

## THE ROLE OF RELIGIOUS TOLERANCE IN ENSURING THE SUSTAINABLE DEVELOPMENT OF SOCIETY

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**Abstract:** *This article is about the place and role of the principles of religious freedom and religious tolerance in ensuring social stability among citizens in countries where democratic principles are established, and the importance of religious tolerance in world development is revealed. Also, the article reveals the effective aspects of the policy of religious tolerance in Uzbekistan.*

**Key words:** *tolerance, secularism, tolerance, pluralism, globalization.*

### **Introduction:**

A condition for sustainable development is maintaining or achieving mutual harmony and tolerance between the state, religion and society. The main goal of the research we want to carry out is to achieve sustainable development in our country on the basis of national independence, to bring it to the ranks of advanced, developed countries of the world community. This is the goal of the great works being carried out by the First President of the Republic of Uzbekistan I. Karimov and the current President Sh. Mirziyoev and his government, who are trying to ensure the sustainability of his policy of reforms and fundamental changes.

### **Methodology:**

The main and starting algorithm is the idea that the concepts of "social stability" and "sustainable development" are impossible without the important factors of achieving this state - mutual harmony, harmony and cooperation between the state, society and religion. Especially for our country, which in the recent past was completely suppressed from social and personal life, when religious belief was banned, and the ideology of Dahraism was dominant, to a new, democratic society where human rights and freedoms are constitutionally provided and guaranteed, achieving a mutual balance between religion, state and society, a new life achieving cooperation, at least mutual consensus, has become one of the important issues in the way of construction.

### **Research results:**

In the matter of religion, the problem is somewhat difficult - a person cannot be religious and neutral at the same time. This is the delicate and fragile aspect of the practice of secularism in Uzbekistan - a citizen is neither fully religious nor without religious beliefs. However, in everyday life, in society, he is forced to live on the basis of Islamic customs and values. This situation can be understood by means of the ideas expressed in the pamphlet "Islam, dialogue and civil society" by the famous statesman, president of the Islamic Republic of Iran, great religious scholar Mohammad Hotami [1]. It is possible to understand what secularism is for today's Uzbek citizen, formed in the post-Soviet social space, in the space where the ideology of Dahrism prevailed for almost a century, and what

is its importance for the spiritual world through the opinions expressed in this pamphlet. These comments are of a political nature, they help to imagine the perspective of religious tolerance, illuminate the essence.

The participation of state leaders in religious ceremonies during religious holidays and celebrations is an expression of unlimited respect and reverence for their people and their religious beliefs. The political leaders of independent Uzbekistan are also following this path, regularly paying attention to the problems of religion. However, there is an aspect of the issue that negatively affects the development of a secular, democratic state, which is that the principle of secularism cannot accept political populism in relation to religion and religious beliefs. The seriousness of the problem is that in multi-ethnic and multi-confessional societies (multi-confessionalism), special attention to any religion and religious denomination or excessive support for the "politics" of a religious denomination overshadows secular development, in the future, religious factors will increase in society, gradually transfer their will to society. leads to the possibility of obtaining

In our view, for example, the legitimization of religious dress in society can be evaluated as one of the victories of the religious factor. This is due to the somewhat abstract, principled, non-strict nature of the constitutional foundations, as well as some weaknesses in the civil legislation. Since our research is not in a legal direction, we are limited to a simple chrestomatic thesis: in a democratic society, freedom of belief and conscience is a component of human rights and freedoms. However, under the guise of human rights and freedoms, it is not appropriate to make political decisions that undermine the balance of secularism and religion in society.

For example, in July 2021, the Oliy Majlis made amendments to the Law "On Freedom of Conscience and Religious Organizations". These amendments were a continuation of the 1991 amendments to this law which came into effect on May 1, 1998. It is necessary to analyze whether these changes are a step forward or a step back in the state's religious policy. The cause of our concern is the gradual formation of legal pluralism in a multi-religious and multi-ethnic society. The conflict between Sharia and secular laws has already been observed. For example, in the state of Tatarstan of the Russian Federation, the issue of a photo of women with headscarves on their passports was the cause of wide discussions and debates.

