



# THE HISTORICAL ROOTS OF RELIGIOUS TOLERANCE IN UZBEKISTAN

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## ABSTRACT

*The article is devoted to the issues of the emergence of religious tolerance, as well as national and cultural characteristics of development in the Republic of Uzbekistan. The thoughts and ideas of Central Asian enlighteners, as well as the historical roots of religious tolerance, are analyzed. The essence of the development of such religions as Buddhism, Christianity and Islam is revealed.*

**KEYWORDS:** *confession, religious tolerance, mutual enrichment and mutual influence of religious cultures, Buddhism, Christianity, Islam.*

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## DISCUSSION

*Tolerance is the value and social norm of civil society, manifested in the right of all individuals of civil society to be different, to ensure sustainable harmony between different confessions, political, ethnic and other social groups, respect for the diversity of different world cultures, civilizations and peoples, readiness to understand and cooperation with people who differ in appearance, language, beliefs, customs and beliefs.*

Tolerance is an integral part of the life of a modern person. It is especially important today and the processes that are taking place in the context of globalization in the Central Asian region. This is due to the fact that, firstly, today representatives of 16 confessions and more than 130 nationalities live not only on the territory of our Republic of Uzbekistan. Uzbekistan is a multinational and multi-confessional state. Secondly, since ancient times, the Great Silk Road passed on the territory of Uzbekistan, which stimulated the process of mutual communication and mutual influence of various national and religious cultures. Since ancient times, religions such as Buddhism, Islam, Christianity, and Judaism have coexisted on our land. Thirdly, tolerance is one of the basic principles of the ideology of national independence.

As the first President of the Republic of Uzbekistan Islam Karimov emphasized "It is important to always keep in mind that Central Asia is a region in which countries and peoples are represented, which have their own historical, ethnocultural roots, religious and socio-political

characteristics of the way of life, their own mentality. This requires a very careful, respectful approach. " Uzbekistan is one of the most ancient countries where the earliest religious beliefs originated. This is evidenced by the burial in the Teshik-Tash grotto, the bas-reliefs of Fayaz and Kora-Tepa, and, finally, archaeological surveys currently being carried out jointly with scientists from France and Japan.

The ideas of tolerance have had a strong tradition in education. Famous Central Asian educators and Jadids, such as A. Donish, Avaz Utar, Furkat, Mukimi, Hamza, Aini, Behbudi, Fitrat and others, developed the ideas of friendship and cooperation between peoples in their works. Furkat in his works advocated the study of European science and technology, cooperation with the Russian people. Fitrat - the famous Central Asian educator - Jadid wrote: "There is no doubt that although people profess different religions and live in different countries and belong to different tribes and nations, they are all children of the same human race. In other words, they are brothers. And if so, then they should all love and respect each other's dignity and should bring to life an era of universal brotherhood. When they manage to create a universal brotherhood, then an era of happiness in the life of the world, universal happiness will come." The victory of Good over Evil depends on how much a person can accumulate Good in his soul. In the end, the victory of Good becomes a foregone conclusion.

A culture of reason, increased attention to the problem of educating young people and enlightening society, criticism of outdated lifestyles,



religious and national tolerance, historical optimism, an active civic position - all this brought the enlightenment of Central Asia closer to world educational thought. Behbudi wrote that the cultural history of our people presupposes the coexistence of different confessions "under one roof." And they all must live peacefully and amicably. But the state must guarantee freedom of choice, freedom of conscience. But the laws created should protect everyone: "both Jews and Christians and Muslims." It is characteristic that Christian communities consist not only of foreign merchants from other countries and Christians who fled here from the persecutors in Byzantium, but also representatives of some Turkic nomadic tribes, such as the Guzes and Tokuz-Oguzes. It must be said that the Idea of monotheism had an independent basis in pre-Islamic Central Asia. So, during the reign of Istymi-Kagan (552-576) in the Western Turkic Kaganate, the word "Tengri" (ruler of the world) used the axis to denote the supreme deity perceived as a deified sky. This deity appeared to be invisible, but involved in everyday affairs. It is characteristic that exactly the same process took place in Central Asia and the Arabian Peninsula almost simultaneously. According to the Qur'an (Surah az-Zumar, verses 3-6), some of the Arab idolaters recognized the presence of Allah. A curious transformation of the name of God took place in the minds of the Central Asian peoples after the establishment of Islam. Along with the name of Allah, they used the word "Tengri" to designate it and continue to use even today.

