

International Political Mechanisms For Ensuring Religious Tolerance And The Importance Of Its Teaching In Educational Institutions

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Abstract. *This article discusses the concept of religious tolerance and attitudes towards it in different religions today, the priorities of the principle of interreligious tolerance and what to look for in its teaching in educational institutions, and also mentioned international political mechanisms for ensuring religious tolerance.*

Keywords: *inter-religious tolerance, confessions, norms and principles of international law, freedom of religion and freedom of conscience.*

1. INTRODUCTION

Religion is a natural companion of national life. After all, it has been one of the normative factors that organize, regulate and serve the socialization of people of ethnic groups. Human society has always formed a set of different strata, groups, which differ on the basis of different social, economic, political, national, religious and similar criteria. The content of the relationship between them was seen as a factor in determining the true quality of society. If such a relationship is built on mutual understanding, respect for unique views and values, simply put, tolerance, it has paved the way for stability and progress in society:

- **firstly**, by absorbing universal moral norms and making them mandatory rules of conduct for all;
- **secondly**, it helped people to live together;
- **thirdly**, it strengthened people's confidence and gave them the strength to overcome life's trials, problems and difficulties;
- **fourthly**, it has helped to preserve and pass on universal spiritual values from generation to generation, and in this way has had a great influence on the development of culture.

Another factor of peace and tranquility in the country, the peaceful coexistence of citizens is the idea of religious tolerance, which is a noble idea of people of different faiths in one country and live as partners and solidarity in the pursuit of intentions.

The ideas of interfaith in tolerance are:

- all religions are based on the ideas of goodness;
- freedom of religion;
- freedom of conscience;
- equality of different religions and denominations;

- mutual respect between different religions and denominations;
- respect for religious and spiritual values;
- cooperation and solidarity of all religions;
- to prevent the forced assimilation of religious views;
- equal participation of all believers in the political process as citizens. This idea envisages not only the cooperation of believers, but also includes the whole society, including the friendly relations of people of different religions, as well as the equality of all people, regardless of faith, cooperation and solidarity for a common cooperation.

2. METHODS

When religious tolerance is expressed in modern language, the roots of tolerance go back a long way. Religious tolerance has always served as a shield against religious hatred. It allows different faiths to coexist at the same time and in space, to form mutual cooperation and solidarity. This, in turn, contributed to the peace and development of the country, the development of universal culture and spirituality. It is known that "our country has a special place in the history of world civilization as a place where ancient religions have existed since ancient times. In this blessed land, our ancestors have always respected members of other religions, fought with them for the liberation of this country and worked as brothers. [1-7]

In its relations with them, the state, taking into account its secular nature, adheres to the following principles:

- respect for the religious feelings of believers;
- recognition of religious beliefs as a private affair of citizens or their associations;
- guaranteeing the equal rights of citizens who practice their religious beliefs and those who do not, and not allow them to be persecuted;
- to use the opportunities of various religious associations in the work of spiritual renewal, the establishment of universal moral values.
- recognize that religious extremism is unacceptable.

From the above information, we can clearly see the role of religious tolerance in the life of society, its development, the development of the country.

The idea of religious tolerance is based on respect for the beliefs of all religions in the country, which contributes to the harmony of citizens and the stability of development. One of the greatest achievements of our independence is the provision of inter-religious and inter-ethnic harmony among citizens of different nationalities and faiths.

3. RESULTS AND DISCUSSIONS

Given the role of religious tolerance in ensuring social stability in general, and in particular inter-ethnic harmony, it is appropriate to emphasize the importance of the new version of the Law of the Republic of Uzbekistan "On Freedom of Conscience and Religious Organizations". It creatively develops the constitutional principle of equality of citizens of the Republic of Uzbekistan before the law, regardless of their attitude to religion. In particular, the law prohibits the restriction of citizens' rights or privileges based on their religious affiliation, the insult of their religious beliefs, and the promotion of hostilities between different denominations. It should be noted that the year is important.

