

## THE FACTOR OF ISLAM RELIGION FOR ENSURING PEACE AMONG CONFESSIONS (USING THE EXAMPLE UZBEKISTAN EXPERIENCE)

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**Abstract.** This article provide a historical analysis of the factor of Islam in ensuring among confessions, as well as, interreligious peace on the example of the experience of independent Uzbekistan.

**Keywords:** Religion, confession, Islam, tolerance, Christian, Buddha, nation, ethnicity, peace, cooperation, culture, thinking, politics, stability, freedom of conscience, religious organization.

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### 1. Introduction

Among the social factors that today have a strong influence on human civilization around the world, giving it individuality, interreligious dialogue and ensuring peace among confessions occupy a special place, in general, the religious factor. This process also applies to Uzbekistan, where representatives of more than 130 nationalities belonging to 16 religious confessions live.

Decrees of the President of the Republic of Uzbekistan dated February 7, 2017 No. PD-4947 “On the strategy of actions for the further development of the Republic of Uzbekistan”, as well as, Decree of the President of the Republic of Uzbekistan dated April 20, 2017 No. PD-2909 “On measures for the further development of the higher education system” and Decree of the President of the Republic of Uzbekistan Sh.M. Mirziyoyev’s Address to the Oliy Majlis compiled based on the content of the priority tasks outlined, it is aimed at improving the content of the processes of formation of knowledge and skills of students based on modern requirements, as well as regular improvement of their professional competence.

The socio-political foundations of religious thinking are aimed at transforming the public consciousness of the people of any society, at serving its ultimate goals. The renewal of religious thinking today is a change not only in the general spiritual environment, but also in the social image, the spiritual world, the goals and needs of each member of society. Since ancient times, peoples with diverse cultures, languages, traditions, lifestyles and professing various religions have lived on the territory of Uzbekistan. In our multinational homeland today, along with people who profess Islam,

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representatives of 15 religious confessions live and cooperate side by side. Today in our country, special attention is paid to preserving the values of various religions, creating the necessary conditions for citizens to realize their faith, further strengthening interreligious and interethnic harmony and developing ancient common traditions between them.

More than a thousand religions, nationalities and peoples live in today's fast-paced and intense world. Therefore, in order to maintain peace and tranquility, prevent religious and national hostility, it is an objective necessity to ensure national unity, religious tolerance and ensuring peace among confessions. The same is true that the social conflicts taking place today in some regions of the world in a religious and national form are caused precisely by the lack of religious tolerance and national peace. The problem of preserving peace and stability throughout the world requires most States to make every effort.

The importance of studying and scientific analysis of the topic "Ensuring peace among confessions as a factor of sustainable development in Uzbekistan", as well as, research on issues of ensuring the stability of society in this context is determined by the following factors:

Firstly, today, when the world community is going through a difficult process of development, religious tolerance, ensuring peace among confessions, expanding dialogue and cooperation between peoples of different faiths are extremely important;

Secondly, Uzbekistan is a multinational, multi-confessional state and issues of interethnic interaction, as well as, issues of solidarity among confessions, remain one of the most important conditions for internal political stability and national security. In modern conditions of globalization, the religious factor occupies a special place among the social factors that have a strong influence on the development of human society, giving it individuality;

Thirdly, the fact that in the current situation in various countries of the world, national and religious conflicts are taking place, in particular, socio-political processes taking place in several countries, conflict situations and new threats are emerging in interreligious relations aimed at undermining the stability of any country as a whole;

Fourthly, the policy of freedom of conscience pursued in the Republic of Uzbekistan contributes to accelerating democratic changes and socio-economic development, preserving interethnic and interfaith harmony in society. A comprehensive study of this experience, the promotion at the international level of the tremendous work done in our country to strengthen religious tolerance and interethnic harmony during the years of independence and the establishment of partnerships with international scientific centers will be important not only for our country, but also for strengthening peace and stability throughout the world;

Fifth, it is known that Uzbekistan, which has embarked on the path of economic, political and cultural development, cooperates with states with various religious ideologies. Under these conditions, not only the employees involved in this field, but also every citizen should have a scientific imagination and understanding of world religions, various religious movements and confessions;

Sixth, the unique experience of the Republic of Uzbekistan in ensuring peace among confessions can serve as an example for countries where for many years the uncompromising struggle between representatives of different nationalities and religions has not stopped. Also, the positive situation in this area in our country will contribute to the success of the ongoing reforms in ensuring the stability of society.

The scientific, theoretical and methodological aspects of this problem are comprehensively covered in a number of works, speeches and reports of the President of the Republic of Uzbekistan in international organizations.

