

INTERNATIONAL EXPERIENCE OF THE PRINCIPLE OF RELIGIOUS TOLERANCE AND ITS SIGNIFICANCE FOR ENSURING SOCIAL STABILITY IN UZBEKISTAN

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Abstract: *At the beginning of the 21st century, there is a socio-cultural, institutional and axiological "awakening" of religion in the world, that is, an increase in its place, role and influence in world politics. Activities of various religious denominations are gaining a special place and importance in social, political and cultural processes today.*

Key words: *religious confession and social activity, religious activity, renaissance*

Introduction

At the end of the 20th century and the beginning of the 21st century, there is a socio-cultural, institutional and axiological "awakening" of religion in the world, that is, an increase in its place, role and influence in world politics. Activities of various religious denominations are gaining a special place and importance in social, political and cultural processes today. This tendency leads to the political institutionalization of the concepts of "religion factor" and "religious factor" in political speech. There are various reasons for this - the spiritual crisis of Western civilization, uneven development between different continents and regions on a global scale, geopolitical struggle for natural resources and space, nationalism, religious extremism and fundamentalism being one of the convenient tools for realizing geopolitical interests, etc. Despite the fact that we avoided expressing such a situation and trend through the terms "desecularization" and "resecularization" in the previous paragraph, and said that these concepts require a separate study and political analysis, not paying attention to this aspect in the general context of this study is in every way, primarily content analysis, from the point of view of comparative analysis, i.e. political comparativistics, it turns out that it is in the necessary and practical plan.

Methodology

The existence of our hopes and conclusions that the rapid and stable development of the civil society of Uzbekistan will be effective based on the historical experience of world secular politics. The conclusion that secularism and secular politics were mainly modeled and developed from the West prevails

in the existing scientific literature. Therefore, we would like to explain this issue not by the example of the history of secularism in the West, especially England, France, Germany, and the USA, but by the example of the evolution of the secular policy of the East, which has not been thoroughly researched, in particular, the secular policy of India, Turkey, and the Arab Republic of Egypt. The reason for this is that the spirituality, socio-political values of these countries for the developing Uzbekistan are similar and close in meaning.

Research results

Many modern politicians and political scientists believe that the multi-ethnic and multi-confessional Republic of India is the oldest example of "Asian democracy and secularism". According to official data, the population of India today is more than 1 billion. More than 500 nations, peoples and peoples live in India. They communicate in 165 languages and dialects. From the religious point of view, 82.6% of the population believes in Hinduism, 12.2% in Islam, 2.5% in Christianity, about 2% in Sinkhism, and 0.7% in Jainism. Today's India is a multi-religious, multi-ethnic country. In the conditions of such religious and national diversity, only secular politics can ensure harmonious, friendly and peaceful life of representatives of different nationalities and religions, and social stability. India, like Uzbekistan, has experienced a period of colonialism in its history. In the history of India's secular politics, the services of Jawaharlal Nehru, a great child of the Indian people, a famous statesman, a colleague of the great Indian thinker Mahatma Gandhi, who contributed to the liberation of India from the British colonial policy, are incomparable. J. Nehru, as mentioned above, is the architect of the Constitution of the Republic of India, the author who instilled the idea of secularism in it [1].

J. Nehru took into account the cultural and civilizational characteristics of the Indian society, the social integration of the multi-ethnic and multi-confessional Indian society that gained independence, and taking into account the social situation and conditions in the years before independence, he chose the path that would introduce India to worldly development - secularism, that is, the policy of non-interference between religion and the state in each other's internal affairs. and sealed it in the Basic Law. The secret and reason why today's India is rapidly developing technically and technologically among the countries of the South-East Asian region, India is becoming the second country after China in the Asian continent and even becoming one of the countries that master the space, entering into mutual competition with the leading countries of the world in the fields of chemistry, pharmaceuticals, textiles and other fields. so - India is pursuing a policy of secularism, is working without leaving a place for religious fanaticism, fundamentalism and extremism in the society,

and is consistently following the path of secular democratic development. He is reluctant to join the Shanghai Cooperation Council. India's secular policy brings it closer to Uzbekistan, creates conditions for mutual strategic cooperation, and gives impetus to the social development of the two brotherly nations.

Mahatma Gandhi, the great thinker of India who lived in the first half of the 20th century, calls for the combination of secularism and tolerance to rely on patience rather than force and violence in achieving great goals (getting rid of the chains of colonialism). His "Resist not evil!" slogan led to the achievement of India's national independence without casualties or bloodshed. Mahatma Gandhi never divided Indian culture – Hindu, Islamic, Christian, etc. did not approve of separation, tried to justify the unity of Indian culture [2]. He even objectively evaluated the high position of Babur and Baburi's rule in the social integration and development of Indian society. In any case, M.Gandhi's teaching is superior both from the point of view of scientific ethics and from the point of view of real history to the attempts to break up the common heritage of the peoples of the region, to divide it into "Uzbek", "Tajik", "Kyrgyz", "Turkmen" national history, which is observed today in the independent states of Central Asia. and it can be said that it is instructive. At this point, the alarming thoughts of famous Uzbek historians Ertveladze and A. Sagdullaev about idealization of the history of the Central Asian peoples and the creation of various "myths" are becoming a harmful practice in some countries. Secular politics will end such situations.

For the development of Uzbekistan, which was freed from the ideology of the Shura period with the honor of national independence, the political experience of religion, which a certain part of its population has accumulated in Muslim countries, is important. In this sense, India's experience of secular politics, which is mentally close to Uzbekistan, is useful and exemplary for our social stability and national growth.

Conclusions

In many respects, the Turkish people, who are close and fraternal to the Uzbek society, the experience of Turkey's laicism policy is important for the establishment of a secular democratic state in Uzbekistan.

Today, the formation of the trend of resecularization at the global level, the politicization of Islam, the growing power of the religious radical forces, the experience of the rational religious policy of the multi-confessional Arab state - the Arab Republic of Egypt, is the strengthening of tolerance relations between religious and non-religious citizens in our country, various forms of religious extremist, The practical, organizational and control value is significant for the

prevention of fundamentalist and terrorist activities, and for ensuring the effectiveness of the state's religious policy aimed at sustainable development.

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