



PROBLEMS CONFRONTING RELIGIOUS TOLERANCE AND NATIONAL SELF-AWARENESS

Abduraimova Muqaddas Ergashovna

Assistant of Professor

Department Humanitarian Science
Tashkent State Agrarian University

ANNOTATION

This paper analyzes the conditions necessary for religious tolerance and national self-awareness, as well as problems that contradict tolerance.

KEYWORDS. *national self-awareness, religious tolerance, fanaticism, missionary.*

DISCUSSION

While building a democratic society in Uzbekistan, the conditions necessary for religious tolerance and national self-awareness are also taken into account along with the justification for democratic principles. This problem, especially in a multinational, multi-confessional country, dictates its own approach. The notion of "tolerance" of researchers is contrary to "fanaticism", is an expression of the state of recognition of democratic consciousness, thought and views through the spiritual world of different people. While fanaticism, on the contrary, cannot accept democratic values, consciousness and contemplation[1], we agree. Taking it into account is important in the philosophy of religion.

Tolerance at all stages of the evolution of human society becomes a social phenomenon of great importance. Modern realities also show that tolerance is one of the main conditions for ensuring the positive development of international, inter-confessional and cultural relations. In this sense, philosophical research on issues related to tolerance plays an important scientific and practical role. After all, as noted in the declaration of principles of tolerance: "without tolerance there will be no peace, without peace there will be no progress and democracy"[2]. The correctness of these ideas is confirmed by the adoption of a special resolution called "Enlightenment and religious tolerance" at the plenary session of the UN General Assembly.

This initiative is in line with the strategy of action on further development of Uzbekistan in the direction of "ensuring security, harmony of the nation

and religious tolerance, as well as a deeply thought-out, mutually beneficial and practical foreign policy", and it is gratifying that the world community supports it as an initiative of Uzbekistan's enlightenment and religious tolerance.

Religious tolerance is, above all, an important condition for social stability and mutual co-existence of representatives of different religions. A number of definitions have been given by scientists on religious tolerance. HeAccording to kushaev, "religious tolerance is one of the important forms of social tolerance, manifested in a person's attitude to representatives of other religions based on respect, attention, tolerance and benevolence"[3]. Professor I.Khojamurodov believes that "religious tolerance is a method of tolerance, tolerance, tolerance and mutual discussion of views on Man, society and the world"[4]. The ideas expressed with a sense of religious tolerance serve to strengthen the bonds of respect, trust, international cooperation and solidarity, peace and harmony of the country and the sustainable development of the world community in a special resolution called "Enlightenment and religious tolerance" adopted at the plenary session of the UN General Assembly.

Today, Uzbekistan is becoming an example not only of the CIS countries, but also of the world in terms of religious tolerance and reconciliation. For example, if there were 119 religious organizations (89 Islamic and non-Islamic) in our republic in 1990, it reached 179 units (146 Islamic and 33 non-Islamic) in 1991, and by 2007, their number reached 2227 units (2046 Islamic, 181 non-Islamic) [5]. In Uzbekistan, special attention is paid to the wider



introduction of Islamic Enlightenment and religious tolerance into life. It is also not surprising that the decree of the president of the Republic of Uzbekistan "on measures to radically improve the activities of the religious-educational sphere" was established as one of the priority directions of radical improvement of the activities of the religious-educational sphere: "to further increase the sense of tolerance, mutual respect, kindness, peace and harmony in society".

In the years of independence, along with a number of conferences in honor of famous Muslim theologian scholars and scholars in Uzbekistan, a number of Republican and international conferences dedicated to the dates of the Christian religion, the connection of Islam with other religions were held (in 1995 a Christian-Muslim Conference on the theme "to live together under one sky" was held; in celebrated the 100th anniversary of the Lutheran Church; In 2004, an international conference dedicated to the problems of mutual relations between the state, society and religion was held in Samarkand with the active participation of the Konrad Adenauer Foundation in Central Asia in the Office of the Fridrikh Naumann Foundation in Uzbekistan). At present, human rights together with the committee on religious affairs under the Cabinet of Ministers of the Republic of Uzbekistan, the national relations under the Cabinet of Ministers of the Republic of Uzbekistan and friendly relations with foreign countries, the center for studying public opinion "Social thought" and the International Foundations, has been conducting seminars called "religion dialogue – the basis of stability" almost.

In his speech at the 72nd session of the UN General Assembly, President of the Republic of Uzbekistan Shavkat Mirziyoyev came out with a proposal to adopt a special resolution called "Enlightenment and religious tolerance" and noted that this resolution was aimed at finding tolerance and mutual respect, protecting religious freedom and promoting their non-discrimination[6]. the resolution was adopted by the December 12, 2018 at the plenary session of the UN General Assembly adopted a special resolution called "Enlightenment and religious tolerance". This draft document, developed by Uzbekistan, was supported by all UN member states. At the same time, the world community recognizes the vital results of Uzbekistan's initiative of enlightenment and religious tolerance.

