

Uzbekistan - As An Example Of Tolerance

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ANNOTATION

The article analyzes many dangers for maintaining peace in the context of modern processes of globalization. The practical experience of tolerant relations in Uzbekistan in ancient and early medieval period of development is illustrated. The policy characteristics of modern Uzbekistan in maintaining international stability and religious tolerance are given, as well as the international initiatives of the country's leadership in this direction are noted.

Key words: education of tolerance, multinational and multiconfessional republic.

УЗБЕКИСТАН – ВИЗИТНАЯ КАРТОЧКА ТОЛЕРАНТНОСТИ

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АННОТАЦИЯ

В статье проанализированы многочисленные опасности для сохранения мира в условиях современных процессов глобализации. Проиллюстрирован практический опыт толерантных отношений в Узбекистане в древний и раннесредневековый период развития. Дана характеристика политике современного Узбекистана в сохранении межнациональной стабильности и религиозной терпимости, а также отмечены международные инициативы руководства страны в данном направлении.

Ключевые слова: толерантность, многонациональная и многоконфессиональная республика, просвещение и невежество

INTRODUCTION.

Tolerance topic modern discovery not. Tolerance of humanity on Earth is the result of the accumulation of experience of many peoples, countries, cultures and civilizations living together. The modern world is faced with many dangers - traditional and new, including political radicalism with its extreme intolerance, military conflicts and

terrorism, which for the first time in history have acquired a planetary format with an unprecedented number of victims, and have an increasingly real prospect. the use of weapons of mass destruction. However, in addition to the catastrophes predicted by many prophets of the modern apocalypse, democratic and peaceful ways are also possible that can avoid the catastrophe. Such ways are the ways

of tolerance. The positive social realities of the modern world are created and exist only on the basis of tolerant relations.

“Tolerance means respecting, accepting and correctly understanding the rich diversity of world cultures, forms of self-expression and the manifestation of human individuality. It is ensured by knowledge, openness, dialogue and freedom of thought, conscience and belief. Tolerance is harmony in diversity. It is not only a moral duty, but also a political and legal necessity. Tolerance is a virtue that makes it possible to achieve peace and contributes to replacing the culture of war with a culture of peace,” states Article 1 of the Declaration of Principles of Tolerance[1].

The countless victims and the unprecedented human suffering prompted the UN and UNESCO to declare the first decade of the 21st century the decade of the culture of peace and non-violence. The Millennium Declaration, adopted by the UN General Assembly on 8 September 2000, lists the following fundamental values of the 21st century: individual freedom, equality, solidarity, respect for nature, common responsibility, tolerance (with all the diversity of religions), cultures and languages, people should respect each other with mutual respect; differences within and between societies should not be a source of fear or persecution, but should be the most precious asset of humanity[2].

Tolerance in the Republic of Uzbekistan has deep historical roots. In Uzbekistan, tolerance is a characteristic feature of relations between people. For thousands of years, different religions, cultures, and lifestyles have coexisted in Uzbekistan and throughout Central Asia. Zoroastrianism is one of the most ancient religions. The main principles of this religious doctrine are: doing good deeds, fighting evil, treating nature with care, and living in peace. According to Zoroastrian philosophy, the goal of the world process - the victory of good over

evil - is achieved only through active human efforts to fight evil and spread goodness. Zarathustra calls for peaceful coexistence between tribes and condemns their clashes. Even in ancient times, various peoples belonging to different ethnic groups, speaking different languages, and having different religious beliefs intersected in Central Asia. In the 2nd century BC, with the emergence and development of the Great Silk Road, the development of international trade had a significant impact on the cultural and historical relations of the regions affected by trade. Along with trade caravans, religious preachers also arrived: Buddhists, Manichaeans, Christians. From the 1st century BC. In Central Asia, along with local cults, new cults brought by the Persians, Byzantines, and others flourished. Large Zoroastrian temples were known in China, and Manichaean pictorial monuments were known in the Turfan oasis. During the Kushan Empire, the largest temple and monastery complex in Central Asia was Favez-tepa, as well as the Kara-tepa site of Buddhism, and in the north of Bactria there was the Ayram Buddhist shrine and the large center of Dalverzintepa.

The existence of the Great Silk Road dates back to the 2nd century BC. until the 15th century AD - became a shining example of inter-religious and inter-linguistic tolerance and harmony. For example, Zoroastrianism, Manichaeism, Buddhism, Judaism, Christianity, shamanism lived side by side in the Kushan state. In the 6th century, the Turkish khanate was established, which existed until the first half of the 7th century. During this period, the following faiths were widespread: shamanism, Buddhism, Mazdaism, Zoroastrianism, Nestorianism - Manichaeism, one of the streams of Christianity, formed and developed the material and spiritual culture of Central Asia based on the combination of various religious beliefs. During this period, 18 types of writing spread. The Sogdian

alphabet was adapted to the Turkish language; There are Khorezm and Sogdian scripts, on the basis of which the Tokharian script was formed. The Manchu script evolved from the Uyghur script. Specialists in Turkic and Sogdian languages invented the ancient runic script, based on the Aramaic script.