In a multi-confessional environment, this rule is extremely important and has a direct bearing on the national feelings of citizens. Because the mood of a nation depends on how justly its freedom of religion is guaranteed. Interfaith hatred can eventually lead to ethnic hatred. Therefore, in an environment where freedom of religion is fully guaranteed, its legal

basis is created, and peace and harmony between religious denominations are maintained, proselytizing, as well as what missionary activity is prohibited.

The above evidence also confirms the importance of religion in the lives of people, including ethnic groups. Therefore, it is of vital importance to turn the unifying and guiding power of religion into a factor that serves to further strengthen interethnic harmony. In this process, we must make effective use of the centuries-old experience of our people. When this experience is developed taking into account modern realities, it will become a factor in ensuring socio-political stability and interethnic harmony in our country, forming a sense of unity in all our citizens, developing a sense of belonging to the country's independence and future.

It is known from the history of all mankind that religion and ethnic community have always complemented each other. From the description of the spread of Buddhism, Christianity and Islam around the world and their impact on the living conditions, social status, culture, nationality, ethnic identity and all other aspects of life, we can see that religion has always been an important, integral part of human society. which is and will remain. [1-7]

In some countries, religion has been practiced as a law, and it has influenced the development of the ethnos in all areas, even the emergence of historical events, and played an important role in the emergence of the ethnic movement. The relationship between religion and ethnos takes on a different form. The most important of these is the way that unites the ethnic and confessional community.

Typologically, based on the relationship of religion with the culture and customs of the peoples of the world, we can scientifically divide religion into three main types:

- 1) The universal form is the spread of each of the world's religions among the peoples of the world (e.g., Catholic, Orthodox, Sunni, etc.);
- 2) National diversity of world religions, multi-ethnicity of members (for example: Armenian Church);
- 3) National religions (Judaism, Shinto, etc.). These species have complemented each other.

All three groups of religions listed above play a very important role in the lives of their believers today. This will definitely have an impact on the development of the ethnic and confessional community.

At this point, it makes sense to consider the similarities or differences between ethnic and confessional communities. These two teams have the following commonalities and differences:

1. Community of people who believe in a particular religion forms a confessional community.
2. The concept of hierarchy also applies to ethnos and confessional commonality.
3. Ethnic and confessional community have a common character. For example, self-awareness, having a certain name, culture, history, and so on.[8-11]

4. CONCLUSION

In short, under the influence of specific historical conditions and circumstances, the religious factor played both a primary and a secondary role in the formation of ethnic units. An example of this is the medieval state of Christianity. At that time, Christianity was so important in Europe that the church ruled almost all European kingdoms. If any king appeared to oppose the church, the church would take a series of measures against him, as a result of which the kingdom would be cut off from other states. This would certainly affect the future of the peoples and nations living in the kingdom. It was precisely these reasons that gave rise to Protestantism in Germany. Martin Luther focused on the fact that the clergy were making things worse instead of easing the burden of the common people. He insists that

everyone should ask God for their sins. The Bible was then translated into the mother tongue and it was declared that studying and interpreting it was not a sin. It is clear that the emergence of the Protestant movement radically changed the lives of the peoples of Europe.

Such information can be seen not only in the context of Christianity, but also in the example of the penetration of Buddhism in Japan and its impact on Japanese society, which pays great attention to nationalism in the world. We are witnessing a number of positive and negative events in the history of the visit of Buddhist teachings to Japan. Most research findings also state that Shinto was spiritually dependent on Buddhism at the time. After all, at a time when "Shintoism has not yet reached the level of maturity as a religion, Buddhism has managed to adapt to even interstate relations in its activities in China and Korea."

Buddhism has grown to the point where official state courts have placed Buddhist images, hundreds of temples have been built, and religious rivalries have been replaced by Sintoism and Buddhism, which claim that Sinto Gods were reborn as Buddhists.

In short, the impact of religion on the life of society is deep, diversive, borderless, but political, social, cultural factors play an important role in the emergence of ethnocultural forms of religion, as well as serve as a primary basis for religion in society. Continuing such research is one of the important tasks facing theologians today.

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