## **2. Analysis of sources and literature**

This topic has been analyzed based on extensive source material. They can be divided into four groups, namely: 1) Scientific articles and theses; 2) Treatises and monographs; 3) Doctoral and candidate dissertations on issues related to the topic; 4) Critical legal foundations concerning religious confessions and issues of freedom of conscience. Scientific articles are especially valuable among the sources, as a result of studying these sources, very extensive evidence has been collected.

Researcher B. Babadjanov in his article, namely "Peculiarities of among confessions in Central Asia" focuses on the role of interreligious tolerance in society. The author highlights this topic with evidence and opinions from sacred sources. Peace among confessions is mentioned as a key factor of peace and stability in society (Babadjanov, 1999).

Russian scientist R. Mukhametshin examines the historical and current state of the Islamic factor in among confessions dialogue in Russia (analyzed for the purpose of comparative research) (Musayev, 2014).

In the study, Yu Shapoval analyzed the issues of interreligious relations in a multi-confessional and multi-ethnic society using the example of Kazakhstan (analyzed for the purpose of comparative research) (Razzoqov & Boboev, 2014).

The second sources can include the works of scientists who studied freedom of conscience and the activities of religious confessions, the role of religious factor, religious tolerance in our country as a whole, the content and essence in a special monographic way. The brochure, authored by O. Limanov and B. Kadirov, outlines the basic principles of the formation and strengthening of interreligious tolerance in Uzbekistan, as well as, issues related to the development of among confessions and further democratization processes in the Republic of Uzbekistan. It analyzes the socio-historical, political, legal and cultural foundations of religious tolerance inherent in the Uzbek people (Yunusova, 2002).

In his monograph, A. Saidov analyzes the unique experience of religion in establishing dialogue between different peoples, bringing them closer together spiritually and harmonizing interethnic and interreligious relations in Uzbekistan in the context of globalization, in which humanity is going through a difficult period the development process and other similar problems have occurred (Adilov, 2002).

During the years of independence, doctoral and PhD theses were defended on issues related to this topic. In our country's policy towards religion, opportunities for strengthening religious tolerance will be expanded, taking into account the multi-ethnic and multi-confessional nature and on this basis, opportunities for strengthening peace and stability in the country will also expand, which means that religious tolerance will strengthen peace and stability. E. Ibrahimov in his research scientifically analyzes that this is an important condition for building a free and prosperous Homeland. The author researched the history, teachings and structure of existing Christian confessions in our country, as well as the activities of Christian confessions operating in Uzbekistan to strengthen religious tolerance. But the dissertation examines only Christian confessions (Christian confessions make up 40% of existing confessions in our country) and also

pays more attention to issues of religious tolerance, its substantive essence, principles and peculiarities of manifestation.

Researcher Z. Husniddinov focused on the most important aspects of our state's policy on legal, democratic state-building and the formation of civil society, which determine the attitude to religion, arising from the Law of the Republic of Uzbekistan "On Freedom of Conscience and religious Organizations", based on constitutional criteria, as well as on the analysis of the religion of Islam, its currents and significance (Husniddinov, 2003).

I. Stepakova talks about the history, teachings and structure of the confessions existing in Russia, about the relationship between the state and religion, about the work done and the great achievements in the field of religious tolerance in Russia (analyzed for comparative research purposes) (Yusupova, 2002).

As can be seen, there are very few studies on existing religious confessions and organizations in our country devoted to the coordination of their activities.

The analysis of laws and other legal acts included in the sources of the fourth direction highlights the attitude to freedom of conscience and the activities of religious confessions in Uzbekistan. Although there are a number of studies on issues such as freedom of conscience, the social essence of tolerance, the forms of their manifestation, the role and importance of religious organizations in ensuring the development of society in our country, separate and special studies on the history, teachings, specifics of all faiths operating in Uzbekistan and their role in ensuring the stability of society have not been conducted.

### **3. Results**

One of the changes taking place in the global religious space is related to changes in how a particular religion or confession is conditioned by a specific territory. Because the changes taking place now in religious life are taking place not only within their traditional confessional, political, cultural and civilizational borders, but also at the transnational, transethnic levels. In particular, the activities of the neo-Pentecostals, the Baha'is, are an example of processes in this direction. Another feature of global dynamic changes in religious life is also the emergence of such a phenomenon as "network religions", as network models that have emerged in the global communication space in a number of economic processes and social spheres.

It is no secret that with respect for the spiritual values created in the past, the foundation is being laid for understanding the true nature of Islam and a correct understanding of the requirements of the period, for active movement towards a common goal in harmony and tolerance (Jurji, 1968).

