



The Impact Of Interethnic Harmony On The Stability Of Society

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ABSTRACT

The article examines modern socio-political relations, the rapid development of communication and information technologies, the expansion of ideological influence, impulses to improve methods and means of communication, as well as criminal threats to society. The study notes that the minds and hearts of people in different parts of the world turn into a training ground for testing various ideas, in other words, an ideological training ground for training. It is also clear that the activities of fanatical political Islamists and religious extremist movements that try to disguise religion and undermine religious values are one of the factors that threaten the spirituality of our children. Despite its growing role in the global geopolitical arena in Central Asia, it is important to protect our country, which is a key player in the region in terms of population and territory, from stereotypes of religious fanaticism, to create conditions for citizens so that they can practice their beliefs, tolerance and views on interethnic harmony, further strengthening the centuries-old traditions and customs of our people.

KEYWORDS

Islamic studies, ideology, radicalism, religious values, ideology, democratic state, civil society, religious tolerance.

INTRODUCTION

Religion has always been an important factor affecting all aspects of society. The level of

religiosity in the world is not decreasing, on the contrary, it is rising at the contemporary stage.

After the two-polarization period, "we have to celebrate the return of traditionalism [1]. " It primarily belongs to Islam.

The rapid development of modern socio-political relations, the rapid development of communications and information technologies have given rise to ideological influences, improved methods and tools, and spiritual threats have become a global problem. This actuality is also reflected in the fact that the minds and hearts of the peoples of different regions of the world are being transformed into a test site, in other words, an ideological landfill. The modern reality is manifested in the growing number of new ways and means of struggle for the soul and mind, especially in the above-mentioned attempts to use the religious factor. Particularly alarming are the activities of fanatical Islamists and religious extremist movements, who are trying to disguise religion and undermine our religious values in the face of threats to the spirituality of our children [2]. Such forces are trying to use every form of evil to reach the minds and hearts of young people. Under the banner of religion, acts of looting and robbery, terrorism and aggression, and to the detriment of society, contribute to the formation of interethnic and interreligious hatred, nationalism and religious separatism among the younger generation. Therefore, to bring the young generation an in-depth analytical overview of the positive changes that have taken place in our lives against religious extremism and destructive attempts at fanaticism in the 21st century, enhancing their social activism and the slogan "opinion against opinion, ideology against ideology, enlightenment against vandalism" is more important than ever.

MATERIALS AND METHODS

The events of the last 30 years show that "the politicization of religion does not occur in a traditional, archaic society where the majority of the population is actively religious, but rather in a society that has reached a high level of modernization and secularization"[3].

In the later stages of human society development, religion's influence on politics became even more apparent. All of this was reflected in religious and political realities such as religious wars (Arab occupation, Crusades, religious massacres, etc.).

The active involvement of religion in political life also demonstrates the processes taking place in the world today. For example, based on the religious outlook, various organizations are founded, and they are actively involved in public and political life. The authority of some traditional Western European elites is based on tradition and religious values. Some religious leaders in Southeastern Asia are publicly influencing public officials (for example, Buddhist monks in Myanmar and Ceylon). All of this proves that the link between the existing spheres of the social life of people has existed since ancient times and will continue to be so. The difference is that in certain historical periods this relationship may be strengthened or vice versa and there may be conflicts between them.

In recent times, there has been an increase in the popularity of high-ranking clerics on religious issues, their active involvement in political life, and the expansion of missionary activity. With the increase in the number of supporters and expansion of influence, the status of individual religious-territorial institutions is also expanding.

Legalization of secular authorities or secular support of religious authorities is a sensitive

issue. The secular government with weak pillars needs the support of the clergy and religion in forming a new state. Consequently, there are cases of conversion to Islam in many Asian and African countries. In the Middle Ages, some Christian monarchs were regarded as high-ranking bishops, and were declared as "divine persons" or "representatives."

Experience of politicization of various religions (Islam, Catholicism, Protestantism, Hinduism, etc.) shows that politicization has always coincided with the emergence of alternative dual-networked social institutions. First of all, they fulfil many important social functions of the state, and secondly, they serve as the centres of advocacy and political activity. At the best of times, these alternative social institutions (educational institutions, hospitals, fundraisers, etc.) are becoming the starting point for seizing political power.

