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Abstract. *Tolerance is especially important today in the Central Asian region. This is because, firstly, today representatives of 16 confessions and more than 130 nationalities live on the territory of the Republic of Uzbekistan. Uzbekistan is a multi-confessional and multi-ethnic 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, Christianity, Judaism and Islam have coexisted on our land.*

This article examines the historical and modern foundations of religious tolerance in the Central Asian region. The UN resolution "Enlightenment and Religious Tolerance", adopted at the initiative of Uzbekistan, and its significance are disclosed. Also, on historical examples, the activities of various religious confessions operating on the territory of Uzbekistan, and universal values, such as tolerance and solidarity between them, are analyzed.

Key words: *Central Asia, the Great Silk Road, Buddhism, Christianity, Judaism and Islam, tolerance, solidarity, religious tolerance, interethnic harmony, religious belief, Resolution "Enlightenment and Religious Tolerance".*

INTRODUCTION

In modern society, tolerance and education of young people are of particular importance: they act both as a value set, as a norm of social action, and as a political necessity. Speaking of tolerance, we mean openness to the world, which implies active social interaction both within the country and in the international arena. The development of each country, its place in the world community, first of all, determines how strong peace and harmony are in it, the spirit of tolerance is strong.

Interreligious tolerance and interethnic harmony in Uzbekistan have deep historical roots. Indeed, on the land of Uzbekistan since ancient times, along with the Islamic religion, other religions and cultures have developed, which have made and still make a certain contribution to spiritual elevation. [Mukhamedov N., 2014:54].

The geographical location of Uzbekistan at the crossroads of important trade routes, economic and cultural cooperation with many states had a great impact on the religious and cultural life of local peoples. Such feelings as reverence for a person and respect for others, respect for elders, regardless of nationality or religious views, have become the highest qualities of the peoples of Central Asia. It is these factors that form not only the spiritual and educational, but also the spiritual foundations of the tolerance of our people.

MAIN PART

The principle of tolerance assumes that people of different nationalities and religions do not consider their national and religious values to be the only correct ones, and do not try to impose them on each other. Tolerance is a historical necessity and a modern way of life for mankind. Various national and religious cultures must coexist in unity because today tolerance is becoming the main stability in the world. Tolerance is especially important today in the Central Asian region. This is because, firstly, today representatives of 16 confessions and more than 100 nationalities live on the territory of the Republic of Uzbekistan. Uzbekistan is a multi-confessional and multi-ethnic 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, such religions as Buddhism, Islam, Christianity, Judaism coexisted on our land. Thirdly, tolerance is one of the basic principles of the ideology of national independence.

Central Asia is a region in which countries and peoples are represented, having their own historical, ethnocultural roots, religious and socio-political features of the way of life, their minds. This requires a very careful, respectful approach [Mukhamedov N., Turambetov N. 2020:798].

It should be noted that religions have always made a great contribution to the development of spirituality, education, tolerance and a world civilization in general. Undoubtedly, it is possible to ensure life in peace and tranquillity with other peoples and states only if everyone fully understands not only the culture and way of thinking of others but also their traditions, customs and anxieties. Every nation, every country over the millennia of its development has accumulated a unique religious experience, an invaluable spiritual heritage, which ensure the continuity of generations, the socialization of the younger generation, the crystallization of national values. Uzbekistan is no exception, on whose land various religions and confessions have peacefully coexisted since ancient times, Zoroastrians and Buddhists, Hindus and Jews, Muslims and Christians lived in a good neighbourhood, paying tribute to faith and beliefs, customs and traditions. [Muhkamedov N., 2007:7].

Uzbekistan is one of the most ancient countries where the earliest religious ideas originated.

This is evidenced by the burial in the city of Teshik-Tash, the bas-reliefs of Fayaz and Kora-Tepa, and, finally, the archaeological research currently being carried out jointly with scientists from France and Japan [Khasanov A., 2010:10].

The ideas of tolerance had a strong tradition in enlightenment. Well-known Central Asian educators and Jadids, such as A.Danish, Avaz Utar, Furkat, Mukimi, Khamza, 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, a well-known Central Asian educator, Jadid wrote: "There is no doubt that although people profess different religions, 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 the dignity of each other and should bring to life an era of universal brotherhood. When they manage to create a universal brotherhood, then the era of happiness in the life of the world, universal happiness will come" [Mirzaakhmedova P., Rashidova D. 1990: 139].

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 [Abdunabiev A., Mandralskaya N., Saidova M. 2003:8].

The cult of reason increased attention to the problem of educating young people and enlightening society, criticism of outdated ways of life, religious and national tolerance, historical optimism, active citizenship - all this brought the enlightenment of Central Asia closer to world enlightenment thought.

According to Arnold Toynbee, an outstanding historian of the 20th century, if you mark the birthplaces of higher religions on a map, you can see that they gravitate towards two small areas in the Old World - the Oxus-Jaxarts basin and Syria (covering the territory bounded by the North Arabian Desert, the Mediterranean and the mountain spurs of the Anatolian and Armenian Highlands). Natural conditions contributed to the transformation of these places into an international crossroads. The Oxus-Jaxarth basin was the arena of an endless series of meetings between the Iranian, Eurasian-Nomadic, Ancient Syrian, Indian, Hellenistic, Ancient Chinese and Russian civilizations starting from the VIII century. BC. The Oxa-Jaxarth Basin was the birthplace of the Mahayana as the religion spread throughout East Asia.

Ancient empires as multi-ethnic states became the first examples of globalization. In them, next to each other, lived people speaking different languages, belonging to different cultures and races. The problem of tolerance, as researchers note, arose in those days and was most acute where peoples with different faiths were forced to live together within large empires. Moreover, it was often resolved at the official level as a matter of the state's ability to forcibly establish religious uniformity [Forsova V 2004:54].

