



# Interdisciplinary Conference of Young Scholars in Social Sciences

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## LEGAL FOUNDATIONS OF RELIGIOUS TOLERANCE

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**Abstract:** *In the modern world, especially after the Enlightenment and the French Revolution, the harmonious correspondence between the state and religion is a constant problem. This problem has not yet been solved in countries with Christian traditions, especially in countries with Muslim roots, where culture and national mentality have been imbued with religion for centuries. In these places, it is difficult to find a balance between modernity and respect for the religious freedom of the collective and the individual rights of people to respect this religious freedom.*

**Key words:** *simply tolerance, universal brotherhood, requirements.*

An additional problem is countries with a Muslim majority, with long-standing Islamic traditions, but in which large minorities of other religions also live. There, too, the state should consistently harmonize relations between different faiths and cults, without harming anyone and supporting the people's faith in justice. The answer to these difficult questions is simply tolerance, understood as a fundamental principle of the spiritual life of society, a principle that, despite the fact that it has been stated in theory in many speeches, is not always fully implemented in practice.

Mutual respect and tolerance are especially important in the political and social processes currently taking place in the Central Asian region. This is the case in Uzbekistan, where representatives of 16 religions and more than 130 ethnic groups live together, partly due to the fact that the Great Silk Road passed through the territory of modern Uzbekistan, which stimulated the process of mutual enrichment and the influence of various cultures and religions. For many centuries, Buddhism, Islam, Christianity and Judaism have peacefully coexisted here. Thus, this process has deep historical roots in Uzbekistan. Moreover, tolerance is one of the basic principles of its modern national ideology, the foundation that the state has been implementing since the first days of its independence.

The ideas of tolerance and peaceful coexistence have long and stable traditions in the thinking of Uzbekistan. These ideas of friendship and cooperation between peoples were developed in their works by internationally recognized Jadid enlighteners from Central Asia, such as Ahmad Donish, Avaz Utar, Furkat, Mukimi, Hamza, Aini, Behbudi, Fitrat and others. Furkat advocated the study of European science and technology, cooperation with other nations and the study of their cultures and spiritual traditions. Fitrat, in turn, wrote: "There is no doubt that although people profess a different religion, live in different countries and belong to different tribes and ethnic groups, they are all children of the same human race." In other words, they are brothers. And if this is the case, then they should all love and respect each other's dignity and should bring to life the era of universal brotherhood. When they manage to create a universal brotherhood, then the era of happiness of world life, universal happiness will come.

Freedom of religion, guaranteed by national legislation, has created all the necessary conditions to meet the religious needs of citizens as members of various national and ethnic groups, which are currently practiced by almost all Christian denominations, as well as Buddhism, Baha'ism, Judaism and the teachings of Krishna. In accordance with Uzbek law, there are no restrictions on the number of religious organizations and their duration.

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Today, representatives of many nations and nationalities live in friendship and harmony in Uzbekistan. The Government has created all conditions for the preservation and development of national traditions and cultures of the peoples living here. A striking example was the establishment in 1992, in accordance with a government decree, of the Republican International Cultural Center, which contributes to the improvement of interethnic relations, provides assistance in the work of national cultural centers, and encourages public initiatives aimed at affirming the principles of tolerance.

It can also be noted that today more than 100 thousand citizens of Uzbekistan during the years of independence have performed Hajj to holy places and even more - umrah (small hajj). Every year, more than 200 representatives of other religious communities make pilgrimages to their shrines

In addition, today the system of religious education includes the Tashkent Islamic Institute, a number of madrasahs, Orthodox and Protestant seminaries and others.

Great attention is paid in the republic to the revival and development of Islamic culture, the study and promotion of the rich scientific and cultural heritage of the ancestors of the Uzbek people, the restoration of and the improvement of Islamic shrines, architectural monuments, which became one of the main directions of state policy in the years of independence. The result of such increased attention was the restoration of a large number of holy places revered by Muslims, including the memorial complexes "Imam Bukhari", "Shahi-Zinda" in Samarkand, "Bahauddin Nakshbandi" in Bukhara, "Hazrati Imam" in Tashkent and many others, which have become influential centers of spiritual and ethical education.

All religions have ideological and system-value commonalities: As for differences, they are good prerequisites for the complementarity of religions. Consequently, the difference of religions creates serious prerequisites for the complementarity and enrichment of various religious and confessional groups of society in the ideological-system-value plan. Differences do not necessarily imply incompatibility. Differences and incompatibility are completely different phenomena and concepts, and different religions and confessions can be quite compatible, coexist peacefully and effectively in one society.

In the state plane, the commonality between different religious and confessional groups is brought to the fore in cases when these groups at the same time belong to different nationalities. Citizenship and belonging to the same society are emphasized.

The idea is explained and brought to various religious and confessional groups that they face the same problems and challenges (social, economic, environmental, political, etc.), have common interests and requirements and, consequently, common tasks, which is an equally important prerequisite for ensuring public solidarity and suppressing discord and disasters in societies on religious and confessional grounds, a guarantee of stability and security of civil society.

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