

THE NEED TO INCREASE THE ROLE AND IMPORTANCE OF ENLIGHTENMENT AND RELIGIOUS TOLERANCE IN EDUCATING YOUNG PEOPLE

SAIDOVA SAYYORA ALISHER QIZI, PhD

Sayyora.Saidova@mail.ru

ABSTRACT

Today's global changes show that when moral and religious enlightenment coexisted, human perfection and grandeur emerged. Ethics has never denied religious enlightenment or has never forgotten that religion is good morality. Therefore, morality and religion are seen as a whole socio-political expression of human thought and way of life. Therefore, the combination of these two socio-political values plays a special role in the lives of individuals, nations and society.

KEYWORDS: enlightenment, political factors, socio-political, phenomenon, nation, conflict, for centuries, religion, problems, historical experience.

INTRODUCTION

Enlightenment means "knowledge", "awareness", "teaching". The second meaning of enlightenment is manifested as a force that motivates a person to do good deeds by changing the mind, heart, and lifestyle in a positive way.

Enlightenment - (<arab. 'Arafa - "to know") is an activity aimed at developing people's consciousness and culture on the basis of a set of educational, economic, political, philosophical and religious ideas.

Central Asia, in particular, the territory of Uzbekistan, has been inhabited by ethnic groups, peoples and nations that have followed different cultures, languages, customs, different lifestyles and religions since ancient times. The fact that cultural, religious and national diversity is a natural state and human wealth in Uzbekistan is a priority in the social consciousness. Therefore, regardless of national or religious affiliation, everyone living here considers himself a citizen of Uzbekistan and has equal opportunities in the social, economic, political and cultural life of society. The Constitution of the Republic of Uzbekistan makes this clear and expressive. According to him, "in the Republic of Uzbekistan, all citizens have the same rights and freedoms and are equal before the law, regardless of gender, race, nationality, language, religion, social origin, beliefs, personal and social status." In accordance with the decision of the UN General Assembly, the International Day for Tolerance will be celebrated worldwide on November 16, 1997. The Declaration of the Principles of Tolerance states that "tolerance is the respect and acceptance of our world, our forms of self-expression and the ways in which human individuality is manifested." At present, the study of spiritual and educational activities in the country, including the introduction of lessons on ethnic, gender and religious tolerance in the system of continuing education, the priorities in the development of a culture of tolerance among citizens.

Since religious tolerance is inseparable from the concept of tolerance, it is interpreted in international documents as follows: "Tolerance is very important in today's world. We live in an age of globalization and further acceleration of the economy, rapid development of communications, integration and interdependence, large-scale migration and migration, urbanization and new changes in social structures. Every region is different and therefore the intensification of intolerance and conflict poses the same threat to all regions of the world. Such a threat cannot be hidden behind national borders, because it is universal".

The problem of religious tolerance is an important and complex issue in social life, such as tolerance, which underlies great socio-political, legal and moral concepts such as the rights of members of society, democracy, justice and humanity.

Abul Barakat Hafizuddin Abdullah ibn Ahmad al-Nasafi (d. 1310), in his well-known work in the Islamic world, *Madarik at Tanzil and Haqqiq at-Tawil*, commented on these verses as "Respect the representatives of other religions and do good to them in word and deed". The famous Sufi Hakim Tirmidhi (d. 932) also mentions certain categories of Christians, describing them as the "saved sect" predicted by the Prophet Muhammad (saas). The ideas of tolerance expressed in the works of Abu Mansur Moturidi (870-944) are an example of this. In particular, Moturidi's commentary on the Qur'an, which is widely known in the Islamic world, states in his commentary on verse 40 of Surat al-Hajj: "It is forbidden to destroy churches and synagogues. Therefore, in the land of the Muslims, they have remained intact until this time. There is no disagreement among the scholars on this issue". Abu Lays Samarkandi (d. 1003), a jurist and commentator from Samarkand, in his commentary on *Bahr al-Ulum*, commenting on verses 8 and 9 of Surat al-Mumtahina in the Qur'an, said: "treat them fairly". Moturidi said that Christians are more friendly to Muslims, while Abul Barakat Nasafi described Christians as close to Muslims, including humble "qassis and monks", i.e. scholars and monks. He emphasizes that it certainly leads to good.

Sheikh Ahmad Yassavi (1105-1166) also taught in his wisdom to treat non-believers well:

Circumcision is a dissolution, if you are a disbeliever, do not hurt,
God is tired of hard-hearted people.

