

RELIGIOUS TOLERANCE IS A DEMAND OF A DEMOCRATIC SOCIETY

Muhiddin Khidirov

Teacher of Termiz State University

Annotation

The Republic of Uzbekistan ensures that the languages, customs and traditions of all nations and peoples living in its territory are respected. Today, the constitutional right of every citizen living in Uzbekistan is ensured. The fact that national and religious tolerance is a historical national feature of the Uzbek people is deeply covered in these works, as well as the problem of preserving the national identity, ensuring the inheritance of national traditions and values, and the feeling of concern for the fate of the nation is understood by these writers. takes priority in the work.

Keywords: Islam, Christianity, tolerance, Orthodoxy, multinationality, international, Cultural Centers, religion, mentality, democratic thinking.

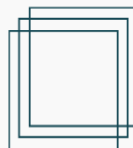
Introduction

The legal state and democratic society that is being formed in Uzbekistan considers the creation of equal conditions for all nationalities and peoples living in the country as an integral part of its policy. The Uzbeks, who constitute the majority, have equal rights with a small number of national units and ethnic groups. The state concept of protecting the rights of a small number of ethnic groups living in the territory of Uzbekistan is clearly reflected in Article 4 of our General Dictionary: "The state language of the Republic of Uzbekistan is the Uzbek language[1].

The Republic of Uzbekistan ensures that the languages, customs and traditions of all nations and peoples living in its territory are respected, and creates conditions for their development. At the same time, the Law of the Republic of Uzbekistan "On Guarantees of Election Rights" also applies to citizens of the Republic of Uzbekistan, their ancestry, social and property status, race and nationality, gender, education, language, religion, regardless of the type and character of his occupation, gives equal right to vote and be elected.

In particular, the most sensitive and the most sacred feeling for a person - the feeling of religious belief is constitutionally guaranteed[3]. A secular enlightened state is being established in Uzbekistan. However, according to the Constitution, the secular state of Uzbekistan adheres to the following basic rules in interaction with citizens who believe in religion:

- respecting the religious feelings of citizens who believe in religion;
- to recognize religious belief as a private matter of citizens or their associations, not to interfere in their activities;
- to guarantee the equal rights of citizens who adhere to religious beliefs and those who do not adhere to them, and to prevent their persecution;



- the need to search for ways to communicate with various religious associations in order to use the possibilities of spiritual revival and determination of universal moral values;
- recognizing that religion cannot be used for subversive and terrorist purposes, and that it is impossible to give religion a political tone.

Analysis and Results

The last provision of this concept is consistent with the requirements of international political and legal documents. Article 18 of the International Covenant on Civil and Political Rights enshrines the right of every person to freedom of thought, conscience and belief. it is possible to enter only with the restrictions established by law and necessary to maintain public safety, order, health and morals, as well as to protect the fundamental rights and freedom of other persons[4].

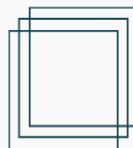
Arab traveler Ibn Batutta assessed Samarkand as "a harbor where guests from all over the world gather." The Chinese writer and historian Xuan Szen, who lived in the 7th century, wrote that "the people of Samarkand set an example for their neighbors in terms of morals."

Vladimir, the former archbishop of Tashkent and Central Asia, emphasized that the Uzbek people have always been tolerant of representatives of other religions: "The Orthodox Church has never come into conflict with Islam[5]. Khorezm Muslims and Orthodox stood in one line to protect the country from the Mongol invaders and laid their heads together on the destroyed land of Gurganch. Orthodoxy never embarked on a missionary adventure, but was filled with a feeling of love for all people, as well as a spirit of faith and sincerity - the founder of Islam, Muhammad (peace be upon him), praised Christians for these qualities: "Nazarenes are very close to Muslims in love. , because they have temples and monasteries and they are not proud," he praised[6].

After independence, the government paid more attention to the work of the Eparchy of Tashkent and Central Asia, along with other religions. Just one example - after our independence, a higher Orthodox educational institution - Tashkent Orthodox Theological Seminary was opened. This seminary will provide the diocese with highly educated clergy in the future.

On September 29, 2017, a delegation of the Moscow Patriarchate of the Russian Orthodox Church, headed by Patriarch Kirill of Moscow and All Russia, visited Uzbekistan.

Patriarch Kirill of Moscow and All Russia during his visit - "Many nations and peoples have lived in peace and harmony on this land since time immemorial - Even today, the high traditions of religious tolerance are established in Uzbekistan . The fact that representatives of all religions are equally supported by the state, in particular, that a free religious environment has been created for Christians, is a clear example of this, he said[7].



It was also emphasized at the meeting that consistent work is being done to strengthen inter-ethnic harmony and religious tolerance within the framework of the Action Strategy for five priority areas of development of the Republic of Uzbekistan in 2017-2021.