Behbudi wrote that the history of the culture of our people presupposes the coexistence of different confessions "under the same roof." And all of them should live peacefully and amicably. But the state must guarantee freedom of choice, freedom of conscience. But the created laws should protect everyone: "both Jews and Christians, and Muslims" [Alimova D., 1996:3].

It must be said that the idea of monotheism had an independent basis in pre-Islamic Central Asia. Thus, during the reign of Istemi-kagan (552-576) in the Western Turkic Khaganate, the word "Tangri" (ruler of the world) used the axis to designate the supreme deity, perceived as the deified sky. This deity seemed to be invisible but involved in everyday affairs. In terms of its status, the supreme god - Tangri of the Turkic tribes, life is quite similar to Jupiter of the ancient Romans, Zeus - of the Greeks and Perun - of the Slavs. In scientific literature, the transitional stage from polytheism to monotheism is called henotheism. This is the stage when a person, recognizing the presence of many gods, believes in the main

god who stood above the tribes. It is characteristic that a completely identical process took place in Central Asia and on the Arabian Peninsula almost simultaneously. According to the Qur'an (surah al-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 to designate it and continue to use "Tangri" 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, who 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 Maverannakhr, Islam acquired specific features, confirming the objective fact that, along with general Islamic principles that unite the entire Muslim world, there are various religious forms of Islam [Mukhamedov N., 2020:205].

In the VIII - X centuries in Central Asia, secular knowledge has been intensively developed, and there is a noticeable increase in the production of material goods.

The spiritual heritage of the Uzbek people has deep roots in the values associated with the culture of tolerance. It should be noted that for thousands of years Central Asia has been the centre of the meeting and coexistence of various religions, cultures and ways of life. Ethnic tolerance and openness have become natural norms necessary for survival and development.

In the tenth century on the territory of modern Uzbekistan, the Sunni direction of Islam, in particular, its Hanafi sense, was established. The teachings of Imam Azam are characterized by giving freedom to other religions and local customs, the use of "rai" (free expression of personal thought) and "qiyas") (analogy) in legal and theological matters. Even though in general throughout the Muslim world since the tenth century up to the twentieth century. Since the further development of theology, law, morality, social institutions were recognized as impossible, the ulema of Maverannakhr continued "ijtihad" (independent judgment on religious and legal issues). A striking confirmation of this is Burkhaniddin Marginaniy (d. 1197) and his famous work "Khidaya" [Burhoniddin Marginoni, 1994:4].

The Mongol conquest of Central Asia (XIII century) caused a deep crisis of culture in the region. But, as they say, "there is no evil without good." It was in the process of the liberation struggle that a sharp change took place in the religious ideas of the country's population, as a result of which Sufi orders were formed: Yassaviya, Kubravia and Nakshbandiya [Mukhamedov N., Turambetov N., 2020: 212]. Central Asian Sufism is a new stage in the development of regional Islam. This is an ideological trend that responded to the dictates of the times, served the goals of achieving the independence of the country, calling for active actions, i.e., 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 Temur was born, who was distinguished by his tolerant attitude towards all religions. Thus, about Uzbekistan, religious tolerance is not a concept that has appeared recently, but a deep historical tradition.

The policy of Uzbekistan is based on the foundations of interreligious and interethnic harmony. Respect for other cultures, languages, beliefs and traditions has been passed down as a spiritual value from generation to generation for many centuries.

It should be noted that, at the initiative of the President of the Republic of Uzbekistan Sh. Mirziyoyev, at the session of the UN General Assembly, the Resolution "Enlightenment and

Religious Tolerance” was unanimously adopted by 193 Member States. More than 50 member countries have declared that they will not only support the resolution but will also be its co-sponsors.

The resolution "Enlightenment and Religious Tolerance" calls on UN member states to cooperate in implementing the principles and goals of the Declaration on the Elimination of All Forms of Intolerance and Discrimination Based on Religion or Belief.

The resolution expresses serious concern about any conspiracies against religious sites, structures and shrines through the deliberate destruction of religious monuments and sites in violation of international law, human rights and international humanitarian law, inciting national, racial and religious hatred.

Member States are encouraged to implement an appropriate communications strategy through a wide range of outreach activities in national and international media, including the Internet, aimed at disseminating educational messages promoting tolerance, non-violence and freedom of religion or belief.

The resolution calls for intensified international efforts to establish a global dialogue at all levels and on all scales, aimed at strengthening a culture of peace and tolerance while respecting the diversity of religions and beliefs and respect for human rights.

CONCLUSION

Summing up, despite the adoption by the UN and UNESCO of the definition of the essence of tolerance, the theoretical aspects of the concept of "tolerance", the questions of its variety and the conditions for its manifestation are still being developed and discussed. If there were no special objections to such types of tolerance as ethnic and confessional, but proposals are made to supplement their content, then it is impossible to agree with the fragmentation, dismemberment of these historically formed and now expedient types of tolerance.

Of particular symbolic importance is the development of the UN resolution "Enlightenment and Religious Tolerance" at the initiative of Uzbekistan. Today, peace and tranquillity, interfaith tolerance and interethnic harmony are the hallmarks of Uzbekistan and this is recognized by the world community.

This resolution demonstrates the concrete experience of Uzbekistan in ensuring religious tolerance and interfaith harmony, and to a certain extent determines the work that needs to be done in this direction.

It is clear that in modern conditions it is important to ensure that the tolerance that has developed historically and is recognized by the world community manifests itself without costs, stratifications and serious obstacles. How useful this is convincingly confirmed by the fruitfulness of the religious tolerance of the Uzbek people, especially in strengthening the stability of interethnic and interfaith relations in Uzbekistan.

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