Religious tolerance is a method of tolerance, perseverance, tolerance and mutual discussion of views on man, society and the world. The peoples of the world may believe in different religions, and even a representative of one nation may believe in different religions. The principle of tolerance prevails among peoples of different religions on the basis of good ideas in religious sources. This is because the requirements of religious teachings, such as the worship of the One and Only God, harmony among people, humanity, kindness, conscientiousness, honesty, purity, and honesty, play an important role in the lives of individuals, groups, and society.

Tolerance finds its solution in dealing with world events, in criteria for evaluating the past and spiritual values, and even in various inter-religious issues. Tolerance, including religious tolerance, means not only the renunciation of one's views and values, but also an active attitude to the situation, the recognition of universal human rights and fundamental freedoms, and practical assistance in its celebration.

"137 national cultural centers play a leading role in the development of ethnic identity and further harmonization of interethnic relations in our country. They are making a significant contribution to the mutual enrichment of different cultures, strengthening the sense of a multi-ethnic single family in each of us, developing their own culture, language, folk crafts. It is noteworthy that the Republican Interstate State Committee coordinates their activities and provides practical and methodological assistance. All this testifies to the formation of a unique system of non-governmental organizations in the field of interethnic relations in our country. The multifaceted activities of these organizations serve to ensure a peaceful and prosperous life in our country, to address important cultural and educational issues, as well as to develop cooperation with foreign countries.

"Ethnic and inter-religious tensions are growing in various parts of the world," he said. Nationalism and religious intolerance are on the rise. These vices have eroded the state, disintegrated society, and become an ideological base for radical groups and movements. In such a difficult situation, it is becoming increasingly important for us to further strengthen friendship and solidarity between people of different nationalities and religions in our country. This is a strong guarantee of peace and tranquility in our land, the basis for increasing the creative potential of our people, their confidence in the future".

"The existence of mosques, churches and synagogues in our major cities for centuries, as well as the fact that people of different nationalities and religions are freely performing their religious activities is a confirmation

of this. The fact that even in the most difficult and difficult periods of our history, there were no religious conflicts between them, shows that our people have a great deal of experience in religious tolerance”.

“Religious tolerance has always served as a shield against religious animosity. He paved the way for the coexistence of different faiths in the same time and space, the formation of cooperation and solidarity between their carriers. This, in turn, has contributed to the peace and development of the country, the development of universal culture and spirituality.

In accordance with the Constitution of the Republic of Uzbekistan, in our independent, free, multinational country, along with Islam, more than a dozen other denominations, such as Orthodoxy, Judaism, Baptism, Adventism, Catholicism, operate absolutely freely. No matter what religion or denomination they belong to, they work hard for the well-being and prosperity of these denominations.

German scholar T. Nagel said: “The features of the state of Uzbekistan secularism, religious tolerance, equal treatment of all religions, cooperation with religion in the development of society are based on this principle. This is because the law of freedom of conscience in a constitutional secular-enlightened state adheres to the principle of equal participation of all citizens in the expression of political aspirations, regardless of religious beliefs and worldviews.

Today in our cities you can see institutions of different religions - mosques of Muslims, Orthodox churches, Jewish synagogues, temples of various branches of Catholic and Protestant denominations. As our people go through complex historical processes together with representatives of other religions, they have accumulated a great deal of experience in inter-religious tolerance.

Representatives of different nationalities and faiths living in our country are interested in peace and stability in the country and work together in this direction. Because "the idea of interethnic harmony is a universal value, which determines the national development of regions and states where different peoples live together, and serves as a guarantee of peace and stability here".

The swearing-in of the Constitution and the Koran in the official inauguration of the head of state is a blow to "fanatics" who accuse the country's leadership of continuing the traditions of an atheistic state. In turn, the announcement of Eid al-Fitr and Eid al-Adha in our country, the reprinting of the Koran in Uzbek in large numbers, the establishment of state support for the organization of pilgrimages to Muslim shrines - Mecca and Medina, the construction of mosques and Islamic schools and the implementation of a number of other good deeds show that some biased views and various suspicions about the government's attitude and policy towards religion are completely unfounded.

All this is clear evidence of fundamental changes in the relationship between state and religion. It is especially important to emphasize that freedom of conscience and religion is guaranteed by law for members of different religions.

Freedom of conscience in our country is ensured by laws that fully meet international standards. Uzbekistan has formed a new relationship between religiosity and secularism in building civil society.

When it comes to the relationship between religion and the secular state, it should be noted that it is based, first of all, on the principle of separation of religion from the state. Article 61 of the Constitution states: “Religious organizations and associations are separated from the state and are equal before the law. The state does not interfere in the activities of religious associations”.

In turn, the concept of separation of religion from the state has long been based on the development of fanaticism and secular rationalist thinking. But in the Muslim East, including Central Asian countries, until recently, it was not developed separately from the West, as it had been for centuries.