Another example - the largest temple in all of Central Asia - Samarkand St. Alexey Cathedral has been renovated, and now it is functioning for Orthodox believers living in our country. Such conditions exist for Islam and Christianity, which are the religions of the majority of the country's population, and even for a small number of religions such as Baptists and Krishnavis, Baha'is and Catholics[8].

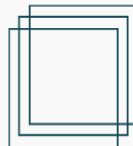
The role of the Republican International Cultural Center in these matters is incomparable. In the conditions of multi-ethnic and multi-confessional Uzbekistan, the principle of true democracy is applied not only on paper, in the Constitution, but also in life, as can be observed in the activities of 138 national and cultural centers that are currently operating. Shortly after gaining independence, on January 12, 1992, the Republic International Cultural Center was opened by Presidential Decree. A public council was established under this center, which includes chairmen of national-cultural centers, representatives of various ministries and services, experts on national issues, and major scientists. The main goal of the National Cultural Center is to maintain and strengthen interethnic harmony in our country, to preserve and develop the traditions of national customs of different nations and peoples, to develop national culture and language, to provide methodological support for national education, etc[9].

In Uzbekistan, the state policy aimed at democratization of various spheres of society, liberalization of economic, political and legal spheres has created one of the basic institutions of democracy - "People's Unity" public movement[16]. A council was formed under this movement, which works to strengthen inter-national and inter-religious harmony and mutual friendship. The council works in cooperation with national cultural centers and contributes to peace and stability and sustainable development in our country.

Since January 1999, an official seminar entitled "International harmony - guarantee of stability" has been operating in the Republican International Center under the Central Council of People's Unity Public Movement. This seminar contributes to the timely identification and resolution of inter-ethnic and inter-religious problems, thereby eliminating some conflicts[10].

The attitude towards religion established in Uzbekistan is completely contrary to the official state policy, political Islam, that is, the activities of forces trying to politicize Islam.

Supporters of political Islam are based on the ideas of selfishness, bigotry, and fanaticism, and they do not accept religious tolerance, that is, the values of other religions, and have a negative attitude towards them.



A characteristic feature of politicized Islam is that it resorts to violence, especially terrorism, to prove its position and views. The social situation established in Uzbekistan during the years of independence left no room for mutual prejudices, alienation, chauvinism and violence in inter-religious relations. After all, the national statehood and society being formed in the country are based on the principles of democracy, human rights and freedoms are protected by law regardless of who they are, chauvinism does not allow localism, religious fanaticism and extremism. There is no need or condition for this[11].

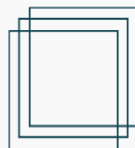
According to the assessment of scientists who objectively analyzed this situation from the outside, "in Uzbekistan, people with extremist moods do not exceed 2-3 percent, and their sympathizers are about the same. Therefore, is it possible to allow the opinion of a few people to dominate the entire Uzbek society? From the point of view of modern European democracy, this cannot be agreed, it goes against the most basic principles of democracy[12]."

It is known that the real goal of religious extremists is to poison people's minds, especially young people who do not have a clear vision and understanding of religion, by using the favorable conditions created by the former Shura Dakhri ideology from Islam by distorting the tenets of Islam. It is a temptation to restore the caliphate of the first century[17].

The path chosen by the people of Uzbekistan is the path of secular, democratic development. However, it is wrong to say that this path appeared by chance or only as a result of national independence. Scientist Sh. Madaeva, who deeply and comprehensively studied the problem of Uzbek national mentality, believes that "the Uzbek national spiritual heritage, which has a history of three thousand years, shows that the development of democratic thought is in the style of Uzbek national thinking. existed in its most principled forms[13]."

According to the author's recognition, democratic thinking has its own historical genesis, and it forms a unique system in the Uzbek mentality. It is not true to say that it starts only with independence. Democratic thinking, that is, the way of thinking, has a long history in our country and has always been followed.

Even the owner Amir Temur did not take any decision without consultation, consultation, agreement with representatives of the people, representatives of different classes, and without exchanging opinions. This is related to the historical formation process of the Uzbek people. This aspect is emphasized in Western anthropological, historical, ethnographic and philosophical science. For example, Edward Allworth, a prominent Soviet scholar of the USA, professor of Columbia University (New York), was interested in the ethnoculture of the peoples of Central Asia. and states that this feeling was not openly expressed during the Russian colonial period, but was manifested through various artistic works[14].