Establishing the right balance of religiosity and secularism in social life contradicts dogmatic secularism. For example, the status of religion in today's Chechen Republic is monitored at the federal level. However, there is an increase in the religious factor among the Muslim citizens of Russia. At this point, it is appropriate to differentiate the categories of "life Islam" and "political Islam" and to classify their bases.

In our opinion, it is wrong to oppose "life Islam" and "political Islam". The fact is that "life Islam" serves as a prelude to "political Islam" in the field of dogmatic secularism politics when secularism is one-sided. This is a proof that the concept of "secularism" is diverse and multifaceted. On the other hand, "secularism" does not have a long history in Uzbekistan. It is associated with the Soviet era, the ideology of atheism. The well-known French socio-anthropologist Habiba Fathi (IFEAC) says that secularism is understood in today's

Uzbekistan as the separation of religion from the state [2]. This author argues that religious belief and obedience to religious teachings often exist only on the basis of a sense of fear of social controversy. For example, the majority of citizens who consider themselves Muslims do not follow Islamic duties (prayer, etc.), only the fear of social stigma makes them unwittingly follow Islamic customs. It is possible to agree or disagree with the opinion of this scientist, there are certain aspects in his opinion that are difficult to deny. Therefore, most of our citizens have a surrogate religious worldview, they have not yet been able to get rid of the influence of the religious policy of the former regime.

Hotami argues that pitting religion and freedom against each other is also dangerous. He gives an example of the spiritual crisis observed in the Western society in today's Western Europe due to the opposition of human freedom to religion. According to him, God has gifted man with intelligence and man should live in peace and tolerance with other creatures like him. This is God's will. Hotami points out that restricting religion in public life can have dire consequences.

#### **Conclusions:**

In fairness, it can be said objectively that there is soul in the opinions of this scholar. For example, the religious policy of the Soviets, based on dogmatic secularism, led to the deviation of the spirituality of the Soviet people from the core of traditional development, and under the influence of atheistic upbringing, the immunity and conscience of citizens to obey neither religious nor secular laws was weakened. Conscience is the internal judge of a person, it is the right feeling and understanding that human behavior and behavior can be socially evaluated by means of some evaluating force (Allah) or worldly law. Therefore, "freedom of conscience" should become some kind of solid, impartial criterion, measure, scale. In Western civilization, freedom of conscience is based on the ideology of liberal democracy. The result is known - same-sex marriage, transsexualism, etc. in Western society today. Disgusting, unacceptable from the point of view of nature and from the point of view of religion, immoral events are becoming popular. In the West, the church also objects to such immoral people, insisting that such actions are against the will of the Creator and are sinful.

Uzbekistan is a multi-ethnic and multi-confessional country. This fact requires that the state policy, especially the policy of interreligious tolerance regarding religion, be conducted on a democratic basis. This is clearly confirmed by the Action Strategy for 2017-2021, which leads our country to rapid development, and the policy of ensuring inter-ethnic and inter-religious harmony defined in its 5th priority direction. However, the study and analysis of the policy of tolerance based on foreign sources and experience (India, the Arab Republic of Egypt, Turkey) concludes that in today's turbulent times, although it is a mirage, the attempt to establish a theocratic state of the medieval tribe is not just a dream, but a real political action. and is an attempt. In the 90s of the 20th century, in 2004-2005, the attacks of religious fanatics proved that there are citizens who are passionate about such a dream in our country. It is true that there are compatriots in the ranks of "ISIS" propagandists in the Middle East and in the Afghan "Taliban" movement. It is obvious that there are missionary and proselytizing movements in our country, they show themselves

from time to time, and when there is an opportunity for different services. Therefore, awareness about religion, religious politics - social stability, the path of democratic secular development chosen by our people, the implementation of the great creative plans put before our people by our state, ensuring the rise of people's well-being, ultimately the country's rightful place as a highly developed nation and state, the image of Uzbekistan " is very important for its reputation in the world.

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