If we look at the medieval history of Movarounnahr, it is clear that the general pace of development in the country increased during the period when a consensus was reached between the political forces at the top of the state and the military-tribal nobility and urban nobility.

Independence marked the beginning of a process of renewal, a period of radical change in all spheres of social life, including spiritual life. Attitudes towards religion have changed radically: the atheistic aggressive policy of the former Soviet system has been abolished, and freedom of conscience has been guaranteed by law.

When we talk about the relationship between religion and the secular state, first of all, it should be noted that the principle of separation of religion from the state is its basis. This is stated in Article 61 of the Constitution: "Religious organizations and associations are separated from the state and are equal before the law. The state does not interfere in the activities of religious associations."

This article sets out important provisions. First of all, religious organizations operate in the same legal field, regardless of which denomination they belong to. In addition, the organization of the activities of religious associations is their internal affair and is free from state control.

At the same time, it should be noted that the separation of religious organizations from the state does not mean that religion is separated from society. This means that religion has a place in civil society. This is one of the regional conclusions arising from the current implementation of our Constitution. It should be noted that the highest human feelings, such as kindness, solidarity, mutual assistance, respect for the elderly, oriental morality, modesty, which nurture a spiritually harmonious generation, preserve our creative national values and embody the qualities that define the legal and spiritual image of our people. No one today denies the uniqueness of the role and place of religious organizations and clergy in understanding its essence and respecting it as the apple of one's eye. On the contrary, such creative activity is strongly supported. This is due to the fact that our Constitution provides a solid legal basis for such activities.

The essence of another principle that defines the relationship between the secular state and religion is the objective and scientific study of the growing changes in the field of religion, thereby creating a wider opportunity for the development of positive processes, the prevention of negative situations.

Another principle that characterizes the state's attitude towards religion is that it recognizes religion as an integral part of the people's spirituality. Therefore, it seeks to create appropriate conditions for its development.

REFERENCES

- 1) Hasanov A., Yusupov O., Shermuhamedov K., G'afurov U., Karimov J. Religious bigotry: essence, goals and ways to prevent it. - T.: Movarounnahr, 2013. - B. 145.
- 2) Constitution of the Republic of Uzbekistan. - Tashkent: "Uzbekistan" publishing house, 1992. - B. 12.
- 3) Social opinion. Human rights. № 4 (40). 2007. - B. 179.
- 4) Declaration of Principles of Tolerance. // UNESCO international regulations. - Tashkent: Adolat Publishing House, 2004. - B. 92.
- 5) The meaning of the book "Madorik at tanzil and haqqoiq at-tawil" is "The meanings of the Qur'an and the truths of tawil".
- 6) Abul Barakot an Nasafiy. Madorik at Tanzil. Bayrut: Dor al kutub. T.II. - B. 674.
- 7) See Al Hakim at Termez. Navodir al usul. Cairo: Dor ar Rayyon, 1988. - p. 222 227.
- 8) Abu Mansur al Moturidi. Ahl al-Sunnah. Beirut: Muassasa ar risala, 2004. T.III. - B. 376.
- 9) The meaning of "Bahr al-Ulum" is the Sea of Knowledge.
- 10) The meaning of Surat al-Mumtahina is the woman being examined. Surah 60 of the Qur'an. One of the cultural suras consists of 13 verses.
- 11) Abu Lays as Samarkandiy. Bahr al ulum. Bayrut: Dor al kutub, 1993. T.III. - B. 353.
- 12) Abu Mansur al Moturidi. Ahl al-Sunnah. Bayrut: Muassasa ar risala, 2004. T.II. - B. 60.
- 13) From the history of the peoples of Central Asia. Toshkent: Fan, 1990. - B. 114.

- 14) Tolerance is a factor of stability and development (editor-in-chief A.Ochildiev) - Tashkent: Tashkent Islamic University Publishing House. 2007. - B. 10.
- 15) Mirziyoev Sh. We will resolutely continue our path of national development and raise it to a new level. - Tashkent: Uzbekistan Publishing House. 2017. - B. 297.
- 16) That work. - P. 298.
- 17) Rahimov S. The idea of national independence: basic concepts and principles. - T.: Uzbekistan, 2000. - B. 61.
- 18) Ochildiev A. National idea and interethnic relations. - T.: Uzbekistan, 2004. -B. 92.
- 19) Nagel T. Development of a secular-enlightened state in Latin Europe // Islam and a secular-enlightened state. - T.: 2003. - B. 25.
- 20) Rahimov S. The idea of national independence: basic concepts and principles.- T.: Uzbekistan, 2000. - B. 59.
- 21) Constitution of the Republic of Uzbekistan. - T.: Uzbekistan, 2003. - B. 13.