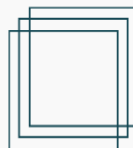
Conclusion

The fact that national and religious tolerance is a historical national feature of the Uzbek people is deeply covered in these works, as well as the problem of preserving the national identity, ensuring the inheritance of national traditions and values, and the feeling of concern for the fate of the nation is understood by these writers. takes priority in the work. It should be noted that national tolerance and its abuse are allowed by the ruling Soviet policy in the 70s and 80s by Kazakh writer Oljas Sulayman, Kyrgyz writer Chingiz Aitmatov and other writers. in their works, they cover it very veiledly, they criticize Russian chauvinism. However, it is clear that this thing cannot turn the tolerance, hospitality and other features historically present in the mentality of the Uzbek people into national ignorance and nationalism. Because a democratic society means a society in which the will of the people is the priority. The people are nationally and religiously colorful and based on diversity. Only solidarity, mutual respect and tolerance between national and religious units preserves the integrity of society[15].

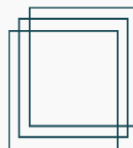
In short, the civil society forming in Uzbekistan considers tolerance as its cornerstone, and it is becoming increasingly clear that it is impossible to achieve social development without strengthening religious and national tolerance.

REFERENCES:

1. Ўзбекистон Республикаси Конституцияси. -Т.: Ўзбекистон, 2017. - 4-бет
2. “Фуқаролар сайлов ҳуқуқларининг кафолатлари тўғрисида”ги Ўзбекистон Республикасининг қонуни. Тошкент ш., 1994 йил 5 май, 1051-XII-сон (Ўзбекистон Республикаси Олий Кенгашининг Ахборотномаси, 1994 й., 5-сон, 127-модда; Ўзбекистон Республикаси Қонун ҳужжатлари тўплами, 2004 й., 51-сон, 514-модда).
3. Urazova, R. T. (2016). INTERPRETATION OF THE 31ST GATHA OF YASNAIN" AVESTA". Himalayan and Central Asian Studies, 20(4), 90.
4. Ra'no, T. U. (2017). Religious and social thoughts of the people of ancient India, Central Asia and Iran. Himalayan and Central Asian Studies, 21(1), 61.
5. Уразова, Р. Т. (2022, April). АНАЛИЗ УРОВНЕЙ СОЦИАЛЬНЫХ ОТНОШЕНИЙ ПО РЕЛИГИОЗНЫМ ИСТОЧНИКАМ (НА ПРИМЕРЕ АВЕСТА И РИГВЕДА). In E Conference Zone (pp. 183-185).
6. Fazilat KULTAEVA. (2022). STUDY OF ERGONYMS IN UZBEKI LINGUISTICS. World Bulletin of Social Sciences, 16, 11-14.
7. Kultayeva, F. (2022, November). ERGONIMLARNING JAHON VA O'ZBEK TILSHUNOSLIGIDA O'RGANILISHI. In E Conference Zone (pp. 131-136).
8. Abdulloev, S. B. (2021). Positive Attitudes To" Dev. Central Asian People. The American Journal of Social Science and Education Innovations, 3(01), 275-279.



9. Абдуллоев, С.Б. (2021). Позитивное отношение к « деве». Народы Центральной Азии. Американский журнал социальных наук и инноваций в образовании , 3 (01), 275-279.
10. Бобоисмойлович, А.С. (2022). Отражение празороастрийской веры в материальной культуре Средней Азии. ЦЕНТРАЛЬНО-АЗИАТСКИЙ ЖУРНАЛ СОЦИАЛЬНЫХ НАУК И ИСТОРИИ , 3 (11), 70-75.
11. Абдуллоев, Ш. (2021). “Даэва” лар–Ўрта Осиё қадимги халқларининг худолари. Общество и инновации, 2(8/S), 188-193.
12. Абдуллоев, Ш. (2021). Ўрта Осиё қадимги пантеонини ўрганишда «Даэва» образини тадқиқ этишининг аҳамияти. Общество и инновации , 2 (8/C), 181-187.
13. Абдуллоев, Ш. Б. (2021). “АВЕСТА” ДА КАРАПАНЛАРНИНГ ТАЛҚИНИ. Oriental renaissance: Innovative, educational, natural and social sciences, 1(Special Issue 2), 162-168.
14. Bozorovich, S. S., & Yusupovich, K. S. (2020). The new study on the history of the early religions archaeological sources or innovative approach to the problem. American Journal of Social and Humanitarian Research, 1(5), 17-24.
15. Bakiev, A., & Yuldasheva, Z. (2020). THE FIFTH CIVILIZATION OF THE ANCIENT EAST. Theoretical & Applied Science, (8), 39-45.
16. Bakiev, A. (2021). LOCAL ORIGINS OF OXUS CIVILIZATION. EPRA International Journal of Multidisciplinary Research (IJMR), 7(5), 1-1.
17. Yuldasheva, Z. (2022). The kushan period and its place in the history of the peoples of the surkhan oasis. Asian Journal of Research in Social Sciences and Humanities, 12(5), 373-376.
18. Yuldosheva, Z. K., & Shohida, J. AN IMPORTANT SOURCE ON THE HISTORY OF AMIR TEMUR. EPRA International Journal of Multidisciplinary Research (IJMR), 1, 489.
19. Бакиев Анвар Ахмедович (2021). О ПЯТОЙ ЦИВИЛИЗАЦИЯ ДРЕВНЕГО ВОСТОКА. Бюллетень науки и практики, 7 (5), 541-555.
20. Boqiev, A. A. The first comments on the “Information-technological map of the written source”(VI-XIX centuries). Historical thinking. A collection of scientific and practical articles by historians, 7, 41-62.
21. Xidirova I., N. Gender Characteristics of Family Speech Speech (On the Example of the Uzbek Family) //EUROPEAN JOURNAL OF INNOVATION IN NONFORMAL EDUCATION. – 2021. – Т. 1. – №. 2. – С. 196-199.
22. Raxmonjonova G., Xidirova I. CHORTOQ SO ‘ZINING KELIB CHIQISHIGA OID ILMIY QARASHLAR //Eurasian Journal of Academic Research. – 2022. – Т. 2. – №. 11. – С. 188-189.
23. Makhliyo B. et al. Linguistic Features of Artistic Similes //Central Asian Journal of Literature, Philosophy and Culture. – 2022. – Т. 3. – №. 11. – С. 41-46.



