

**LEGAL BASIS FOR THE DEVELOPMENT OF THE IDEA OF
INTERETHNIC HARMONY AND RELIGIOUS TOLERANCE IN
UZBEKISTAN**

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DOI: 10.5958/2249-7315.2022.00351.3

ABSTRACT

Thanks to independence, our country pays special attention to the preservation of our sacred religion, which calls humanity to tolerance, purity and kindness, and educating the younger generation in the spirit of respect for the national and religious values of our people. The focus is on improving the system of religious education, training well-educated, sensible specialists. The article scientifically examines the legal foundations of the development of the idea of interethnic harmony and religious tolerance in Uzbekistan.

KEYWORDS: religious tolerance, interethnic harmony, Islamic religion, globalization, science, spirituality.

INTRODUCTION

As you know, Islam is one of the most widespread religions in the world. Most of the local peoples living in Uzbekistan have been practicing this religion since time immemorial. It is well known from history that the vitality of Islam and its ability to act in accordance with circumstances helped the peoples of the East to preserve their national identity.

Since the first years of independence, a new education system has been introduced, ways and means of using the Islamic factor in the training of national personnel have been properly organized. During the reform of the education system, the training of young people, first of all, modern science, Oriental education and professions was taken as a basis. At the same time, it is natural to take into account the influence of national and religious values on the education of young people, the formation of their worldview. Because in the task of building a legal democratic state in Uzbekistan, religion as an integral part of spirituality, along with all national values, is an equal value. On the part of the state, many conditions are created for religious organizations, their active participation in various spheres of society development is supported. The policy pursued by our Government in this direction is fully justified today.

MAIN PART

In order to properly use the Islamic factor in the implementation of the National Training Program in the republic, the work on training specialists has been accelerated, primarily in the history of religions, in particular on the problems of the history of Islam, philosophy of religion and superstition, the training of young people according to the curriculum “fundamentals of religious studies” has been consistently established in almost all educational institutions.

With the advent of Islam in the life of the peoples of our region, its values in the consciousness and consciousness of people, in the way of life, a new stage of formation and rise of the spirituality of the individual has begun. Because "...religion in its essence has served the development of society from time immemorial, the enlightenment and spirituality of people, the upbringing of spiritually perfect people who served this society impartially"[1]. Indeed, many researchers recognize that Islam makes a huge contribution to the development of spirituality and culture of our people.

Relying on the Holy Quran and the Hadith of Sharif, local peoples were not forbidden (especially in the Hanafi madhhab) to practice their national culture, customs and rituals. At the same time, Islamic and national values coexisted, and in some cases even mixed. In addition to Islam, there are other religions on our territory (Zoroastrianism, Buddhism, Christianity), the functioning of which as a religion, the adherence to their values continued in the following centuries after the spread of Islam.

DISCUSSION

From this we can conclude: firstly, despite the fact that schools, madrassas and religious educational institutions, organized from the earliest times when Islam entered Central Asia as a religion, were created for a religious purpose, it also paved the way for the development of secular knowledge as a component of the spiritual culture of society. Consequently, Islam played a great positive role in the life and work of an educated person, a scientist, a poet, a thinker-educator, formed and created in the Middle Ages; Secondly, Islam has influenced the way of life, spirituality and culture of the peoples of Central Asia. Every person faces a certain necessity in his social life, in his relations with objective reality. If this is a conscious necessity, the inner world of the individual becomes purposeful, organizing his desire.

Therefore, in philosophical teachings, the degree of its socialization of an individual is determined depending on what purpose he seeks. Such purposeful aspirations can manifest themselves in a variety of ways and views. If there is a purposeful aspiration to perfect knowledge of the values of Islamic teaching, philosophy, then the person will go along the path of religion, theology. If there is a desire for both scientific and religious or just scientific purpose, a person goes on the path of knowledge. In both cases, this process is characterized by a positive character in most ways, expressing in itself human behavior, needs, interests, knowledge and dreams, spirituality.

