

**INSTITUTIONALIZATION OF RELIGIOUS MOVEMENTS AND THEIR IMPACT ON POLITICAL PROCESSES****Tanimov Sharapadin**

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**Annotatsiya:** “O‘zbekistonda diniy bag‘rikenglikning ijtimoiy-siyosiy asoslari” maqolasida ushbu masalalarning ilmiy tahlilini aks ettiruvchi fikr, g‘oya va tushunchalar berilgan.

**Kalit so‘zlar:** Zardushtiylik, Buddizm, Nasroniylik, Iudaizm, Islom, e‘tiqod, xalqaro hamkorlik, dinlar bag‘rikenglik, ekstremizm, aqidaparastlik, fundamentalizm, terrorizm, missionerlik, prozelitizm.

**Annotation:** In the article “Socio-political foundations of religious tolerance in Uzbekistan” the opinions, idea and concepts reflecting the scientific analysis of these judgments are provided.

**Keywords:** Zoroastrianism, Buddhism, Christianity, Judaism, Islam, faith, international consent, religions tolerance, extremism, fanaticism, fundamentalism, terrorism, missionary work, proselytism.

**Аннотация:** В статье “Социально-политические основы религиозной толерантности в Узбекистане” приводятся мнения, идеи и концепции, отражающие научный анализ этих суждений.

**Ключевые слова:** Зороастризм, буддизм, христианство, иудаизм, ислам, вера, международное согласие, толерантность, экстремизм, фанатизм, фундаментализм, терроризм, миссионерство, прозелитизм.

As it is known from stories, on the territory of Central Asia since the most ancient times followers of various religions, such as Zoroastrianism, the Buddhism, Christianity, a Manicheism, Islam have lived in peace. In turn, in the cities of the region which were considered as the main cultural centers mosques, churches, synagogues worked. In these religions institutions representatives of the corresponding religions carried out the ceremonies, they served as the centers of development of religious thoughts. It should be noted that in the course of establishing independence by Uzbekistan and further strengthening bases for stable development there were no interreligions contradictions or conflicts on a religious basis. As the President of the Republic of Uzbekistan Sh.M.Mirziyoyev claimed: “Our country is a multi-ethnic and multi-confessional state. Today, representatives of more than 130 nations and nationalities live in peace and harmony in our country, like children of one family. Undoubtedly, the traditions of tolerance inherent in our people play an important role in this” [1,3]. In turn Uzbekistan is a striking example for manifestation of tolerance in relation to all religions and ensuring harmonious existence and salutary interfaith cooperation.

Tolerance takes an important place in providing peace and harmony between citizens, and determining of the purposes of stable development in all states. The cultural diversity, manifestation of religions and ethnic tolerance is conventional which has deep roots in our region and are considered as an inseparable part of our spiritual culture. It should be noted that on the territory of Uzbekistan since ancient times there lived peoples with various cultural, language groups, adhering different religious views. In particular, passing through the territory of Uzbekistan of the Great Silk Road connecting civilizations of the West and the East gave the chance of establishment for cultural ties on world level. In turn, the culture and customs of indigenous peoples of Uzbekistan well influenced on the development of spiritual culture of

other people, religions and ethnic groups. As a result this factor formed a basis for formation of religious tolerance which deeply rooted in the culture and mentality of the region's population. The majority of world religions reflect in the essence of such idea's as virtue, peace, friendship, consent and creation. Religions call people for purity, humility, mercy, friendship and tolerance. In particular, Muslim and Christian religions comprise universal values and call for mercy, boldness, equal address to people regardless of their views, language and origin. Long since the religion is considered the most effective instrument of influence on the minds of people, and the society directly in this or that course. Religious doctrines, as it is known on the historical facts, in most cases they fruitfully influenced on cultural and spiritual life of the society and by that strengthened belief in god in the hearts of people.

Thus, they helped people to overcome tests, problems and difficulties which were found in their course of life. Since gaining independence by the Republic of Uzbekistan, on an equal basis, there have been fundamental changes in all spheres of public life including the spiritual life of the Uzbek society. As a result of the deep reforms realized in the country including the relation of society and people to the freedom of worship and religions, to religion, in general, changed. Today in the Republic all conditions are created in order that representatives of different religions freely carried out their rights to religion.

At the initiative of the President of Uzbekistan Sh.Mirziyoyev, measures have been implemented today aimed at strengthening spiritual education by ensuring peace and harmony in society, solidarity and tolerance between nations and religious groups, and vaccinating young people with the vaccine of tolerance. It should be noted that Uzbekistan is the multi-religious country, today in the republic there are religious institutions relating to 16 faiths[2,1].

In turn, in the country all conditions for free implementation of the activity of religious institutions and their active participation in public life are created. Relying on these principles, a separate attention is paid to preservation of values of various religious groups. As a proof for it there can serve the free activity of the numerous national cultural centers. On 16 November 1995 in Paris, on 28th session of UN member countries of the UN concerning education, science and culture "the Declaration of the Principles of Tolerance" was adopted. In article 1 of this declaration the concept of tolerance is described as "respect, acceptance and understanding of various ways of expression of rich cultures of our world and demonstration of identity of a person"[3,91].

The idea of tolerance in essence means cohabitation of people – adherence to various religious doctrines and views in the unique homeland, and their cooperation on the way of implementation of high ideas and purposes. Today this idea designates mutual cooperation not only adherents to religious trends, but also all members of society. In Uzbekistan the principles of equal relation to all religions and their adherents are fixed. In the years of independence in the republic important achievements in this direction are accomplished. In particular, public authorities carried out a number of positive measures in providing an interreligious consent. Today the freedom of worship and a religious denomination, the right of citizens to confession of any religion or not confession of any religions look is completely provided and fixed in Uzbekistan's legislation. This circumstance is equitable completely to the interests of citizens of the multinational and multireligious country; it should be noted, Uzbekistan saved up rather rich and useful experience in streamlining of the public relations in this direction.

