HISTORICAL ROOTS OF INTERETHNIC HARMONY AND TOLERANCE IN UZBEKISTAN

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ABSTRACT

Objectives: This article explores the historical roots of interethnic harmony and tolerance in Uzbekistan, a country situated in Central Asia. Uzbekistan has a rich and diverse cultural heritage, with a long history of different ethnic groups coexisting and interacting within its borders. The paper examines key historical periods and events that have shaped the foundations of interethnic harmony in the region.

Methods: The article begins by delving into the ancient history of Uzbekistan, highlighting the influence of various civilizations and empires, such as the Persian, Greek, and Arab empires. These interactions fostered cultural exchange, religious pluralism, and linguistic diversity, laying the groundwork for a society that embraced differences and valued coexistence. Furthermore, the paper explores the legacy of the Silk Road, which played a pivotal role in connecting different regions and facilitating trade and cultural exchange. The Silk Road brought together merchants, scholars, and artisans from diverse backgrounds, fostering cross-cultural understanding and tolerance.

Results: The article also examines the impact of Islam on interethnic relations in Uzbekistan. Islam arrived in the region during the 8th century and became a unifying force, transcending ethnic boundaries. The spread of Sufism, a mystical branch of Islam, further promoted a spirit of harmony and acceptance, emphasizing the importance of spirituality over divisions based on ethnicity or social status. Moreover, the article discusses the Soviet era and its effect on interethnic relations. During this period, the Soviet government implemented policies aimed at promoting equality and unity among different ethnic groups. Education and employment opportunities were made accessible to all, fostering a sense of shared identity and promoting social cohesion. Finally, the article examines contemporary Uzbekistan, highlighting the efforts of the government in promoting interethnic harmony and tolerance. The country has adopted policies that protect minority rights, encourage cultural diversity, and foster dialogue among different ethnic groups. Initiatives such as language and cultural festivals, interethnic marriages, and inclusive education programs contribute to a society where diversity is celebrated and valued.

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Conclusion: In conclusion, Uzbekistan's historical roots of interethnic harmony and tolerance can be traced back to its ancient civilizations, the Silk Road, the influence of Islam, and the policies implemented during the Soviet era. These factors have shaped a society that embraces diversity and promotes peaceful coexistence among its various ethnic groups. Understanding and appreciating these historical foundations are crucial for fostering continued harmony and tolerance in Uzbekistan and beyond.

Keywords: social cooperation, interethnic harmony, interreligious tolerance, illiteracy and ignorance, different cultures, languages, customs, lifestyles, Buddhism, Zoroastrianism, Monism, Christianity.

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RAÍZES HISTÓRICAS DA HARMONIA INTERÉTNICA E DA TOLERÂNCIA NO UZBEQUISTÃO

RESUMO

Objetivos: Este artigo explora as raízes históricas da harmonia e tolerância interétnica no Uzbequistão, um país situado na Ásia Central. O Uzbequistão tem um rico e diversificado patrimônio cultural, com uma longa história de diferentes grupos étnicos coexistindo e interagindo dentro de suas fronteiras. O artigo examina os principais períodos históricos e eventos que moldaram os fundamentos da harmonia interétnica na região.

Métodos: O artigo começa por se aprofundar na história antiga do Uzbequistão, destacando a influência de várias civilizações e impérios, como os impérios persa, grego e árabe. Essas interações promoveram o intercâmbio cultural, o pluralismo religioso e a diversidade linguística, estabelecendo as bases para uma sociedade que abraça as diferenças e valorizou a coexistência. Além disso, o documento explora o legado da Rota da Seda, que desempenhou um papel fundamental na ligação de diferentes regiões e na facilitação do comércio e do intercâmbio cultural. A Rota da Seda reuniu comerciantes, acadêmicos e artesãos de diversas origens, promovendo a compreensão e a tolerância entre culturas.

