



The Basic Laws Of The Countries Prohibit The State From Engaging In Religious Xenophobia And Bigotry

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ABSTRACT

This article highlights the problems that existed in society thousands of years ago, such as xenophobia. Until the twentieth century, this problem was not only prevalent in all states and cultures, but was one of the hallmarks of everyday life. Preventing it has become increasingly important in recent decades due to the rapid globalization of the twentieth century and the principles of tolerance, which have been recognized as a key criterion for cultural diversity and global political processes it is highlighted that in the mind.

KEYWORDS

Immigrants, Islamization, Troubled Countries, Prosperous States, Customs, Lifestyle, Xenophobia, Islamophobia, Freedom Of Religion, Factor Of Religion.

INTRODUCTION

Extremism, religious xenophobia and bigotry are on the rise in world politics today. Suffering from this, we can witness that in many parts of the world, not only development but also civilization is being

pushed back into the mire of various conflicts and wars, delaying it for decades. In the twentieth century (1940-1950), 25% of conflicts were related to the factor of religion, ie violation of the norms of

freedom of religion, religious xenophobia, while at the beginning of the XXI century this figure was 43%. Accordingly, it should be noted that more than 50 conflicts and wars that have taken place so far have been waged under the guise of religion. In the early 1990s, about 500 terrorist organizations and extremist groups were registered, and in 2017-2019, about 6,500 terrorist and subversive activities were carried out in 139 countries. Of these, actions in 35 countries resulted in deaths, and in 16, deaths as a result of mass demonstrations and the aggressive actions of religious fanatics against members of other religions. In 60 countries (22%), various fanatical organizations operate under the guise of religion.

However, in 2017 alone, there were 11,774 terrorist acts worldwide, resulting in 28,000 deaths and more than 35,000 injuries. The attacks took place in 92 countries, more than 55% of which took place in Iraq, Afghanistan, Pakistan, India and Nigeria. Iraq, Afghanistan, Nigeria, Syria and Pakistan account for 74% of the deaths. But it is certainly wrong to link all disagreements and conflicts with extremist groups operating under the guise of Islam. Most of the subversive activities that have taken place in the last twenty years have been carried out by sects and currents that have nothing to do with Islam. However, in 2015 alone, more than 1 million people became migrants seeking asylum in European countries across the Mediterranean. As a result, Islamophobia is

on the rise in Europe, which is not ready to accept them, and the problems associated with it[1].

In the early 1990s, when discussions on freedom of conscience were the only issue on the agenda between the state and religions, the issue is now of global importance. It is not only religion and the state, but also terrorist organizations such as ISIS, Jabhad al-Nusra, Boko Haram, Al-Qaeda, which have become a global threat. It is known that.

Currently, the constitutions or basic laws of more than a hundred countries around the world have enacted laws on freedom of conscience, with another 20% of countries agreeing to join the list. However, while freedom of conscience is emphasized in a number of countries, the protection of these laws is not fully guaranteed in practice.

According to I.Vershina, xenophobia existed in society 10,000 years ago and was widespread not only in all states and cultures until the twentieth century, but was one of the characteristics of everyday life. Preventing it, on the other hand, has become increasingly important due to the rapid globalization of the twentieth century. Ensuring the principles of tolerance has been important in recent decades and has been accepted as a key criterion of cultural diversity and global political processes, with many believing that this approach has won and become an international trend. "Rapid migration

processes have turned cities such as New York, London and Berlin into centers of different cultures, religions, worldviews and traditions[2]".

MATERIALS AND METHODS

Factors such as multi-sectoral integration in the international arena, deepening and expanding cooperation, the emergence of new universal ideas of global significance and the improvement of their propaganda technologies are theoretically justified as the main causes of globalization[3].

It should be noted that globalization has a direct impact on xenophobia and its negative manifestations.

In Europe, which has been recognized as tolerant, the recent response to the accelerating flow of migrants from the Middle East and North Africa has proved that these recognition has not been fully justified. According to the results of the Danish parliamentary elections, the ultra-right Danish People's Party has won, and one of its main goals is to "control the flow of migrants." "We ... want to see in every Danish train or on the street that when he comes face to face with an immigrant, there is a desire in his eyes to embrace Danish culture and way of life[4]". This mood is widespread throughout Europe.

The French state opposes the entry of Roma and Kosovars from Romania, while Britain does not welcome the entry of immigrants from Slavic countries into its

country. The referendum on its exit from the EU was also held because of dissatisfaction with Brussels' migration policy. Italy has also set up a screening center on the island of Lampedusa, where immigrants from African countries are accepted. A movement called PEGIDA has been formed in Germany to oppose the Islamization of the country, a movement that has spread across Europe, saying "we are afraid to wake up one day and not be in our own country[4]".