Indeed, Islam is a religion of tolerance. In it, the people of Science and science are respected, no matter what religion they represent. From the people of Islam to the people of the book, that is, to the representatives of other religions, they demanded to be treated kindly and beautifully: "you fight only in a good manner with others who have wronged the people of the book, and say to them, we believe in what has been revealed to us, our God and your God are one.

In fact, the co-existence of Muslims, Christians and representatives of other religions on the ground of Uzbekistan is a rare example of religious-spiritual harmony and the best example of tolerance for representatives of all religions. 80 percent of the population of our country was Uzbek, 4,9 percent were Tajik, 3,8 percent were Russian, 3,6 percent were Kazakh. In total, among more than 130 nationalities and representatives of elat there are also those who adhere to the religions of Christianity, Judaism and Buddhism in addition to Islam.

In such circumstances, it will be necessary to pay attention to the fact that there are also some problems that contradict religious tolerance and national self-awareness. This is evident, first of all, in the direction of the missionary. Missionary is one of the main reasons that threaten religious tolerance.

"Missionary" is originally derived from the Latin verb *missio*, meaning "send", "task", while the missionary means "task-maker" [8]. In the Encyclopedia of Islam, the missionary (from the word *mission*) is defined as the promotion of one religion among the peoples who follow one religion, another. Missionary, in principle, is inherent in Christianity. Appeared in the IV century. Proselyt is a person who has renounced his religion and passed on to another religion. Missionaries are trying to mislead our native Muslim brothers, especially our young ones, by interpreting the religion of Islam, the Holy Quran, our blessed hadiths in accordance with their goals and glorifying Christianity. The illegal activities of missionaries bring about such negative phenomena as conflicts of religion and nationality, the escalation of disagreements in the families of representatives of the indigenous nation, the formation of negative emotions in the representatives of other religions in the population belonging to the Muslim religion in the neighborhoods.

It is known that Muslims of Central Asia, including our country, have been following the Imam Khanafi sect since the XV century, which is distinguished by tolerance among sects in matters of *e'tiqod* and *fiqh*. The reason for the spread of this sect to the world is its solidarity with the people and traditions and values of the peoples who are doing it. Also, this sect "with its moderation, expression of the true essence and essence of Islam, has been an important basis in the mutual solidarity of Muslims of our country for centuries, in the elimination of contradictions that arise in the easy solution of various legal problems" [9].

As the president of the Republic of Uzbekistan Shavkat Mirziyoyev noted in his appeal to the Oliy Majlis, "it is no secret to anyone that today there is interest and aspiration in the world in relation to the religion of Islam. The main reason for this is that thoughtful ideas and ideas that deeply reveal the true human essence of Islam, which encourage all people to unite in a way of kindness,



kindness and solidarity, have not lost their dignity and importance today."

Secondly, another aspect of the existing problem can be seen in religious fundamentalism and extremism. This is a situation associated with "overreaction in religion". It can be said that this passes through the correlation between tradition and modernity. He said that "it is a relatively easy job to recognize, be careful of and guide the "tafritists" who are deficient in religion, who are hard on him, who speak Arabic. But to recognize those who are the opposite of them, who are called by such names as "excessive in religion", "strict in religion", to be careful of them and to establish them is an incredibly important work."

Based on the above opinion, it can be said that any appearance of "overreaction in religion" can cause instability in society. In our opinion, it is possible that the development of religious sciences will not be possible, even as a consequence of the dilettent relationship to the foundations of religion, if such ill deeds as religious fanaticism and fundamentalism are not formed for any purpose, but will become a serious illusion in the life of society. These negative vices exert their influence on all spheres of society: "...religion can serve as a dysfunction in dezintegration and known relationships, for example, a religion itself can perform both a positive and a negative function depending on what context it operates on, depending on its social consequences. The more functional a religion itself is in different social situations, the more dysfunctional it can be. If religion is stabilizing in one condition, it is ixtilof and turbulence in the other"[10]. From this point of view, religious fundamentalism and holocaust play a decisive role in the negative functional state, while religious tolerance and rationality play a key role in the positive implementation of their functions in society. And the negative functional state is the appearance of "excesses in religion", which pose a serious threat to the stability of society. Therefore, the prevention of any manifestations of "religious overreaction" is one of the important tasks of today. Because, during the era of the totalitarian system of fanaticism and fundamentalism, Central Asia was not only doomed to economic and political collapse, but also to undermine the system of traditional schools, which were formed for several centuries, both spiritual and educational. "This has put a point to the positive development of such forms of worldview as attitude to the development of science, religion and belief, national self-interest and self-awareness."

The prevention of this negative malady, religion, religious heritage, including the fact that Islam has nothing to do with fanaticism and fundamentalism, on the contrary, as a religion of Islamic Knowledge, is an important ideological tool in the fight against ignorance and ignorance to our

citizens, including young people, is one of the urgent tasks of today. In this regard, more than 83 percent of the world's population lives in the regions and states where religion, conscience are degraded, and the threat of religious extremism, fundamentalism and terrorism in these states poses a serious threat to stability because of the various religions living in these territories, among the population seeking tolerance and mutual respect, which was put forward in the, we believe that carrying out practical work on the broad promotion and introduction of ideas aimed at preventing their discrimination is one of the urgent tasks before the world community.