Resultados: O artigo também examina o impacto do Islã nas relações interétnicas no Uzbequistão. O Islã chegou à região durante o século VIII e se tornou uma força unificadora, transcendentando as fronteiras étnicas. A propagação do Sufismo, um ramo místico do Islã, promoveu ainda mais um espírito de harmonia e aceitação, enfatizando a importância da espiritualidade sobre as divisões baseadas na etnia ou no status social. Além disso, o artigo discute a era soviética e seu efeito sobre as relações interétnicas. Durante este período, o governo soviético implementou políticas destinadas a promover a igualdade e a unidade entre os diferentes grupos étnicos. A educação e as oportunidades de emprego foram tornadas acessíveis a todos, fomentando um sentimento de identidade partilhada e promovendo a coesão social. Finalmente, o artigo examina o Uzbequistão contemporâneo, destacando os esforços do governo em promover a harmonia e a tolerância interétnica. O país adotou políticas que protegem os direitos das minorias, incentivam a diversidade cultural e promovem o diálogo entre diferentes grupos étnicos. Iniciativas como festivais culturais e de idiomas, casamentos interétnicos e programas de educação inclusiva contribuem para uma sociedade onde a diversidade é celebrada e valorizada.

Conclusão: Em conclusão, as raízes históricas do Uzbequistão de harmonia e tolerância interétnica podem ser rastreadas até suas civilizações antigas, a Rota da Seda, a influência do Islã e as políticas implementadas durante a era soviética. Estes fatores moldaram uma sociedade que abraça a diversidade e promove a coexistência pacífica entre os seus vários grupos étnicos. Compreender e apreciar essas bases históricas é crucial para promover a harmonia e a tolerância continuas no Uzbequistão e além.
1 INTRODUCTION

By social stability, we first understand spiritual stability. It is spiritual stability that serves as an important factor in our understanding of our national identity, in our loyalty to our historical memory, and in establishing inter-ethnic and inter-religious solidarity in our country. Therefore, the important task before us today is to put the meaning and essence of principles such as the perfect person, social cooperation, interethnic harmony, and interreligious tolerance, which are integral components of our national idea, in the center of the spiritual-educational, educational work carried out in our country, and to raise them to a new level. is to educate the young generation to be mature worldview holders who think independently in all aspects.

This is also reflected in Uzbekistan’s reforms in all spheres. In particular, the fifth direction of the “Strategy of Actions on Five Priority Areas of Development of the Republic of Uzbekistan in 2017-2021” is dedicated to the issue of ensuring religious tolerance and inter-ethnic harmony [1]. In addition, on September 19, 2017, President Shavkat Mirziyoyev took the initiative to adopt a special resolution called “Enlightenment and religious tolerance” at the 72nd session of the United Nations General Assembly, which attracted the attention of the world community [2]. This document is noteworthy because it aims to ensure the right to education for all, help to end illiteracy and ignorance, and most importantly, establish tolerance and mutual respect, and ensure religious freedom.

The years of independence started a new stage in inter-ethnic and inter-religious relations in Uzbekistan. The most important achievement of this period is the historically formed peace and stability, which has become the key to successful reforms. However, the historical experience of Uzbekistan in the development of these relations has become the cornerstone of today’s success.

As a clear example of this today, teaching in state educational institutions in our country is conducted in seven languages, the National Television and Radio Company of Uzbekistan broadcasts its programs in twelve languages, and newspapers and magazines are published in more than ten languages. Currently, 138 national cultural centers, in addition, about 2,300 religious organizations belonging to 16 denominations operate.
under the committee of international relations and friendly relations with foreign countries. In the last four years, more than 50 laws and about 40 decisions were adopted in the field of inter-ethnic relations and religion [3]. At the same time, by looking at the historical roots of inter-ethnic harmony and tolerance that have led to the present state, we can witness that they have been developing since the distant past [4].

2 THEORETICAL FRAMEWORK

Since ancient times, people have lived in our land with different cultures, languages, customs, lifestyles and believed in different religions. The location of our country at the intersection of the most important trade routes from a geographical point of view, constant cultural contacts with many countries, undoubtedly had a great impact on religious and cultural life and became one of the factors determining a unique way of life.

A feature of the history of ancient Central Asia is that in the distant past, the composition of the local population expanded not only at the expense of internal growth, but also at the expense of external migrations. According to the evidence of archeological data, migration processes are especially intensified when it comes to the Eneolithic and Bronze Age. During this period, a large settlement of ancient agriculture was recorded near Kopettag, the foothills of the Murgob river, Northern Afghanistan, and the oases of Surkhan and Zarafshan. It should also be noted that the population of Balochistan and Harappan gradually infiltrated the Panj River basin from the south of Afghanistan and the Indus River Valley. In the second half of the 2nd millennium BC, the herding population began to move rapidly from the steppes of the Urals, Central Kazakhstan and Western Siberia to Central Asia. Thus, the earliest history of Central Asia is characterized by tribal migrations, processes of assimilation (mixing) between tribes of different economic and cultural bases, and long-term mutual cultural cooperation. In such circumstances, the criteria of tolerance have developed on new grounds [5].

