kizi, Samadova Sarvinoz Samad. "TOLERANCE OF FUTURE TEACHERS IN THE FURTHER DEVELOPMENT OF INTERETHNIC RELATIONS IN EDUCATION." *European Journal of Research and Reflection in Educational Sciences Vol 8.2* (2020).
 10. Kizi S. S. S. TOLERANCE OF FUTURE TEACHERS IN THE FURTHER DEVELOPMENT OF INTERETHNIC RELATIONS IN EDUCATION //European Journal of Research and Reflection in Educational Sciences Vol. – 2020. – Т. 8. – №. 2.
 11. 7. Самадова С. С. К. ФОРМИРОВАНИЕ ТОЛЕРАНТНОГО СОЗНАНИЯ В ЛИЧНОСТИ УЧЕНИКА //International scientific review. – 2020. – №. LXXIV.
 12. 8. Sarvinoz S. The perception of tolerance-basis of the Uzbek mentality //Indonesian Journal of Education Methods Development. – 2020. – Т. 9.
 13. 9. Kizi, Samadova Sarvinoz Samad. "TOLERANCE OF FUTURE TEACHERS IN THE FURTHER DEVELOPMENT OF INTERETHNIC RELATIONS IN EDUCATION." *European Journal of Research and Reflection in Educational Sciences Vol 8.2* (2020).
 14. Turdiyev B. S. The role of national harmony in the strategy of spiritual renewal //Scientific Bulletin of Namangan State University. – 2019. – Т. 1. – №. 6. – С. 229-233.
 15. Sobirovich T. B. Strategy of Renewal of National Spirituality of Uzbekistan //International Journal on Integrated Education. – 2020. – Т. 3. – №. 8. – С. 122-126.
 16. Sobirovich T. B., Murodogli I. S. The strategy for the implementation of the modern governance system in Uzbekistan //ACADEMICIA: An International Multidisciplinary Research Journal. – 2020. – Т. 10. – №. 5. – С. 741-748.
 17. Sobirovich T. B. Strategy of spiritual renewal in Uzbekistan //International Journal of Psychosocial Rehabilitation. – 2020. – Т. 24. – №. 06.
 18. Turdiyev B. S. Spiritual renewal and interethnic relations in the strategy of actions //Теория и практика современной науки. – 2018. – №. 3. – С. 85-89.
 19. Turdiev B. S., Yuldashev B. T. THE ISSUE OF AVOIDING CRIMES AMONG YOUNGSTERS IN UZBEKISTAN //Экономика и социум. – 2019. – №. 1-1. – С. 119-122.
 20. Turdiev B. S., Saidjonova Z. S. ANCIENT AND MODERN BUKHARA //Экономика и социум. – 2019. – №. 1-1. – С. 117-119.
 21. Turdiyev B. The development of democratic society and spiritual renewal in the views of eastern and western thinkers //Общество и инновации. – 2020. – Т. 1. – №. 1/s. – С. 710-717.
 22. Turdiev Bekhruz Sobirovich. Evolution of ideas and views on the development of democratic society and spiritual renewals //Scientific Bulletin of Namangan State University. – №. 10. – P. 243-250.
 23. Нафиддинова Х. Р., Каландарова Ф. А. КУШБЕГИ БУХАРЫ-ВАЖНЫЙ ИСТОЧНИК В ИЗУЧЕНИИ ИСТОРИИ ПЕРИОДА ПРАВЛЕНИЯ МАНГЫТОВ //Вестник науки и

- образования. – 2020. – №. 7-2 (85).
24. Nafiddinova X. R. The traditions related with the funeral ceremonies //ACADEMICIA: AN INTERNATIONAL MULTIDISCIPLINARY RESEARCH JOURNAL. – 2020. – Т. 10. – №. 12. – С. 1261-1265.
 25. Hojiyevich T. H., Bozorgul U. Z., Azamatovna K. F. The Life And The Scientific Heritage Of Mirza Sami //Journal of Contemporary Issues in Business and Government. – 2021. – Т. 27. – №. 1. – С. 212-218.
 26. Zakirovna H. N. The Construction Activities in Bukhara in the Years of Independence //International Journal of Psychosocial Rehabilitation. – 2020. – Т. 24. – №. 2.
 27. Olimovna J. N. The issue of the ethics of ziyarah in the book of “tarikhi mullazada” of ahmad ibn makhmood //ACADEMICIA: AN INTERNATIONAL MULTIDISCIPLINARY RESEARCH JOURNAL. – 2020. – Т. 10. – №. 12. – С. 1242-1248.
 28. Shirinov A. Q. EARTH OVERSHOOT DAY AND THE CASE OF CENTRAL ASIAN COUNTRIES (HUMAN DEVELOPMENT VS. RUNNING OUT OF RESOURCES) //Science and Education. – 2021. – Т. 2. – №. 2.
 29. Sayfillayeva D. THE ROLE OF ABU KHAMID GAZALLI IN THE CONSOLIDATION OF THE MUSLIM SOCIETY UNDER THE START SINGLE IDEA //Scientific Bulletin of Namangan State University. – 2019. – Т. 1. – №. 2. – С. 163-167.
 30. Sobirov B. U. The necessity of ziyarah tourism in the spiritual perfection of people //Asian Journal of Multidimensional Research (AJMR). – 2020. – Т. 9. – №. 7. – С. 85-88.
 31. Жураева Н. О. ТОПОГРАФИЯ СВЯЩЕННЫХ МЕСТ ГОРОДА БУХАРЫ //Россия-Узбекистан. Международные образовательные и социально-культурные технологии: векторы развития. – 2019. – С. 148-150.
 32. Жураева Н. О. РОЛЬ СВЯТЫХ МЕСТ В ИЗУЧЕНИИ ТОПОГРАФИИ БУХАРЫ //Экономика и социум. – 2019. – №. 5. – С. 595-598.
 33. Sobirovich T. B. SECTION: POLITICAL SCIENCE //MODERN SCIENTIFIC CHALLENGES AND TRENDS. – 2020. – С. 136.
 34. Sobirovich T. B. The criterion of human indicators in development and renewals in Uzbekistan //EPRA International Journal of Multidisciplinary Research (IJMR). – 2020. – Т. 6. – №. 8. – С. 509-511.
 35. Sobirovich T. B. O ‘zbekiston demokratik jamiyat taraqqiyoti rivojida ma ‘naviy yangilanishlar strategiyasining roli //Imom Buxoriy saboqlari. – 2020. – №. 2. – С. 118-121.