In the second half of the 7th century, the conquest of Central Asia by the Arabs began with the introduction of Islam. The Arabs, having created a single state, united many peoples of the world in it, contributed to the development of relations between different peoples of Central Asia, to the strengthening of cultural ties. Since ancient times, the spiritual, cognitive, aesthetic and legal values of Islam have occupied an important place in the lifestyle and traditional culture of many peoples of the world. We respect and are proud of our history, our great ancestors - the Eastern thinkers al-Bukhari, at-Termizi, al-Maturidi, Ahmad Yassawi, Bahauddin Naqshbandi, al-Khwarizmi, Abu Raykhan Beruni, Abu Ali ibn Sino, Alisher Navoi, Mirzo Ulugbek and others, who made an invaluable contribution to the development of world civilization.

We can proudly say that throughout the history of our people, we have never witnessed the persecution of people on the basis of their ethnic and religious characteristics. There has not been a single war for religious reasons. Ethnic, cultural and religious tolerance and openness have become natural norms and distinctive features of the peoples of this region. Peace and tranquility, religious and generally ideological tolerance, the interdependence and development of cultures, and the equal participation of representatives of different nationalities and ethnic groups in the life of society have become the distinctive features of Uzbekistan today.

In 1991, Uzbekistan declared its state independence, reviving its spiritual and intellectual values, and embarking on a period of fundamental changes in the economic, political, social and legal spheres. The new version of the Constitution, adopted on April 30, 2023, is committed to the principle of tolerance and guarantees the fundamental rights and freedoms of the person. Article 19 of our Constitution states: “All citizens of the Republic of Uzbekistan shall have the same rights and freedoms and shall be equal before the law, regardless of gender, race, nationality, language, religion, social origin, beliefs, personal and social status.” [3, p. 9]. Tolerance, social stability, personal and state security are of paramount importance for democratic reforms. Without this, it is almost impossible to resolve other important issues [8, p. 214].

A distinctive feature of ancient and modern Uzbekistan is its multi-ethnic composition. The ethnic palette of the republic's population includes representatives of more than 130 nations and ethnic groups with their own unique culture and centuries-old traditions. Based on this, the main priority of the national policy pursued by the President of Uzbekistan Sh.M. Mirziyoyev and the government of the country is to create equal conditions and opportunities for the development of representatives of all nationalities, to harmonize interethnic relations. The peaceful life of representatives of more than 130 nations and ethnic groups in Uzbekistan in an atmosphere of mutual understanding and harmony is one of our most important achievements during the years of independence. The great contribution of 137 national cultural centers operating in our country to strengthening interethnic harmony and friendship remains one of the priorities of state policy. Strengthening an environment of tolerance between confessions and ensuring equal rights of citizens,

regardless of their religious beliefs, is one of our priority tasks,” said the President of the Republic of Uzbekistan Sh.M. Mirziyoyev[4].

Uzbekistan, whose people have been characterized by tolerance for centuries, actively supported the adoption of the “Declaration of Principles of Tolerance” by the UNESCO General Conference on November 16, 1995. In this regard, it is noteworthy that the publication of the “Declaration of Principles of Tolerance” in the Uzbek language in 2000 was marked as the international “Culture of Peace” year. Every year, Uzbekistan widely celebrates the International Day of Tolerance on November 16, and special events and programs are organized in cooperation with state and non-governmental organizations and the media to widely promote the idea of tolerance among citizens. In 2000, participants in the UNESCO International Congress on Interreligious Dialogue and the Culture of Peace adopted the Tashkent Declaration on the Development of Interreligious Dialogue and Cooperation as an important step in the struggle for a culture of peace[5].

In modern Uzbekistan, special attention has always been paid to the issues of raising spirituality and respectful attitude towards the population living nearby. The first President of Uzbekistan, I.A. Karimov, believed that it is possible to overcome prejudice against others, not like everyone else, but through education and upbringing, only when special attention is paid to the fight against ignorance. It is not for nothing that his phrase “thought against thought, idea against idea, enlightenment against ignorance” has become popular. In his speech at the 72nd session of the UN General Assembly in New York in September 2017, the President of the Republic of Uzbekistan Shavkat Mirziyoyev also drew public attention to the issues of expanding education, upbringing and knowledge,

especially among young people. In the context of the latter, he initiated the development of an international convention on the rights of young people and the adoption of a resolution “ On Education and Religious Tolerance”. The main goal of the resolution proposed by Uzbekistan is to “ensure access to education for all, eradicate illiteracy and ignorance.” The document is also aimed at “developing tolerance and mutual respect, ensuring religious freedom, protecting the rights of believers and preventing discrimination against them.” [6] On December 12, 2018, a special resolution “Enlightenment and Religious Tolerance” was adopted. The document, the draft of which was developed by Uzbekistan, was unanimously supported by all UN member states. As noted in a statement by the Permanent Mission of Uzbekistan to the UN, the resolution was not only unanimously supported by all UN member states, but was also adopted with the co-authorship of more than 50 states. The resolution emphasizes the important role of education, peace, human rights, tolerance and the promotion of friendship, and also recognizes the importance of integration, mutual respect, the protection of human rights, tolerance and mutual understanding for strengthening security and peace on our planet. 7].

In conclusion, I would like to emphasize that the development of any state, its place in the world community, is determined, first of all, by how strong peace and harmony are in it, how strong the spirit of tolerance is. The policy of Uzbekistan, one of the centers of Islamic culture, is built, first of all, on the foundations of interfaith and interethnic harmony. Respect for other cultures, languages, beliefs and traditions many centuries during spiritual value as from generation to generation passing by is coming.

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