A large number of settlements are founded on the acquired lands at the same time, and migrants leave the borders of the oasis and settle in the lower Baizhob oasis in northern Afghanistan, Tanbuloksoy and Sherabad oases in southern Uzbekistan, from where they move to the Bukhara oasis, Upper Zarafshan (Panjikent suburbs), Eastern Ferghana, and Tarim. (Eastern Turkistori) river basin. Also, the representatives of the Ox civilization reached the Indus Valley through northeastern Afghanistan, where the
traditions of the Harappan culture were replaced by the cultural innovations of the Bactrian-Marginian, that is, the Ox civilization. It is worth noting that such long-distance Bronze Age migrations were carried out in peaceful conditions. Owing to the abundance of reserve and gray land in riverine oases unexploited by tribes, and vast pastures in the highlands and plains, the migrants had virtually no competition. So, during the Bronze Age, the land of residence expanded more and more, and the development of culture in peaceful conditions was based on mutual relations [6, 23].

In the second half of the 2nd millennium BC, cattle breeding in steppe pastures became widespread and became a special type of economy. Along the Syr Darya, Amudarya, Vakhsh and Panj rivers, the migration routes of steppe pastoralists appear. Some groups of herdsmen began to settle down and, at first, settled on the borders of the oases of the population engaged in agriculture, and later the ancient ethnic history of the peoples of Central Asia was formed. On this basis, the formation of ancient peoples known from the written sources of the peoples of Central Asia (Margians, Bactrians, Sugdians, Khorezmians) and nomadic tribes such as Sak-Massagets took place.

In the historical processes of the above-mentioned periods, it is possible to trace the path of peaceful influence that helped to spread various beliefs, customs, and material culture in a wide area. It is based not only on external cultural contacts, but also on the direct population migration - migration processes, different worldviews, synthesis of spirituality, as well as ethnic mixing took place.

3 METHODOLOGY

The Uzbek people and their ancestors have always been in friendship, brotherhood, cooperation, and good neighborly relations with the representatives of the nations and peoples who lived around them. Ancient traditions of living peacefully with representatives of different ethnic groups have been formed in Uzbekistan for years. Each of these cultures and peoples has its own significance for the history and culture of Uzbekistan [7].

It is known that Uzbekistan is one of the centers of ancient civilization in the world, and primitive religious views and ideas have been formed in this area since the Paleolithic period. This is confirmed by the remains of ancient Neanderthal human bones found in the Teshiktash caves, Fayoztepa and Karatepa bas-relief finds, material
resources found in Dalverzintepa and Sogdiyona region, as well as the results of joint research with French, Japanese and other foreign archaeologists.

Over time, the first religious views (animism, totemism, fetishism), Zoroastrianism, which was formed in the 1st millennium BC, Buddhism, which began to enter during the Kushan state, and Judaism, which existed since ancient times, turned into a complex ideological system. Historical evidence shows that some of these religions originated in our country. In particular, most experts consider Central Asia, or rather Khorezm, as the homeland of Zoroastrianism. It is known that the basis of Zoroastrianism is the idea of dualism, in which Ahuramazda and Anhramainu - two sons, representing two forces, served two different ideas of one god, and set their activities as opposite goals. However, in Zoroastrianism God is one, he is holy. This position greatly influenced the development of the monotheistic idea in the future.

As a result of the unity of language and religion, representatives of different peoples lived together with the local population in the ancient centers of Central Asia. Their traditions, customs, language and rituals did not prevent mutual relations. Different nations respect each other’s religion and worldview. There were no racial or religious barriers to adapting to social and economic life in the new territorial and cultural conditions. Processes of assimilation developed on the basis of mixed marriages.