24. Qizi, Botirova Maxliyo Baxodir, and Islomov Sardor Sanjarovich. "BADIY MATNNING LINGVISTIK MOHIYATI." *Oriental renaissance: Innovative, educational, natural and social sciences* 1.3 (2021): 46-51.
25. Botirova M., Qayumova M. *Language Characteristics of Phraseological Units //Procedia of Philosophical and Pedagogical Sciences.* – 2022. – T. 1. – №. 1. – C. 80-83.
26. Abdualimova G. H. FE'L NISBAT KATEGORIYASINING DAVRLARARO VA TURKIY TILLARARO SOLISHTIRMASI. – 2022.
27. Tursunov, S., & Rustamova, N. (2021). Professor Mamat Haydarov: Science, Management and Youth School. *International Journal of Multicultural and Multireligious Understanding*, 8(7), 602-607.
28. Tursunov, S., Kobilov, E., Murtozoyev, B., & Pidayev, T. (2004). *History of Surkhandarya*. (p. 177). Editorial office of oriental publishing and Printing Company, 2, 1870-1917.
29. KULTAEVA, Fazilat. "ANALYSIS OF ERGONOMIC UNITS AT THE ONOMASTIC LEVEL." (2022).
30. Shapulatov, U., & Normominov, M. (2021). Treasure of coins found qirqqiz monument. *ACADEMICIA: An International Multidisciplinary Research Journal*, 11(11), 397-401.
31. Shopulatov, U. K. (2021). ON THE MAIN FACTORS OF THE ESTABLISHMENT OF THE FIRST STATES (ON THE CASE OF CENTRAL ASIA). *World Bulletin of Public Health*, 4, 116-117.
32. Qurbonov, A. (2022). THE FIRST ALTARS OF CENTRAL ASIA OF BRONZE AGE. *Eurasian Journal of Academic Research*, 2(5), 92-96.
33. Makhmaraimova, S. T., & Makhmaraimov, S. T. (2021). METAPHOR AND NATIONAL THINKING. *Thematics Journal of Social Sciences*, 7(6).
34. Makhmaraimova, S. T. (2021). UZBEK POLITICAL AND SOCIAL, PUBLIC DISCOURSE METAPHORIC MODELS. *Thematics Journal of Education*, 6(November).
35. Махмараимова, Ш. Т. (2013). Роль теоморфической метафоры в практике познания мира. *Актуальные вопросы общественных наук: социология, политология, философия, история*, (28), 62-67.
36. Mahmaraimova, S. T. (2013). role of the Teomorphic metaphor in practice OF THE WORLD'S COGNITION. *Наука и человечество*, 1(2), 68-73.
37. Makhmaraimova, S. T., & Yakibova, D. S. (2019). Speech development in lessons of physical culture by means of communicative games. *Scientific Bulletin of Namangan State University*, 1(9), 187-193.
38. Махмараимова, Ш. (2018). Ўзбек тили теоморфик метафораларининг қисқача концептуал луғати. Т.: Чўлпон, 100.
39. Махмараимова, Ш. Т. (2020). Ўзбек метафораси лингвомаданиятлар кесимида (техноморф ва теоморф метафоралар мисолида). In *Гуманитарное и социально-научное знание: теоретические исследования и практические разработки* (pp. 47-56).