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Typset in Berling by Ziegler Buchdruckerei, Linz, Austria.

Printed by Premier Publishing s.r.o., Vienna, Austria on acid-free paper.
THE MAIN CRITERIA FOR ENSURING RELIGIOUS HARMONY, PEACE AND FRIENDSHIP IN UZBEKISTAN

Abstract. This article will discuss the main criteria and factors that ensure peace, harmony, tolerance and friendship in society. The value of such a passage is seen in its organizational, analytical and practical significance of the day of countries with a diverse religious and national organization.

Keywords. Religion, religious feelings, tolerance, secularism, Central Asia, UN, factor, development.

The end of the XX and the beginning of the XXI centuries is characterized by an unprecedented surge of religious feelings in all regions of the world, especially in countries with a predominantly Muslim population. The great ancestors of the peoples of Uzbekistan making an invaluable contribution to the development of science and culture, such as Biruni, Farabi, Ibn Sina (Avicenna), Timur, Ulugbek, Navoi and others today live in people's memory. The course of the new state to revive the forgotten, the exact forbidden in the years of Bolshevist rule, and then – Bolshevik Russia, turned spirituality into an important factor.

From the first days of its independence, Uzbekistan took up these vital issues – achieving a reasonable balance between religiosity and secularism, religion and the state. The ethnic composition of the population, religious diversity, the atheistic Soviet past extremely actualized the problem of establishing the principle of secularism in society.

In Uzbekistan, the role of religion in society is increasing, its position in everyday life and in society is being strengthened, and religious education is developing. Uzbekistan is a multinational and multi-faith republic. 136 representatives of religious nations and ethnic groups live in the country, 16 religious denominations officially function. The characters are interfaith, national and civil accord, peace and friendship of peoples. This is the outer side of the matter. In fact, behind all this well-being and peace there is a certain social policy that ensures such a state, and a number of problems that require strengthening this state – peace, harmony and tolerance of citizens.

The head of Uzbekistan in his speech at the 72nd session of the UN General Assembly, held in New York, praised the significance of the Islamic religion in the world and came up with the initiative to adopt a special resolution “Education and Religious Tolerance.” It should be noted that work is being done in this direction in Uzbekistan. The Imam Bukhari International Research Center was established in Samarkand, and the Center for Islamic Civilization in Tashkent. Today, Uzbekistan's principled approach “Enlightenment against ignorance” , which implies ensuring openness of knowledge for all, eliminating ignorance in matters of religion, can serve as an example for all (Шавкат Мирзиёев – достойный лидер, способный вести Узбекистан к ещё более высоким вершинам 28.02.2018 http://xs.uz/index.php/homepage/sijosat/item/13481–1 (date of the application 01.03.2018)

One of the most important, if not decisive, criteria for ensuring tolerance in society in modern Uzbekistan is a reliance on secularism. The policy of secularism is the historical conquest of humanity, which allows for a balance between religious and secular life.

After the collapse of the Soviet political regime, the right to worship appeared. Adopted on December 8, 1992, the Constitution of independent Uzbekistan proclaimed freedom of conscience and religion (Article 31). The Constitution, the adoption of laws on freedom of conscience and religious organizations (1998, May 1) and a number of other legal acts made it possible to stabilize the situation, achieve civil unity, harmony and peace between believers and supporters of secular development.

In Uzbekistan, the separation of religion from the state, the restriction of its activities to the sphere of spirituality is not achieved smoothly, without contradictions. Secularism in society was established at the cost of the lives of many advanced people of the region. The process of separating secular authorities from religious ones was somewhat different. In Europe, they don’t even talk about the need to separate religion from the state. Because, this question is practically removed from the agenda. However, in the Middle Ages, the best minds both in Europe and in the East became more and more deeply aware, the channel of dangerous obstacles on the path of universal progress became the dominance of religious consciousness, and were engaged in a constant search for solutions to this universal problem.

Today, the Christian and Islamic dialogue as a factor in the harmonization of ethnic and religious relations. These are problems of war and peace, ecology, social inequality,
ethno-confessional relations (conflicts), drug addiction, alcoholism, demography, globalism, charity and others that require the active interaction of all faiths in order to develop joint measures to stabilize society, prevent social and political and ethnic religious conflicts.

Dialogue between people of different political views, nationalities and religions is always conducted in order to achieve mutual understanding and establish socio-political, ethnic and religious harmony. The forms of political dialogue are: parliamentary debates, diplomatic negotiations, conciliation commissions, conferences, round tables, etc. Even the mutual recognition by participants of the dialogue of the right to disagreement is different views. Other problems serve as a necessary prerequisite for consensus, compromise.

However, dialogue should be understood not only as a form of exchange of views in order to achieve consensus, but also as a principle of social life, as a political tool, without which any community of people disastrously disintegrates. The absence or restriction of dialogue as a priority principle for the functioning of society and power characterizes their anti-democratic, totalitarian nature.

Interfaith dialogue is not just a dialogue between theologians of various faiths, where religious dogmas are discussed or a comparative analysis of various sources, interpretations and religious practices is conducted. Dialogue in the sphere of confessional relations is an important element of domestic and foreign public policy, having a specific strategy and tactics. The harmonization of interethnic relations in modern Russia largely depends on the harmonization of interfaith relations. One of the famous Western modern theologians G. Küng noted that there can be no peace between nations without peace between religions. And peace between religions cannot be without a dialogue between them. If national minorities could solve the problems of preserving and developing their national culture, language, and political sovereignty by secular, democratic means, then there would be less room for religion to solve the complex, and pressing issue of the national question.

Thus, the dialogue between Orthodoxy and Islam in the conditions of modern Russia goes beyond the purely confessional problem, all the more clearly gaining the importance of general political.

The actualization of such a dialogue is associated with fundamental changes in the political and spiritual life of nations throughout the entire post-Soviet space: first, the promotion of the religious factor plays the role of the determining (to a greater or lesser extent) political situation in the former Soviet republics. As is known, among the non-Slavic peoples of the USSR, the fusion of national and religious has always been perceived as the norm, therefore in the era of sovereignty and rapid awakening of national identity, the “traditional” confession (Islam) became the main factor of the spiritual and political unity of the nation.

Secondly, the actualization of the Orthodox-Islamic dialogue is associated with a clearly marked tendency to increase the influence of the religious factor, increasing its role in society. In the conditions of modern ideological pluralism, it is religion that possesses the greatest mobilizing power: religion is not only an intimate affair of everyone, but also an essential part of civilization. Therefore, the more people are concerned about the fate of their civilization, the more easily politicians manage to manipulate the properties of religion to unite and mobilize people in their own political interests.

The Muslim world today stands out as politically independent and rich, with which most developed countries and international organizations are forced to reckon and have partnerships, and the Muslim Ummah formed under its auspices has become influential and attractive to all Muslims, including the Muslim communities of Uzbekistan.

Interethnic relations require interreligious dialogue as an essential component of the general cultural dialogue. And the problem of interreligious dialogue turns out to be unusually relevant not only in the sphere of purely interreligious relations, but it becomes a factor influencing the cultural, social, economic and political life of society.

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