Central Asia, located at the crossroads of the Silk Road, played an important role in the spread of various religions (Buddhism, Zoroastrianism, Monism, Christianity) to Eastern Turkestan and the Far East. These religions are important in the development of spirituality. Penetration of the writing system (Sughd, Parthian script) and new musical instruments to the neighboring countries took place under the influence of Central Asia. Musicians from Bukhara, Samarkand, and Choch were famous in China in the VII-VIII centuries.

In the same period, Buddhism began to occupy an important place in Central Asia. On the eve of the Arab invasion and the emergence of Islam in the region, the Christian sect of Christianity entered here from Syria through Iran and gained an important position. According to information, at the beginning of the 6th century, a Nestorian bishop served in Samarkand, and by the 8th century, he was a Nestorian metropolitan. In addition, in ancient times, people who professed Christianity lived in the territories of present-day Tashkent and Khorezm regions.
The development of tolerance in the region is reflected in cultural diversity and religious tolerance. As an example, in the Surkhandarya oasis, examples of Turkic writing were found. These include the Bactrian script, the Greek script, the Indo-Kharoshthi script, and the Brahmic script based on Aramaic and Greek scripts [8]. Also, Buddhist temples in old Termiz, Fayoztepa and Karatepa, Buddhist temple and Nana temple of the goddess of the animal world in Dalvarzintepa (Kushon era) and Zoroastrian mausoleum - novus were studied around the ancient city [6. 35].

It should be noted that the Turkic Khanate, which arose in the middle of the 6th century AD, covered a huge area from China to the shores of the Black Sea. It was possible to see that different religious views prevailed in Central Asia during the rule of the Ephthalites first, and then the Turkic Khaganate. In particular, Zoroastrianism, the worship of the Blue God, monism, shamanism, Buddhism, various animistic beliefs, including Christianity, exist in the country.

At the beginning of VI-VII centuries, even some rulers of Western Turkic Khanate accepted Buddhism. They also sponsored the construction of Buddhist religious structures in southern Central Asia, present-day Afghanistan, and northern India. In particular, in the 8th century, Buddhism spread widely in Tokharistan and Khuttalon in the south. The construction of Buddhist monastic temples was developing, and such structures were first built in Balkh. Later they were ten in Termiz, two in Shuman. There were three in Qubadiyan. Buddhist texts in Brahmi script at Ajinatepa, Kafirkala, and Zangtepa indicate the distinctive position of Buddhism in the south.

Representatives of Judaism began to appear in Central Asia during the reign of the Achaemenids (6th century BC). It is true that in most cases they were engaged in the trade and commercial activities that arose under the influence of the international Great Silk Road network, and they lived in the area very little. In general, the emergence of the Jewish community in the country actually dates back to the 5th-6th centuries AD. In Nasafi’s work called “Qandiya”, a narration from this period is given. According to it, it is noted that “the authors of the water dam (Joyi-ariz) in the Zarafshan oasis were representatives of the Jewish religion.” According to some legends, it is said that the Jews participated in the founding of the ancient capital of Khorezm - Kat and Khiva.

First, during the period of the Ephthalites, and then during the period of the Turkish Khaganate, the spirit of benevolence and tolerance towards representatives of other peoples and other religions was the priority in social and spiritual life. The religious
tolerance between the Sugdian and Turkic population, literally tolerance, is also explained by the fact that the religions they believe in complement each other. In his “Biography” [9], the Chinese scholar Xuan Zhan reported on the Zoroastrian traditions of the Turkic khanate in Ettisuv, the fire worship of the Turks, serves as a logical confirmation of the above statement.

4 RESULTS AND DISCUSSION

As a result of the conquest of Central Asia by the Arabs in the 8th century, Islamization began in the region. Part of the population continued to worship ancient religions. The presence of a good basis for accepting tawhid, that is, monotheism, in our country served as a basis for the rapid recognition of Islam by the peoples of Central Asia. As a result, the values, rituals and traditions of Islam and local religions were mixed in the region. The peoples of Central Asia brought local religious and moral ideas, legal norms and customs to Islam. This is also the reason why Islam began to acquire its own characteristics in Transoxiana.