Indeed, the growth of migration in recent years has affected not only the socio-economic spheres, but also religious and cultural processes. Culture also leads to misunderstandings and sharp objections sometimes because the dialogue between religions does not leave an opportunity for mutual understanding. Immigrants, in turn, are forced to wander in foreign lands in search of refuge, peace-loving citizens of troubled countries, which a few years ago were among the prosperous countries, and now terrorism, extremism and famine are on the rise. These include Syria, Iraq, Libya and Yemen.

Analyzing the causes of the increase in xenophobia, V. Mukomel argues that the situation has now changed and that instead of fearing the loss of resources typical of the 1990s, there is a risk of losing cultural, "identity" and "cultural identity". At the same time, immigrants fear that their traditions will affect the cultural identity of the indigenous population[5].

Contrary to this view, I. Vershinina said that the situation has really changed, but the socio-economic basis of xenophobia, the pursuit of resources still continues. While in the 1990s there was a tendency for society to get out of poverty, today it is manifested in the form of competition for social advancement, prestigious jobs, quality housing, education, health care. "Problems such as low access to education, employment, and the growing wave of migration are creating social tensions[6]".

Of course, man, the economic factor has become one of the main places in the life of society. Today, many problems that need to be addressed in the field of stability, the creation of civil society, economic and social issues, as well as the solution of tasks in the field of religion and enlightenment. In an increasingly globalized world, the issue of ensuring human solidarity within the turbulence has become one of the main tasks of international organizations.

The existence of various "phobias" in society is associated with issues that are still pending in the economic, social, cultural and political spheres. The problem of religious xenophobia has also become a force that undermines the development and stability of the state and society. Today, this issue is being studied by various social research institutes. Legislation to prevent all forms of xenophobia (religious, national, racial) is being enacted in the legal systems of most countries and international organizations. The level of

well-being of any state and society is closely related to the extent to which the ideas of tolerance are applied to life.

Currently, in the basic legislation of many countries, the state is prohibited by law from engaging in acts of religious xenophobia, intolerance, bigotry. For example, the first edition of the US Constitution[7], Article 4 of the German Constitution, Article 44 of the Irish Constitution, Article 40 of the Estonian Constitution, and Articles 36 of the Constitutions of Turkey and the Republic of Korea set out human rights to religious freedom.

Although the basic laws of some countries do not contain specific religious regulations, they do prohibit any form of discrimination against religious affiliation. As an example, Article 1 of the French Constitution and Article 40 of the Canadian and Egyptian laws address exactly the above issues[8]. It should be noted that the full implementation of the above constitutional rights in all countries in the prevention of religious xenophobia, bigotry, discrimination against religious affiliation may have different differences in different countries.

In some countries, certain religions or denominations may be recognized by the state as the official religion. In particular, the Finnish Evangelical Lutheran and Finnish Orthodox Churches are the state churches of the country, but freedom of

religion and belief is protected in Article 11 of the Finnish Constitution[9].

In some countries, insulting religion or the name of God is prohibited by law, as exemplified in 2006 by Manfred van H. of Germany. has been held accountable for his actions against Islam, and the link between bigotry¹, religious views, and desecration of attributes can lead to more religious xenophobia when applied to a religion.

The UN Universal Declaration of Human Rights protects freedom of religion and belief under Article 18, and Article 2 prohibits any religious discrimination. Article 18 also provides for the right to change one's religion. Although the declaration is not legally binding, in 1998 the United States adopted an international instrument on religious freedom, according to which the International Commission on Religious Freedom was established. The U.S. government has passed a law to take action against states that violate the rights enshrined in the Universal Declaration of Human Rights[10]. Adopted by all EU member states, Article 9 of the European Convention on Human Rights and Freedoms prohibits religious practices and Article 14 prohibits religious discrimination.

¹ In Germany, any form of discrimination or insult against religion, religious beliefs, or the church that interferes with public peace is prohibited under Article 166 of the Criminal Code and is punishable by up to 3 years in prison. In 2006, a 61-year-old retiree (identified in court as Manfred van H. for security

The Declaration on the Principles of Tolerance was adopted at the 28th session of the UNESCO General Conference on 16 November 1995. From this day on, November 16 will be widely celebrated around the world, including Uzbekistan, as the International Day for Tolerance. The main purpose of tolerance is to encourage humanity to maintain peace and tranquility. As the Declaration states, "Without tolerance, there can be no peace, and without peace, there can be no progress and no democracy".