In 2017-2021 years in our country, in the 2.4 paragraph of the strategy of actions for the further development of the Republic of Uzbekistan: "implementation of organizational and practical measures to combat religious extremism and terrorism, other forms of organized crime" is defined as an urgent task".

Our research has shown that in recent years, threats of religious extremism and terrorism have been increasing in the world. Harmful ideas that contradict the national nature of our people, traditions, morals and values, lifestyles negatively affect the consciousness of our youth. Extremist organizations and terrorism mask religion and using religion for merciless purposes in the struggle for power poses a serious threat to humanity, its present and future prospects. "The threats of terrorism in the world, especially in recent years, are evidence of the fact that the method of combating them, mainly through the use of force, does not justify itself," the president said in his speech at the 72nd session of the UN General Assembly... I believe that the roots of international terrorism and extremism constitute ignorance and intolerance along with other factors. In this regard, it is the most important task to formulate and educate people, first of all, the consciousness of young people on the basis of enlightenment"[11].

Thirdly, the problem in the direction is connected with attempts to equate Islam with "false Islamic ideas", to put Islam and democracy against each other, to bring about disagreements between different religions.

Enlightenment and religious tolerance are rooted in any manifestation of ignorance, preventing any threats and risks. As the Ambassador Extraordinary and Plenipotentiary of the Arab Republic of Egypt to Uzbekistan fairly acknowledged, "the head of Uzbekistan deeply feels the threats, risks and problems facing the international community. And not giving enough assessment to the fact that religious tolerance is important leads to dependence, loss in different points of the world. Culturelar communication allows you to avoid many problems, protect innocent people." These thoughts are also supported by the bishop of the Roman Catholic Church in Uzbekistan,



Eji Masulevich, who writes: "at the initiative of President Shavkat Mirziyoyev, representatives of different cultures, peoples and religions live in peace and harmony, embodying the experience of Uzbekistan. This resolution not only promotes tolerance in certain countries, but also encourages the entire population of the planet to live with the idea of Enlightenment against ignorance. The document requires cooperation at the regional and global levels. We see how religious conflicts arise due to differences in culture in different parts of the world. Europe and the United States are as deep in its roots as the coming problems of migration, the solution of the situation in Afghanistan and Syria." Representatives of various religions and confessions living in different countries of the world are also involved in these ideas and support the initiative of Uzbekistan for enlightenment and tolerance.

REFERENCES

1. Хўжамуродов И., Абдураимова М. *Сиёсат, дин ва миллий ўзликни англаш*. – Тошкент: Фалсафа ва ҳуқуқ институти нашриёти, 2010. -172 б.
2. *Бағрикенглик тамойиллари декларацияси // Инсон ҳуқуқлари бўйича халқаро шартномалар тўплами / Масъул муҳ. А.Х.Саидов.- Тошкент. "Адолат", 2004.-Б.-214*
3. Кушаев У. Р. *Жаҳон динларида ижтимоий барқарорлик зояларининг уйғунлиги. Фалсафа фанлари доктори (DSc)диссертацияси Автореферати*. – Тошкент: 2017.
4. Хўжамуродов И. *Бағрикенглик: давлат ва дин*. – Тошкент: ТошДАУ, 2008. Б- 49.
5. *Диний бағрикенглик ва мутаасиблик. (юз саволга – юз жавоб)*. – Тошкент: Тошкент ислом университети, 2007. Б.– 10.
6. Мирзиёев Ш. *Миллий тараққиёт йўлимизни қатъият билан давом эттириб, янги босқичга кўтарамиз. Асарлар. I-жилд*. – Тошкент: Ўзбекистон, НМИУ, 2017. – 592 б.
7. *Қуръони карим маъноларининг таржимаси ва тавсири/таржима ва тавсир муаллифи Шайх Абдулазиз Мансур*. – Тошкент: Шарқ, 2007.-Б.-19.
8. *Очилдиев А., Нажмиддинов Ж. Миссионерлик: моҳият, мақсадлар, оқибатлар ва олдини олиш йўллари (юз саволга – юз жавоб)*. – Тошкент: Тошкент ислом университети, 2009.-Б.-53.
9. *Тулєнов А. Ислом ва ақиданараст оқимлар*. - Тошкент: Мовароуннахр, 2017.-Б.-452-453.
10. *Гараджа В.И. Социология религии*. – Москва: Аспект-пресс, 1996.-С.-119.
11. Мирзиёев Ш. *Миллий тараққиёт йўлимизни қатъият билан давом эттириб, янги босқичга кўтарамиз. Асарлар. I-жилд*. – Тошкент: Ўзбекистон, НМИУ, 2017. – 592 б.