

**О‘ЗBEKISTON RESPUBLIKASIDA KONFESSIYALARARO
TOTUVLIKNING TA’MINLANISHI MAMLAKATNING BARQAROR
RIVOJLANISHI VA XAVFSIZLIGINI TA’MINLASHNING OMILI
SIFATIDA**

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Abstract. O‘zbekistonda konfessiyalararo totuvlikni ta’minlashga qaratilgan davlat siyosati, O‘zbekistonda diniy konfessional manzara, mamlakatning barqaror rivojlanishi xavfsizligini ta’minlashda konfessiyalar faoliyatining o‘rni tarixiy aspektlar asosida tahlil etilgan.

Kalit so‘zlar: Konfessiya, bag‘rikenglik, islom, budda, xristian, siyosat, urush, madaniyat, tinchlik, ijtimoiy omil, barqaror, hukumat, davlat siyosati, qonun, xavfsizlik, tarixiy aspekt.

O‘zbekiston qadimdan dinlar o‘lkasi bo‘lib, islomdan avval zardushtiylik, xristianlik, yahudiylik va boshqa o‘nga yaqin dinlar mavjud bo‘lgan. Dinlararo munosabatlarda bironta nizo chiqqanligi tarixiy kitoblarda qayd etilmagan. Bugungi statistik ma’lumotlarga ko‘ra, O‘zbekiston aholisini 86,3 foizi musulmon, 9 foizi pravoslav, 3 foizi boshqa dinlarga e’tiqod qiladi, 1,7 foizi hech qaysi dinga e’tiqod qilmaydi. Davlatimizning dinga nisbatan bo‘lgan siyosatida bu vaziyatni hisobga olgan holda diniy bag‘rikenglikni mustahkamlash imkoniyatlarini kengaytira boriladi va shu asosda mamlakatda tinchlik, barqarorlikni mustahkamlash imkoniyatlari ham kengayib boradi.

Xususan, din insonlar ongiga ta'sir o'tkazishning eng samarali usullaridan biri sifatida madaniyat va ma'naviyatga ta'sir ko'rsatish orqali insonlarda ishonchni mustahkamlashda asosiy o'rin tutgan. Shu tariqa, odamlarga hayotdagi sinovlar, muammolar va qiyinchiliklarni yengib o'tishda madad bergan. Yurtimizda diniy bag'rikenglik, konfessiyalararo hamkorlikni ta'minlash orqali jamiyatda tinchlik va totuvlik muhitini yaratish borasida Prezidentimiz Islom Karimov tashabbusi bilan istiqlolning dastlabki kunlaridanoq dinlararo totuvlikni mustahkamlash, ma'naviy axloqiy tarbiyani kuchaytirish bo'yicha aniq maqsadga yo'naltirilgan chora tadbirlar samarali amalga oshirib kelinayotganligini ta'kidlash o'rinli. Mustaqillik yillarida xalqimizning azaliy qadriyatlarini tiklash borasida muhim tadbirlar amalga oshirildi. Jumladan, o'zligimizni angladik, tariximizga xolisona qarash, bebaho ma'naviy mulkimiz bo'lgan islom diniga e'tibor kuchaydi.

O'zbekistonda bag'rikenglik borasida olib borilgan siyosat demokratik o'zgarishlarni va ijtimoiy-iqtisodiy taraqqiyotni tezlashtirishga, jamiyatda millatlararo va dinlararo ahillikni saqlanishiga imkon berdi. Diniy bag'rikenglik o'zbek madaniyati hamda mentalitetining ajralmas qismiga aylandi. Binobarin, O'zbekiston mustaqilligining dastlabki kunlaridan boshlab davlatning diniy tashkilotlar bilan munosabati aniq belgilab berildi.

- Jumladan, tanlangan mavzuni tadqiq etish jarayonida quyidagi bir qator ilmiy yangiliklar o'z aksini topadi:

birinchidan, O'zbekistonda diniy konfessiyalar faoliyatiga oid meyoriy-huquqiy asoslar va ularning o'ziga xos xususiyatlari o'rganiladi;

ikkinchidan, dinlararo hamjihatlik va konfessiyalararo totuvlikni ta'minlash barqaror rivojlanishning eng muhim omillardan biri ekanligi O'zbekiston Respublikasi misolida dissertatsiyada asoslanadi ;

uchinchidan, tadqiqot ishida ijtimoiy barqarorlikka erishish yo'llari, shuningdek diniy konfessiyalarning jamiyat barqarorligini ta'minlashdagi rolini oshirish omillari yuzasidan tavsiyalar beriladi.

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.