It is known from history that in fact the original idea of all religions is based on the rules of goodness, respect for each other, people of other religions. In particular, Islam promotes the idea that the origins of the peoples of the world are in fact from the same parents, that they are relatives and brothers. According to Islam, the division of the world's population into different races, nations and peoples is the work of God, and the purpose of creating it in this way is for them to interact and establish cooperation. Several verses of the Qur'an cover the issues of interethnic harmony, solidarity and religious tolerance.

In particular, Surat al-Hujurat, verse 13, says: Human beings, We created you all from a male and a female, and made you

reasons) was sentenced to one year in prison and 300 hours of community service for writing the words "Qur'an, Holy Qur'an" on toilet paper and sending it to 22 mosques and several television stations across the country. The penalty is to be involved in the case.

into nations and tribes so that you may know one another. Verily the noblest of you in the sight of Allah is the most God-fearing of you. Surely Allah is All-Knowing, All-Aware. (49:13)[11]. Also, in Surah Al 'Imran: Say (O Muhammad):

The Qur'an promotes the recognition of the previous holy books, the Psalms, the Torah, and the Bible, and the respect of the People of the Book, that is, the representatives of other religions. It calls people to mutual love, cooperation, and overcoming all forms of strife, discord, and conflict.

In a hadith narrated from Muhammad, he said: "Whoever harms his people will see me as his enemy on the Day of Resurrection." It was with this hadith in mind that 'Umar sent' Amr ibn 'As to conquer Egypt and said, "Be careful! Do not make the Messenger of Allah, may Allah bless him and grant him peace, your enemy". Other heavenly religions also promote compassion and love and call for good treatment of the enemy[12].

Clearly, for the development of society, peaceful coexistence, peace and harmony, mutual kindness, respect for the elderly, respect for the younger, respect for the rights of kinship and neighborliness, tolerance of other religions, the prevention of xenophobic mood does.

It should be noted that xenophobia is a force that disrupts peace and stability in society, it is the result of a one-sided, that

is, a negative approach to the objects and concepts associated with different religions. Xenophobia is a subjective phenomenon that can be assessed as a consequence of an unfair approach, such as ignorance, emotional attachment, misunderstanding the causes of failure. Xenophobia is an abnormal condition, regardless of its form - religious, national, racial.

In conclusion, so far mankind has experienced various wars and conflicts, but these conflicts have not ended in the third millennium. Many of these conflicts stem from violations of the norms of religious freedom, mutual misunderstandings, and the predominance of one's own religion and views. According to some, economic growth can eliminate socio-political, ideological problems. This view also has a certain objection, and in developed countries such as the United States, Britain, France, Germany, Belgium, Saudi Arabia, various forms of terrorism, extremism, xenophobia, Islamophobia threaten human life.

CONCLUSION

Xenophobia is a force that disrupts peace and stability in society, it is the result of a one-sided, that is, a negative approach to the representatives of different religions, objects and concepts associated with it. Xenophobia is a subjective phenomenon that can be assessed as a consequence of an unfair approach, such as ignorance, emotional attachment, misunderstanding

the causes of failure. Xenophobia is an abnormal condition, regardless of its form - religious, national, racial.

Religious xenophobia is a set of concepts related to different religions, feelings of fear of people, groups, etc., as well as actions arising from a negative attitude towards it.

The Crusades were an example of one of the historical manifestations of religious xenophobia, leading to clashes and struggles between members of the two religions, as well as helping Western European countries shape their perceptions of the Islamic world. In turn, it helped to understand the lifestyle of the Western countries of the Muslim world.

The negative aspects of religious xenophobia can also be traced to the clashes and disagreements that took place in French history between representatives of the Catholic and Protestant denominations of Christianity in the 16th century. The solution to this 30-year conflict was the guarantee of freedom of religion, the Nantes Decision.

In the era of globalization, the number of terrorist organizations is increasing as a result of religious xenophobia. In 2017 alone, there were 11,774 terrorist acts worldwide, killing 28,000 people and injuring more than 35,000. The attacks took place in 92 countries, more than 55% of which took place in Iraq, Afghanistan, Pakistan, India and Nigeria. Iraq,

Afghanistan, Nigeria, Syria and Pakistan accounted for 74% of the casualties.

No matter where and at what point in the world the elements of xenophobia occur, it will inevitably lead to conflicts between representatives of religion, sect, worldview, different religious communities, states. The fact that inter-religious dialogue and relations are conducted in accordance with the requirements of mutual equality, international and local law, serves to determine its prospects.

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