Summarizing the above points, we can draw the following conclusions:

Firstly, the realization of Islamic values among specific people is seen as a natural need, first of all, to find solace to please your soul;

Secondly, the fulfillment of religious values by a person (personality) is understood as an instruction to Muslims in the Quran and Hadith;

Thirdly, a person (personality) who professes Islamic values, in addition to satisfying his religious needs, pacifying his psyche, considers it natural to make various donations, destroying the souls of his parents, relatives, ancestors who passed before him;

Fourthly, the majority of our people, including young people, see national values in harmony with Islamic values and understand them as a component of spiritual culture;

Fifth, the years of independence-with the great work done to restore our cultural heritage, Islamic values, aroused interest in Islamic culture in our people, in particular in young people and is the basis for the rise of spirituality.

RESULTS

Today in our country, representatives of 130 nationalities and nationalities unite on the basis of a

national idea and live in peace and harmony in the name of peace, enlightenment of the Motherland, well-being of the people, interreligious tolerance and interethnic harmony.

Interethnic harmony is understood as the totality of representatives of the main nation that forms the majority living in a certain country, and representatives of other nationalities and nationalities that make up a minority, uniting to achieve a common goal, mutual equality, cooperation, harmony, respect and respect for each other's language, religious beliefs, customs, traditions and national values. It is said that the system of practical behavior[2].

The idea of interethnic harmony is based on the following constitutional principles:

- Equality of citizens before the law regardless of their nationality, ethnicity;
- The fact that citizens have the same rights and freedoms regardless of their religious beliefs;
- Respect for the language, traditions and customs of all nations and nationalities living in the country, creating conditions for their development.

Naturally, the observance of these principles in our country serves the prosperity and prosperity of all nations. Of particular importance in the implementation of the idea of interethnic harmony are the following tasks. Firstly, ensuring equal rights of all nations and nationalities in law and in practice; secondly, the unhindered establishment of interethnic cooperation and harmony; thirdly, the creation of broad opportunities for the development of various national cultures; fourthly, the prevention of discrimination and neglect of other nationalities and peoples; fifth, ensuring harmony and unity of national and universal values. The fulfillment of these priorities will lead to the establishment of eternal interethnic friendship and will deal a crushing blow to any manifestations of nationalism. Because if nationalism is political in nature, it poses a serious threat to the security of the state and the nation on a large scale. In turn, the increased threat will undoubtedly cause a civil war. And this is unacceptable.

Therefore, the idea of interethnic harmony, embedded in the system of the national ideology of the Uzbek people, is a spiritual means to prevent any manifestations of nationalism, interethnic conflicts arising on this basis.

As you know, one of the priorities of the state policy of Uzbekistan is to increase the culture of tolerance and humanism in society, ensuring interethnic and interfaith harmony, civil harmony, as well as strengthening friendly, equal and mutually beneficial relations with foreign countries.

The adoption and implementation of the strategy of actions on the five priority areas of development of the Republic of Uzbekistan in 2017-2021, the current period in which we live, is the implementation of a thoughtful, mutually beneficial and practical policy aimed at strengthening the independence of our state, creating an atmosphere of security, stability and good neighborliness around the country, further strengthening mutual consent between representatives of different nationalities the implementation of projects implemented in this direction requires raising the work to a qualitatively new level.

CONCLUSION

The Decree of the President of the Republic of Uzbekistan "On measures to further improve interethnic relations and friendly ties with foreign countries" is aimed at ensuring stability, peace and harmony in society and expanding cultural and educational ties with foreign countries. In particular, the establishment of the Committee on interethnic relations and friendship relations with foreign countries under the Cabinet of Ministers of the Republic of Uzbekistan is of great importance in the life of society.

The implementation of the provisions of the adopted decree is aimed at developing an integral system in our country to ensure interethnic harmony, peace and stability, creating more favorable

and broad opportunities for national cultural centers, supporting their creative initiatives and aspirations, raising their activities to a qualitatively new level, further developing friendship and cultural and educational ties with foreign countries, strengthening interethnic harmony and interethnic harmony will serve to expand relations with compatriots abroad through “people's diplomacy”[3].

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