Umuman, olganda hozirgi globallashuv davrida milliy va xalqaro xavfsizlikni ta'minlash jarayonining mazmunini tashkil etishda hozirgi zamon muammolari orasida dinlararo muloqot va konfessiyalararo totuvlikni ta'minlash alohida o'rin tutadi. Mazkur muammoning ilmiy-nazariy va metodologik jihatlarini O'zbekiston Respublikasi Prezidentining qator asarlarida, nutqlarida va xalqaro tashkilotlardagi ma'ruzalarida har tomonlama yoritilib berilgan.

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. Babajanov 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 (Babajanov, 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, 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 (Xusniddinov, 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.

Konfessiyalararo munosabatlarni o'rganishda vijdon erkinligi, diniy bag'rikenglik masalalari asosiy ahamiyatga molikdir. Mustaqillik yillari diniy bag'rikenglik tushunchasining mazmun-mohiyatini izohlashga bag'ishlangan bir qancha ilmiy maqola va risolalar ham chop etildi. Mazkur ta'rifni aynan yoki biroz kengaytirilgan hollarda darsliklarda, ilmiy maqolalarda uchratish mumkin. A.Abdusamedovning yozishicha, "Diniy bag'rikenglik zahirida jamiyat a'zolarining huquqi, demokratiya, adolatparvarlik va insonparvarlik kabi katta ijtimoiy-siyosiy, huquqiy va axloqiy tushunchalar yotadi. Ayni vaqtda bu sabr-toqatlilik, chidamlilik, bardoshlilik hamda inson, jamiyat, dunyo haqidagi qarashlarning o'zaro muohasi usulidir".

Tadqiqotchi Z.Husniddinov fikricha, "Diniy bag'rikenglik vijdon erkinligi nuqtai-nazaridan muhim ahamiyat kasb etib, boshqa shaxsning diniy e'tiqodi o'zga dinga, uning vakillariga hurmat bilan munosabatda bo'lishni, turli din ham konfessiya vakillari e'tiqodida aqidaviy farqlar bo'lishiga qaramay ularning yonma-yon va o'zaro

tinch-totuv yashashini anglatadi. Diniy tolerantlik to'la ijtimoiy teng huquqlilik, inson erkinligiga nisbatan zo'rlikni qoralovchi qarashlar va munosabatlarda yaqqol namoyon bo'ladi".

Shu bilan birga O'zbekiston Respublikasi demokratik prinsiplarga sodiqligini ifodasi sifatda davlatning din va diniy tashkilotlar bilan o'zaro munosabatda quyidagi prinsiplarga amal qilishini e'lon qildi:

- *dindorlarning diniy tuyg'ularini hurmat qilish;*
- *diniy e'tiqodlarni fuqarolarning yoki ular uyushmalarining xususiy ishi deb tan olish;*
- *diniy qarashlarga amal qiluvchi fuqarolarning ham, ularga amal qilmaydigan fuqarolarning ham huquqlarini teng kafolatlash hamda ularni ta'qib qilishga yo'l qo'ymaslik;*
- *ma'naviy tiklanish, umuminsoniy axloqiy qadriyatlarni qaror toptirish ishida turli diniy uyushmalarning imkoniyatlaridan foydalanish uchun ular bilan muloqot qilish yo'llarini izlash zarurati;*
- *dindan buzg'unchilik maqsadlarida foydalanishga yo'l qo'yib bo'lmasligini e'tirof etish.*

Yuqoridagilarga asoslangan holda, xulosa qilish mumkinki, biz yuqorida tahlil etgan davlat va din o'rtasidagi munosabatning uch modeli davlat va din o'rtasidagi munosabatning turli-tuman qirralarini jihatlarini va xossalarini to'laligicha qamrab ololmaydi. Davlat va din o'rtasidagi munosabatning bir modelida boshqa model elementlari ham uchrab qolishi mumkin. Shu jihatlarini hisobga olgan holda aytish mumkinki, davlat va din o'rtasidagi munosabatning qaysi modelda bo'lishi shu davlatning taraqqiyoti, undagi aholining mentaliteti, dinning xususiyati, mamlakatdagi demokratik vaziyat, inson huquqlarining ta'minlanganligi, xalqaro ahvol, jamiyatning ongi kabi omillar ta'sir etishi shubhasizdir.

Bir din doirasida yuzaga kelgan bo'lsa-da, aqidalar borasida farqlanadigan jamoalar ham diniy konfessiyalar jumlasiga kiradi. Shuni inobatga olgan holda,