In the last third of the twentieth century, a critical process in the political life of some countries and international politics have intensified due to the strengthening of the "Islamic factor" and the activation of Islamic groups with global religious and political programs. One of the most serious attacks against the international community is the intensification of politicization of the religious factor in all regions of Islam and the active use of terrorist attacks to achieve political goals [9-11].

Most researchers have identified this issue of the emergence of political and religious groups in all regions where Islam is spreading, and groups that work in politics is "happening as a system of religious ideas, relationships and institutions within Islam," but it mentions serious changes that don't always appear [4]. This approach aims at identifying and analyzing the internal doctrinal sources of the emergence and development of political Islam.

Today, there is a whole network of Islamic groups operating in different ways and with different programs [5].

The role of religion in society is increasingly determined not by the interests of religious organizations, but by the interests of the ruling elites, who artificially support the interest of religion in society, taking into account the centuries-old experience of religious organizations that have influenced people's minds and morals [12-16]. In western civilization, religiosity is becoming more rational, more docile, and more manageable. Western standards are also penetrating the Muslim East.

At the intersection of politics and religion, we can witness the emergence of specific forms of international tension exaggerated by the media, Islamophobia, xenophobia, and anti-Semitism. As a result, regional problems are becoming global.

We can see the rise of Islamic movements and religious and political parties in the Arab world at this time. Especially since 2010, the African Arab countries have given a new geopolitical picture. At first sight, the protests were carried out against the former ruling regimes in Tunisia, Syria, Egypt, Libya and Yemen, the struggle in these countries was actually between religious extremists and secular rulers of the country. Tunisia and Egypt have gone back to secular domination at the cost of large casualties, but Iraq, Syria, Libya and Yemen have been plunged into a civil war that has now become a religious factor that no one can predict when it will end [17-20].

The Government of the Republic of Uzbekistan has pursued a policy of strengthening religious tolerance as a basis for ensuring security and stability since the early days of independence, guaranteeing the free functioning of the country along with Islam and other religious

confessions¹. All citizens, regardless of their nationality, race or religion, are guaranteed equal rights through our constitution and laws [6]. This constitutional rule is also reflected in Article 5 of the new edition of the law which was adopted on May 1, 1998: "Law on Freedom of Conscience and Religious Organizations". The law establishes relations between state and religious organizations, taking into account historical, cultural, and social factors. After all, as President of Uzbekistan Sh. Mirziyoyev noted, "We believe that the most important task is to convey the true humanitarian nature of Islam to the world community. We cherish our sacred religion as an expression of our ancient values. We strongly condemn those who place our sacred religion in the line of violence and bloodshed, and we will never compromise. Islam calls for good and peace, and the preservation of truly human qualities" [7]. Security, interethnic accord and religious tolerance, pursuing a well-thought-out, mutually beneficial foreign policy has been identified and reaffirmed the relevance of the issue as the fifth priority in the "Strategy of Actions for the Further Development of the Republic of Uzbekistan in 2017-2021".

Consequently, one of the most important ideological, ideological and even politically significant tasks of building a democratic state and civil society today is the severe and consistent struggle against the politicization of religion, including Islam in Uzbekistan.

There are all conditions for mutual respect between religious organizations of different faiths in our country. In its turn, in the provision of social and political stability in the republic, above all, religious tolerance and interethnic

harmony are fully provided and legally guaranteed. This requires a particular approach in a multi-ethnic, multi-confessional country. It is worth noting that Uzbekistan has a rich experience in interethnic relations and religious tolerance. In our country, great attention is paid to the preservation of the national language, culture and traditions in the national self-consciousness. The principle of strengthening religious tolerance and uniting around one idea is being observed to ensure the unity of all nations and ethnic groups living in our country. As the President of the Republic of Uzbekistan Shavkat Mirziyoev noted: "It is known that in our ancient and generous land, for many centuries, representatives of different nationalities, cultures, religions have lived peacefully" [8]. Consequently, goodness, generosity of heart and true tolerance, which is the eternal value of our people, are the basis of our mentality.

CONCLUSION

In general, while Central Asia's growing role in the global geopolitical arena, protecting our country, which occupies a main place in the region in terms of population and territory, from the stereotype of religious fanatics, preserving the conditions for citizens to exercise their faith, religious tolerance and interethnic harmony, further strengthening and developing the centuries-old traditions and customs of our people still remains as an important task for us.

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¹ As of January 1, 2020, there are 2,276 religious organizations of 16 denominations operating in the country.

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