In the religion of Islam, great attention is paid to establishing sincere and honest relations between people, being compassionate and generous to others, showing “siylai rahm” to relatives, freedom of belief, religious tolerance. In the holy book of Islam - the Holy Qur’an, there are many verses in more than 50 chapters about not allowing discrimination, conflict and enmity between people of different nations, peoples and religions, and about living in harmony and harmony among representatives of different religions. (“Surah Yunus, verses 19, 193; Surah “Shuaro”, verse 8; Surah “Hujurot”, verse 13; Surah “Nahl”, verse 125; Surah “Maida”, verse 32; Surah “Nisa’, verses 75-76, etc) [10].

It is stated in Islam that a person's dignity, honor, dignity, and rights are valued as a servant of Allah, regardless of who he is. This brings to the fore the need to respect different religious views, teachings, and respect others regardless of their race, creed, or ethnic origin.

In Islam, the concept of tolerance goes hand in hand with the concept of justice. In particular, if there was no concept of justice, as was always the case in the Middle Ages, the dominant religion was forcibly imposed on people of other religions, and those who were dissatisfied with it either had to accept the religion or leave their homeland. Islam promotes a just approach in this matter as well.
It should be noted that during the era of the enlightened caliph Ma’mun (813-833), scholars of other religions worked together with Muslims in the “Darul Hikma” in Baghdad. Moreover, there was no ethnic objection to representatives of different peoples from different regions of the caliphate. In general, in the social life of a Muslim state, ethnic, tribal, and territorial divisions are forbidden, and only the religious belief of a person is considered important. Sunni and Shiite Muslims, Jews, Zoroastrians, Christian poets and writers freely participated in poetry and literary discussions held in Baghdad and Basra, and they held discussions at various levels [6, 40].

Muslims and Christians worshiped side by side in the Great John Temple, which later became the Ummavi congregational mosque. The Ottoman Turkish sultans, who renamed Constantinople “Istanbul” and made it their capital, put an end to the differences between the Christian churches and sects here, and provided religious freedom to Christians and other religions. Muslim states, including Central Asia and Khorasan in the 9th-12th centuries, were treated with due attention during the Takhiri, Somani, Karakhan, Ghaznavid, Seljuk, Khorezmshah-Anushtagini dynasties.

By the 10th century, although Islam had reached the level of the recognized state religion, Zoroastrians, monist believers, Christians, and Jewish communities lived in the country. In particular, in Bukhara and Samarkand, a community of Zoroastrian fire worshipers was operating under the name of pagans, and there were fire worshipers’ temples in the villages of Romush and Romiton near Bukhara. According to the 10th century historian Narshahi, the tradition of trading with gods was preserved near the Mokh Mosque in Bukhara. In this century, Zoroastrian fire worshipers believed in the “Teaching of Muqanna” in Ilaq region as well [11].

According to Beruni’s information, a metropolitan (mitran) of the Syrian Malkit (orthodox) sect and a number of Nestorian Christian bishops worked in Marv during this period (9th century). The fact that Ishadod, the author of the Syriac dictionary, the Nestorian Christian Jesus, and the author of the interpretation of the Christian religion “New Message” (“Новый завет”) came out of Marv also indicated the opportunity given to representatives of other religions and their potential. Abulhair ibn Khummar, a representative of the Nestorian Christian religion, physician and philosopher, lived and worked in Khorezm. It was Hummor who translated the works of Aristotle and other ancient authors from Syriac into Arabic.
At the time, the Christian family of Marvda Rabbon Sharif was also famous. The founder of the family, Sahl, had a great reputation as a famous physician and mathematician. This person also translated Ptolemy’s “Almagist” and was respected by his contemporaries. His son Ali ibn Sahl made a name for himself as a famous physician who was well-versed in Oriental and Greek sciences. Another famous Christian doctor, Ibn Musa, also worked in Marv, and he also dealt with issues of medicine and botany, in addition to treatment. He also studied nutritional problems while working at a hospital in Marv.

Examples of monuments of the Christian faith in Transoxiana and Turkestan region, as well as new archaeological finds found in Marv, Ettisuv, East Turkestan regions, old Termiz and Kashkadarya, show that during the Samonite period, believers of different religions existed not only in one region, but also in many other places of the country [6. 42-43].

According to the historian Narshahi, the Christian temple was also located in Bukhara, near its Attaron gate. Later, the Arabs built a mosque in place of this temple. At the beginning of the 9th century, the influence of Christianity was very strong in the valleys of Bishkek, Tokmok, Chu, and Talas in the territory of present-day Kyrgyzstan, east of Transoxina. As a result of the missionary activities of the Christian patriarch Timofey (780-819), Christianity began to spread among the Turkish khans.