Along with other practical results it is possible to mention that in the republic such events as the International Congress of interreligious dialogue on the subject "World Religions on the Way to Peace and Culture" with the assistance of UNESCO, and the International Christian and Muslim conference "Under One Sky" together with Muslim and Christian religious figures were

held. In the course of these actions the 125th anniversary of Russian Orthodox Church, the 130th anniversary of the Tashkent and Central Asian diocese, the 100th anniversary of Evangliy-Lyuteran society, the 100th anniversary of the Roman Catholic Church, the 100th anniversary of the Armenian Apostolic Church, acting in the country were widely celebrated. Since 1998 in the country the seminaries of Tashkent Orthodox and Samarkand Protestant churches have been working. In the days of independence along with all spheres of public life big positive changes in cultural and religious life of Uzbekistan are outlined. For a past short time in the country there were constructed a large number of mosques, churches, synagogues and other religious institutions were newly built. It is possible to mention, in particular, new orthodox churches in Tashkent Samarkand, Navoiy, for example, the Catholic church in Tashkent, the Armenian Apostolic Church in Samarkand, the Buddhist monastery in Tashkent.

These and other measures in this direction have promoted to strengthening the atmosphere of peace and harmony, harmonious coexistence of different religions and ensuring tolerance among citizens of the country. It is important that toleration and an international consent, providing peace and stability are an important component of national idea of the country – "The free and well- planned country, its peace and stable life". Reforms and innovations in the field of promotion of toleration and interfaith dialogue are reflected in the policy of the government. On 12 February 2008 in the international seminar on the subject: "Experience of Uzbekistan in Ensuring Interfaith Harmony" was held in Belgium, the professor of Catholic University of Leuven, Yu. Jansen noted: "Uzbekistan can serve as an example for many other countries on preservation and development of the atmosphere of tolerance and toleration"[4,2] that is the next recognition of positive results of the works which are carried out in this direction. In the policy of Uzbekistan an important place is taken by providing peace and progress. Representatives of all religions are equally interested in governing the country under the atmosphere of peace, tranquillity, stability and consent. For these noble purposes representatives of the Christian communities in the republican and international spiritual, cultural and educational centers of Uzbekistan express the approval and all support the reforms which are carried out in the country to ensure religious tolerance and public stability[5,3].

In turn, the Muslim and Christian communities act together with unique ideas and serve for tranquillity, peace, development and prosperity. According to the former archbishop of Tashkent and Central Asia, Ikim Vasily Zakharovich – the metropolitan Vladimir, "Friendly bonds between us are shown in all spheres and as each Orthodox Christian has Muslim friends, and the friendly relations between priests and imams are strong. If we appeal to Muslim friends about the help in the sphere of business or the construction, we will surely receive necessary assistance. We have not any contradictions, but even no misunderstanding" [6,45]. The state promotes to establishments of consensus and mutual respect between the citizens who are professing different religious views, or not practicing any religions, and also between all operating religious organizations, resists to the actions directed at incitement of interfaith conflicts, extremism and religions fundamentalism.

It serves directly to creation of the atmosphere of peace, stability and consent, progress, development of spiritual priorities of the society. In Uzbekistan the creation of the political parties and social movements directed at the religious purposes, but the activity of branches and offices of the religious institutions outside the republic isn't allowed. The religious organizations are obliged to follow the current legislation of the republic. Also an unstable social standing, capable to threaten the society and to cause panic, and in all other mercenary purposes directed against society, both a person and the state is strictly forbidden to use religion for promotion of anticonstitutional and antistate ideologies, for incitement of hostility between people and religions communities, violations of tranquillity of citizens and moral foundations of the society.

Activity of the religions organizations, currents and sects concerning terrorism, drug trafficking and organized crime is forbidden. The government of the republic maintains and provides peace and harmony between the religious organizations. The actions directed at propaganda of adherents of one religion to another (proselytism), and also any other types of missionary work are forbidden. Persons, guilty of similar actions, bear the corresponding responsibility specified in the legislation. This circumstance was noted by the archbishop of Tashkents and Central Asian Vladimir (Iky)who said: "Unfortunately, forces trying to use our religions in the mercenary purposes threaten the peace, unity of our people, stability in Central Asia. It is clericalism, proselytism, extremism, quasireligious politicization. These forces distort fundamentals of our religions under Christian, and Muslimmasks. Their purposes are to split society, destabilisation of spiritual life, kindling of interreligions and ethnic contradictions"[7,40].

In the country all conditions for going abroad by representatives of all non-Muslim religious organizations were created, and they use these opportunities widely. As the director of the National Center of Uzbekistan for Human Rights, the chairman of the committee of the Oliy Majlis of the Republic of Uzbekistan on democratic institutes, non-state organizations and self-governing institutions of citizens A.Kh.Saidov claims, that every year more than 150 representatives of non- Muslim religious communities go to pilgrimage to the holy sites in Israel, Greece and Russia [8,57].

Peaceful cohabitation of Muslims and Christians on the Uzbek earth can be considered as a unique and excellent example of interreligions consent and tolerance in relation to all religious. A huge contribution to these processes is made by Tashkent and Central Asian diocese. A person can't live without belief. It has very important symbolical value" today when we firmly go on the way to creation of the democratic state where equal and cultural relations between representatives of all religions reign.

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