It is worth noting that disagreements on the religious issue have significantly increased in the XXI century compared to the last XX, more than 50 disagreements that have arisen recently around the world arose precisely on religious grounds. As of 2000, 43 percent of the civil wars committed in the world were committed on religious grounds, that is, because of missionary and proselytizing movements. During 2016-2018, as a result of missionary and proselytizing actions, insults and violence were committed in 139 countries of the world, of which this situation caused premature death in 35 States. In turn, during the above-mentioned period, wars and armed conflicts of a religious nature were committed in 24 states, of which in 5 countries the number of

victims and those who lost their homes amounted to 100 thousand people. In another 5 countries of the world, their number was one million people .

The free activity of religious confessions has been established in Uzbekistan and the legal foundations of the industry have been created. This indicates that the Republic of Uzbekistan is a multinational, multi-confessional state. Wars on a national and religious basis are not traced in the history of Uzbekistan, however, attempts to provoke interethnic, interfaith and among confessions conflicts in Uzbekistan have always been in the past and today such actions occur in a modern form. One of the most urgent problems is to develop and implement effective mechanisms that serve to prevent the processes of inter-confessional differences, to conduct research on the factors of increasing the role of confessions and religious organizations in ensuring the stability of society.

Choosing a fair model of religious-state relations and among confessions dialogue is an important factor in ensuring sustainable development and security and in this regard it is advisable to explore the experience of the Republic of Uzbekistan and apply it at the international level.

In general, ensuring interreligious dialogue and peace among confessions occupies a special place among modern problems in the organization of the content of the process of ensuring national and international security in the period of globalization.

#### **4. Discussion**

Uzbekistan has long been a country of religions, before Islam there were dozens of religions - Zoroastrianism, Christianity, Judaism and others. The historical books do not record any conflicts in interfaith relations. According to today's statistics, 86.3% of Uzbekistan's population is Muslim, 9% is Orthodox, 3% professes other religions and 1.7% professes no religion. Given this situation in the policy of our state in relation to religion, the possibilities of strengthening religious tolerance will expand and on this basis, the possibilities of strengthening peace and stability in the country will expand. We can say that ensuring interreligious relations follow the path of mutual cooperation, friendship has risen to the level of Public Policy. It can be said that ensuring that among confessions relations follow the path of mutual cooperation and friendship has risen to the level of state policy.

Before independence, there were only 87 mosques in our country. Today there are more than 2,000 mosques in Uzbekistan. During the years of independence, all the necessary conditions were created to ensure the freedom of conscience of members of society, their observance of their own religious rites and customs. For example, if in 1980 only 17 people throughout the former Soviet Union made a holy pilgrimage, then in 2001 more than 4 thousand of our compatriots were blessed with this beatitude. In the short time since independence, thousands of our compatriots have been lucky enough to make the Hajj and Umrah pilgrimage.

The policy of tolerance pursued in Uzbekistan has allowed accelerating democratic changes and socio-economic progress, preserving interethnic and interfaith harmony in society. Religious tolerance has become an integral part of Uzbek culture and mentality.



## 5. Conclusion

It is noteworthy that in recent years reforms have been carried out in all spheres in the new Uzbekistan, including in the field of education, the smart people of our country strive to educate and educate the younger generation worthy of the honorary title of a person in the future and that the practical work and activities being developed and implemented in this direction are admirable. In this process, the absolute majority of modern Uzbek society forms a spiritual worldview of a person, supports the high morality of religion in the education of morality, the creation of human qualities in the human psyche. Today it is no secret that the expression of national and religious values serves to raise the spiritual outlook of young people.

Taking care of the education and upbringing of the younger generation is considered a sacred duty not only of our government or schools, but also of every parent. Of course, we must raise our children to be perfect people and scientists. It is necessary that along with the scientific, professional and moral qualities of our children, moral qualities also grow. In particular, the harmonization of education and upbringing of young people with the age-old Eastern values and the national ideology of our country and it is here that the education of young people in the spirit of religious and moral knowledge is one of the urgent tasks of today.

“When we delve into history, we see who our seven ancestors are. The non-great geniuses, thinkers and scientists are those who lived in the Holy Land where you and we live. Like them, no one doubts that their offspring will continue to contribute to world nutrition. Because the blood of our ancestors flows in the veins of our youth”.

Shu bilan birga dunyo tamadduniga ulkan hissa qo‘shgan allomalarimizning ilmda komillik sari yetmoqlarida islom dinining ta‘sirini ham alohida ta‘kidlash zarur. Imom Buxoriy, imom Termiziy, imom Dorimiy, imom Moturidiy Abu Mu‘in Nasafiy kabi allomalar bilan bir qatorda al-Xorazmiy, Abu Rayhon Beruniy, Abu Ali ibn Sino, Mirzo Ulug‘bek, Alisher Navoiy, Bobur Mirzo, al-Farg‘oniy, Mahmud Zamaxshariy, al-Farobiy kabi o‘z ilmi va tafakkuri bilan dunyoni lol qoldirgan allomalarimizning yetukligi zamirida islom dini turganligi barchamizga ma‘lum.