In addition to Khristianity, many Jewish communities lived in the cities of Transoxina and Khorasan during this period. At that time, Jewish communities lived and worked not only in Samarkand and Bukhara, but also in the city of Yehudiya in the Guzgan region, Balkh and other places. The Jews maintained their position even later. According to the famous traveler Benjamin de Tudel, who traveled to the East in 1165, the further one went to the East, the more the number of Jews increased. Although the traveler went to Baghdad, his assertion that there were more Jews in Central Asia, especially in Samarkand than in Damascus, once again confirmed the state of religious tolerance in the region.

In this period, that is, in the 10th century, the emergence of the Hanafi school, distinguished by its tolerance of other religious views, was not an accidental event. The culture of Uzbekistan, embodying the best achievements of historical processes, in turn, had a significant impact not only on the further development of Islamic culture, but also on the process of the Renaissance in the West, in general, on the development of the
principles of tolerance on a global scale. Therefore, the cultural achievements of the Uzbek people are considered an integral part of not only Muslim, but also world culture.

Imam al-Bukhari’s hadith collection Al-Jam’e al-Sahih, created during this period, was recognized by his contemporaries as the best of the traditional Sunni collections and remains one of the main books of all Muslims today. The absolute absence of ideas in this book that can be a basis for denying a person based on religious beliefs shows that the principles of tolerance have always prevailed in the history of our country [12].

It should be noted that scholars from our country have been promoting inter-religious and ethnic tolerance in their works. The great scientist Imam Moturidi’s work “Ta’wilot ahli sunna” dedicated to the interpretation of the Qur’an, in the interpretation of Surah “Hajj” verse 40: “Destroying churches and synagogues is forbidden. That is why they have been preserved intact in the land of Muslims until this time. There is no disagreement among scholars on this issue,” he insists. Abu Lais Samarkandi, a jurist and commentator from Samarkand, writes in his books of tafsir, “Go back and forth with representatives of other religions who have not fought with you, treat them fairly” [13].

At the time, Beruni and Ibn Sina had students of different sects and other religions, and they never treated them according to their religious beliefs. It should be noted here that the great encyclopedist of the East, Abu Rayhan Beruni himself, was indifferent to the issue of ethnic and religious beliefs. He did not consider the fact that the famous representative of the Ziyari dynasty (927-1090) Qabus ibn Vashmgir (978-1012) was a member of the Shiite sect as an obstacle in mutual relations. Abu Rayhan Beruni dedicated his work “Relics of Ancient Nations” to this ruler, who patronized him. As mentioned above, Beruni also took lessons from Abu Sahl al-Masihi in the Christian religion in Jurjan [14].

The invasion of the Mongols in the 13th century had a unique impact on the further development of Islam in the region. The Sufi movement that had formed by that time became the unifying factor of the people against the non-Muslim invaders of the Sufis. In the 12th-14th centuries, the emergence of sects such as Yassaviya, Kubroviya, Naqshbandiya, based on which respect for all the inhabitants of the country, unlimited love for the Motherland and other human qualities were promoted, was one of the reasons for the formation of the basis of harmony. The great Amir Temur was born in such a religious environment.
During the rule of Amir Temur and the Timurids, Islam began to play an important role in the social, political and cultural life of Central Asia. Amir Timur writes the following in his ‘Tuzuk’: “I helped the religion of God and the Sharia of Muhammad with all my might.” That is, this great leader understood Islam as a religion free from fanaticism, a universal religion. It was his concept of tolerance that caused him to care about privileges for members of other religions. Highlighting the importance of this aspect, King Charles VI wrote the following in his letter to Timur: “I express my gratitude to you for your care and favors given to many Christians. We, in turn, are ready to serve for the benefit of your people, even more so than your help” [15].

The mausoleum named after Prophet Daniel, built during the reign of Sahibgiron Amir Temur in Samarkand, is revered by representatives of Islam, Christianity and Judaism alike. For many centuries, our country has been preserving and improving this auspicious place, showing respect to it. This single example shows that the virtues of nobility, goodness and tolerance in the literal sense form the basis of the nature and mentality of our people [16].