In general, over 10 different religions functioned in pre-Islamic Central Asia. Already at that time, local rulers were distinguished by religious tolerance. In any case, the sources do not note a single fact of the outbreak of war on religious grounds. The peoples of Central Asia, which had deep cultural traditions, having joined the spiritual life of the Muslim world, brought their religious and ethical ideas, legal norms, and customs to Islam. This led to the fact that in such a large historical and cultural region as Maverannahr, Islam acquired specific features, confirming the objective fact that, along with the general Islamic principles that unite the entire Muslim world, there are various religious forms of the existence of Islam.

The values associated with the culture of tolerance have deep roots in the spiritual heritage of the Uzbek people. "For millennia, Central Asia has been a center for the meeting and coexistence of various religions, cultures and ways. Ethnic tolerance and openness have become natural norms necessary for survival and development "[5, pp. 135-136]. In the X century on the territory of modern Uzbekistan, the Sunni direction of Islam, in particular, its Hanafi sense, was established. The teaching of Imam Azam is characterized by the granting of freedom to other religions and local customs, the use of "paradise"

(free expression of personal thought) and "qiyas") (analogy) in legal and theological matters.

Despite the fact that in general throughout the Muslim world from the 10th century up to the twentieth century further development of theology, law, morality, social institutions was recognized as impossible, the ulema of Maverannahr continued "ijtihad" (independent judgment on religious and legal issues).

A vivid confirmation of this is Burkhaniddin Marginaniy (died 1197) and his famous work "Khidaya". The Mongol conquest of Central Asia (XIII century) caused a deep cultural crisis in the region. But, as they say, "there is a silver lining." It was in the process of the liberation struggle that a sharp change took place in the religious beliefs of the country's population, as a result of which the Sufi orders were formed: Yassaviya, Ku6raviya and Naqshbandiya. Central Asian Sufism is a new stage or stage in the development of regional Islam. This is an ideological trend that responded to the dictates of the time, which served the goals of achieving the country's independence, calling for active action, that is, in other words, Islam in the face of Sufism at that time played a spiritual and moral integrative role for Central Asia. It is not for nothing that the Sufis took an active part in the Serbadar movement. It was in such a spiritual environment that the great Amir Timur was born, who was distinguished by a tolerant attitude towards all religions. Thus, in relation to Uzbekistan, religious tolerance is not a concept that has appeared recently, but a deep historical tradition. The tradition of religious tolerance inherent in our people has deep historical roots.

The policy of independent Uzbekistan in the field of religion also serves to strengthen these traditions and enrich them meaningfully. Modern Uzbekistan, remaining true to its eastern traditions, is firmly following the path of building a democratic, civilized society. The freedom of religion guaranteed by the current legislation has created all the necessary conditions to satisfy the religious needs of citizens - representatives of different nations and ethnic groups professing various branches of Christianity, as well as Buddhism, Bahaism, Judaism and the teachings of Krishna. Believers of Uzbekistan freely celebrate all religious holidays. So, from year to year and more and more, Eid al-Adha and Ramadan-Khait, Easter and Christmas, Passover, Purim, Hanukkah and other religious holidays are celebrated. By decrees of President I. Karimov, the holidays Kurban-Khait and Ramazan-Khait were declared days off. The Committee on Interethnic Relations and Friendly Relations with Foreign Countries under the Cabinet of Ministers of the Republic of Uzbekistan provides practical and methodological assistance to national cultural centers and thus actively participates in meeting the ethnocultural needs of representatives of



various nations and ethnic groups living in the country.

Summarizing all of the above, it should be noted that the social and political stability achieved in Uzbekistan is the result of a deeply thought-out policy aimed at ensuring interethnic peace and civil harmony in the country.

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