At the same time, it is necessary to emphasize the influence of Islam on the progress of our scientists, who have made a great contribution to world civilization. Along with such scientists as Imam Bukhariy, Imam Termiziy, Imam Dorimiy, Imam Moturidiy Abu Muin Nasafiy, al-Khorezmiy, Abu Rayhan Beruniy, Abu Ali ibn Sina, Mirza Ulugbek, Alisher Navai, Babur Mirza, al-Farghani, Mahmoud Zamakhshari al-Farabi, who amazed the world with their knowledge and thinking, we all know that the Islamic religion underlies the maturity of our scholars.

When studying the scientific heritage of Muslim scholars, especially in the field of education, we will not be mistaken if we say that in our century there was the formation of an irrational logical relationship between religiosity and secularism. Because, from the moment of the discovery of Islam to our century in education, it is a religious education that has not been separated from secular education.

The division of sciences into secular and religious in the socio-political life of society, the interpretation of these two sciences in isolation from each other and the desire to establish a supposedly logical balance between them, as a result, increasingly manifest their negative consequences in the consciousness and consciousness of the younger generation. Every sane person of our time was aware of this condition. Today, the need to restore harmony between religious and secular education, without any

exaggeration, is one of the determining factors of the spiritual fate of the country. For the majority of society today, it is obvious that the introduction of the educational process into practice, combining religious and secular knowledge, is one of the urgent problems. Despite the rather negative consequences reflected in reality, the harmonious transfer of religious and secular knowledge to the younger generation in education remains the dream of parents and mentors.

The highest goal is to educate the younger generation in the spirit of faith and a spiritually perfect person for the benefit of the motherland – the duty of each of our parents and mentors. An important factor in this is the transfer of education to our children, that is, to the younger generation, combining Eastern religious and secular knowledge, in accordance with world standards, through the factors of scientific development.

The idea of religious tolerance does not lose its relevance at all times, both in the present and in the future. Violations of human rights and fundamental freedoms, including freedom of conscience or disregard for religious beliefs, are direct or indirect causes of wars and serious conflicts.

From the above considerations, the following conclusions can be drawn:

Firstly, in the modern conditions of the last quarter of the XXI century, problems of globalization began to arise in the lives of the peoples of the world, interethnic and interfaith relations became one of the directions of this process, it became necessary to form socio-political stability in the development of society by ensuring religious tolerance in many countries;

Secondly, the formation of consciousness among all peoples of the world based on religious tolerance, regardless of their nationality, race, language, religion, culture, is associated with solving the problem of religious freedom on a global scale. Therefore, the Charter of the United Nations has found expression in the “Universal Declaration of Human Rights”, the “International Covenant on Civil and Political Rights”, the “declaration on the Elimination of All Forms of Intolerance and Discrimination based on Religion or Belief” and other paragraphs. For example, the Universal Declaration of Human Rights states that “everyone has the right to freedom of thought, conscience and religion” (Article 18). “Everyone is obliged to society, only in this case his personality can freely and fully mature” (Article 22);

Thirdly, the full provision of freedom of religion and belief in Uzbekistan and its constitutional guarantee create a spiritual basis for enhancing the role and role of existing religions in ensuring socio-political stability in the country;

Fourthly, in the policy of our state with regard to religion, it is advisable to make extensive use of the principles that religious values are equal among all national values, stability in the development of the individual and society, ensuring religious and interethnic tolerance.

In any multinational, multi-confessional state, interethnic harmony and interfaith cooperation are factors determining its prospects, laying a solid foundation for the stability and development of society. The work carried out in Uzbekistan in the field of religious tolerance and interfaith compromise is an example not only for the CIS countries, but also for the whole world. Of course, this trait, inherent in our people since time immemorial, did not arise instantly, it has a long history. In order to strengthen tolerance in the republic, Christian confessions, especially Orthodox ones, organize spiritual and educational events to improve the culture of religious tolerance among the population. They are actively involved in preventing missionary activities

that can cause interfaith conflicts and complications in society. Their reports at international conferences inform the world community about the ongoing reforms in our country to ensure freedom of religion and interethnic and interreligious peace.

Most of the conflicts taking place in the world are civil wars based on nationality, religion or race. The emergence of such conflicts, which continue and are not resolved to this day, is the result of the incorrect construction of interethnic and interfaith relations, as well as its theory. The national image of the population of our republic reflects spiritual criteria consisting of universal principles, traditions and customs, beliefs of various religions, a colorful lifestyle corresponding not only to Eastern, but also to Western civilization. This positive situation can serve as an example for States where ethnic and religious contradictions serve as a source of escalation of regional conflicts in the Middle East, Iraq, Syria and other regions, where the uncompromising struggle between people of different nationalities and faiths has not stopped for many years.

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