In his book “Memoir sur Tamerlan et sa cour”, Archbishop John, the ambassador of Amir Temur to European countries, describes the personality of Temur as follows: “Temur receives foreigners, especially French and Christian merchants, and gives them security and care. It is this statement of John that defines the “Temur Tuzuklari” which translated into French allowed Lianglu to write that “misinterpretation of history prevented the correct interpretation, perception and evaluation of the personality of Amir Temur” [17]. As we can see, the ideas of harmony and tolerance were considered a virtue of the ancient inhabitants and statesmen of our country, and over the years this virtue has been preserved to this day.

It should also be noted that Uzbekistan is located at the crossroads of the Great Silk Road and has occupied an important place in trade and cultural relations. People of different nationalities met, interacted and lived together here. In this way, the rich experience and profound wisdom of different nations have been synthesized. This is where the roots of hospitality, tolerance, and observation characteristic of our people are found. In addition, the works of classical poets of the East, such as Jalaluddin Rumi, Saadi Shirozi, Alisher Navoi, Zahiruddin Babur, served the same purpose. After all, it is not for nothing that Navoi describes the heroes of his works as representatives of different nationalities. Among these heroes there are Turks, Persians and Arabs, Greeks, Chinese
and Armenians. Examples of classical literature have shaped people's feelings of tolerance, correctness, and kindness.

During the years of independence, serious attention was paid to strengthening mutual respect, equality and solidarity between different peoples living in our country, and to creating its legal foundations [18]. These principles are clearly and strictly sealed in the Constitution of Uzbekistan and all our laws.

Another example of the ancient values of the Uzbek people is the Second World War. During this period, Uzbekistan received not only evacuated families, but also representatives of various displaced peoples. For example, many ethnic groups such as Tatars, Chechens, and Koreans were moved from the Caucasus, Crimea, and other regions. The Uzbeks welcomed all the visiting peoples with equal Uzbek kindness and hospitality. It can be said that the true tolerance of the people was manifested in the acceptance of their culture, interaction and absorption of elements of these traditions.

At a time when national-ethnic relations in the world are becoming more and more complicated, even in the most advanced countries, there are cases of discrimination, humiliation and suppression of the representatives of a small number of nationalities, the issue of religious tolerance, harmony, mutual cooperation serves as one of the most important principles for the peace and development of countries. It is a fact that especially in the next three to four years, friendly practical cooperation and mutual brotherhood will be the guarantee of our stable development in our country.

In a polyethnic country like Uzbekistan, one of the decisive factors of development is to harmonize the interests of representatives of different nationalities and ensure harmony among them. After all, the nation's perspective is also connected with the development of other nations and countries, the situation and opportunities in the international arena. This fact is meant in the saying of our people: “Your neighbor is peaceful - you are peaceful”. Today in the world, especially in neighboring countries, if there is no peace, tranquility, stability, cooperation, solidarity, and equal relations among ethnic groups, none of them can ensure its bright prospects.

At the same time, we need to understand that it is a very complicated issue to ensure equal satisfaction of national interests and their development within the framework of one country. The idea of inter-military harmony helps to solve this problem properly. This idea is the moral basis of mutual respect, friendship and solidarity between people of different nationalities and peoples living in one society and working towards a common
goal. This idea creates conditions for the full realization of the talent and potential of the representative of each nation and mobilizes it towards such noble goals as the development of the Motherland, peace of the country, and the well-being of the people.

Our three-thousand-year history testifies to the fact that nobility and humanity, striving for interethnic harmony are among the highest qualities of our people. Traditions in this regard are passed down from generation to generation.

The fact that the idea of interethnic harmony was put forward and achieved in practice is one of the biggest achievements in the development of independent Uzbekistan. The leadership of our country took measures to solve the national issue in a reasonable way, in line with international principles, and to harmonize inter-ethnic relations. In this regard, work was conducted based on constitutional requirements.

Forming a true sense of patriotism in the minds of the multi-ethnic people of our country based on the idea that “Uzbekistan is the only Motherland” has become an important direction of work in this regard.

Where the importance of the idea of interethnic harmony is not understood, various conflicts and problems arise in the life of society, which threaten peace and stability. The national disputes that are happening in some regions of the world today are evidence of this.

From the first days of its independence, Uzbekistan openly stated that its national policy is based on the idea that “Multinationality is the wealth of Uzbekistan.” In the Statement of the Supreme Council on State Independence, it was announced that Uzbekistan guarantees equal rights and opportunities to all peoples living in its territory, and strongly opposes any manifestations of nationalism. This provision was also strengthened in the Law “On the Basics of State Independence of the Republic of Uzbekistan” adopted on August 31, 1991.

Interethnic conflicts are one of the factors that threaten the sovereignty, integrity and security of the state. Taking into account that multi-ethnicity represents differences and differences along with national-cultural diversity, which can create a basis for mutual misunderstanding, the opportunity for equality and conflict situations objectively exists in a poly-ethnic society.

After gaining its independence, Uzbekistan paid special attention to the issue of creating equal conditions and opportunities for the preservation and development of not
only the Uzbek people who gave the country its name, but also representatives of different nationalities living on this land.

Uzbekistan has gained unique experience in establishing international relations. In doing so, the principle of not only realizing the national identity, cultivating the sense of national pride and pride, preserving the language, culture, and traditions of the nations, but also achieving the general unity of all nations in the country was followed, and the following policy was implemented:

- recognition of multi-ethnicity as a factor with creative power;
- ensuring the equality of citizens regardless of their gender, race, nationality, language, religion, belief, personality, social origin and status;
- to guarantee equal participation of citizens in the political and social life of the country, regardless of nationality;
- to ensure that the national language, customs and traditions are respected and to create favorable conditions for the development of culture;
- ensuring development based on the diversity of social life, political institutions, ideologies and opinions;
- not to allow activities promoting racial, religious enmity and conflict against the constitutional rights and freedoms of citizens;
- it is consistently implemented based on principles such as recognition of the priority of international rules on the protection of the rights and freedoms of nations and peoples.

It should not be forgotten that where the importance of the idea of interethnic harmony is not understood, various conflicts and problems arise in the life of society, which threaten peace and stability. This is evidenced by the civil conflicts taking place in some regions of the world today.

Regarding tolerance, which is one of the main factors of development, on November 16, 1995, the “Declaration of Principles of Tolerance” was adopted at the 28th session of the General Conference of the Organization for Science, Education and Culture (UNESCO) within the UN system. In the declaration, obligations such as promotion of tolerance, respect for human rights and freedoms, regardless of race, gender, origin, language, religion, have been defined.

On November 6, 1998, at the 155th session of the UNESCO Executive Council held in Tashkent, the declaration “Culture of Peace and Activities of UNESCO in the
Member States” was adopted. UNESCO’s “Culture of Peace’ concept was approved by the UN, and 2000 was declared the “International Year of the Culture of Peace”, and 2001 was declared the “International Year of Intercultural Dialogue”.

At the initiative of the President of the Republic of Uzbekistan, Shavkat Mirziyoyev, a perspective development strategy was developed in 2017-2021 and 2022-2026 on five, seven priority areas of the new strategy. As the fifth direction in the five-year strategy, “Ensuring security, inter-ethnic harmony and religious tolerance and priority directions in the field of deeply thought-out, mutually beneficial and practical foreign policy” [19] were defined. In the new development strategy, it was determined to achieve new goals in humanity and tolerance in the direction of “Ensuring spiritual development and bringing the industry to a new level” [20]. This also shows the great attention paid to the security of our citizens, nationalities and religious tolerance in our country.

For centuries, mosques, churches and synagogues functioned freely in the cities and villages of our country, and peoples of different nationalities and religions performed their religious ceremonies in harmony. Even in the most complicated and difficult periods of our history, there were no religious conflicts between them. This shows that the feelings of honoring a person and valuing others, showing respect to the elders, showing respect to the younger ones, regardless of their nationality and religious views, are embedded in the blood of the people of our country. It is these qualities that constitute the moral basis of religious tolerance characteristic of our people.

5 CONCLUSION

To conclude from the above, there are all people in this world who are equal regardless of race, lineage, origin. In order to deepen solidarity with representatives of other nations and religions, representatives of all nations should communicate with them. The features of religious tolerance have always been a priority in the national values of our nation since the earliest times. Because the self-awareness of our nation is first of all manifested in the recognition of the ethnic units living in the same space as it. Today, tolerance is one of the greatest achievements of mankind. It will remain an important factor for further development.
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