mutaxassislar hozirgi kunda dunyoda taxminan 1000 dan ortiq diniy konfessiyalar mavjud, deb hisoblaydi. Shuni alohida ta'kidlab o'tish lozimki, islom dinida bunday holat kuzatilmaydi. Hech qaysi mamlakatda hanafiy mazhabi alohida, boshqa mazhablar alohida konfessiya sifatida ro'yxatdan o'tmaydi. Masalan, O'zbekistonda ham bir necha shia jamoalari bo'lishiga qaramay, ular o'zlarini alohida diniy konfessiya hisoblamaydilar. Din jamiyat hayotining tarkibiy qismi sifatida kishilarning ijtimoiylashuviga, ularning turmush tarzini tashkil etish va tartibga solishga xizmat qiluvchi me'yoriy omillardan biri bo'lib kelgan. Dinning bunday roli uning tarixan shakllangan o'ziga xos xususiyatlari bilan belgilanadi. Chunki, din, birinchidan, umuminsoniy axloq me'yorlarini o'ziga singdirib olib, ularni hamma uchun majburiy xulq-atvor qoidalariga aylantirgan; ikkinchidan, odamlarning bahamjihat yashashiga ko'maklashgan; uchinchidan, odamlarda ishonch hissini mustahkamlagan hamda hayot sinovlari, muammo va qiyinchiliklarni engib o'tishlarida kuch bag'ishlagan; to'rtinchidan, umuminsoniy va ma'naviy qadriyatlarni saqlab qolish hamda avloddan-avlodga etkazishga yordam bergan va shu yo'l bilan madaniyat rivojiga katta ta'sir ko'rsatgan.

Ko'pmillatli Vatanimizda bugungi kunda islom dini vakillari bilan bir qatorda o'n yettita diniy konfessiya vakillari yonma-yon yashab, hamkorlik qilib kelayotgani barcha dinlarning mohiyati ezgulik va yaxshilikka xizmat qilishdan iboratdir, degan haqiqatning yana bir tasdig'idir.

O'zbekiston turli dinlarga mansub qadriyatlarni asrab-avaylashga, barcha fuqarolarga o'z e'tiqodini amalga oshirish uchun zarur sharoitlarni yaratib berishga, dinlar va millatlararo hamjihatlikni yanada mustahkamlashga, ular o'rtasida qadimiy mushtarak an'analarni rivojlantirishga alohida e'tibor qaratmoqda.

2023 yilning 1 yanvar holatiga ko'ra, respublikamizda 16 konfessiyaga (Islom, Rus pravoslav cherkovi, Rim-katolik cherkovi, Nemis-lyuteran cherkovi, Arman apostollik cherkovi, To'liq injil xristianlari, Yevangel-xristian baptistlar cherkovi, Novoapostol cherkovi, Yettinchi kun adventislari, "Golos bojiy", Iyegovo

shohidlari, Koreys protestant cherkovlari, Yahudiylilik, Bahoiylilik, Krishnani anglash jamiyati, Buddaviylilik) mansub 2225 ta diniy tashkilot rasman faoliyat olib boradi.

Jumladan, 2038 ta masjid, 2 ta markaz, Toshkent islom instituti, 9 ta o'rta-maxsus islom bilim yurti, shuningdek, jami 175 ta noislomiy diniy tashkilot, jumladan, Pravoslav va Protestant seminariyalari faoliyat ko'rsatmoqda.

Global diniy makonda ro'y berayotgan o'zgarishlardan biri bu muayyan din yoki konfessiyaning konkret hudud bilan shartlanishidagi o'zgarishlar bilan bog'liq. Chunki hozirda diniy hayotda sodir bo'layotgan o'zgarish ularning an'anaviy konfessional, siyosiy, madaniy va sivilizatsiyaviy chegaralar doirasidagina emas, balki transmilliy, transetnik darajalarda ham kechmoqda. Xususan, neopyatidesyatniklar, bahoiylar faoliyati bu yo'nalishdagi jarayonlarga misol bo'la oladi. Diniy hayotdagi global dinamik o'zgarishlarning yana bir xususiyati, iqtisodiy jarayonlar va ijtimoiy sohaning bir qator jabhalarida global kommunikatsiya maydonida yuzaga kelgan tarmoq modellari kabi "tarmoq dinlari" fenomenining vujudga kelgani bilan ham xarakterlidir.

Islom dini qaror topganidan to shu bugungi kungacha u keng yoyilgan musulmon davlatlarida boshqa dinlarga ham bemalol yo'l berilgan. Ular cherkov, sinagogalariga kirib, ibodatlarini bemalol qilaverganlar. Hatto, ularning molu jonlari davlat himoyasiga olingan. Tarixiy manbalarda o'tmishda O'zbekistonda diniy munosabatlar asosida biror marta ham nizo chiqmaganini qayd qilinadi.

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 (Edward, 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.

DISCUSSION

O'zbekistonning mintaqaviy tashkilotlardagi faol ishtiroki global xavfsizlik va barqarorlikni ta'minlashda uning tutgan o'rni muhim ekanini yana bir bor tasdiqlaydi. Hozirgi kunda mamlakatimizdagi tinchlik va osoyishtalik, dinlararo bag'rikenglik, millatlararo totuvlikni ta'minlash yurtimiz taraqqiyoti yo'lida olib borilayotgan ishlarning asosidir. Yurtimizda hukm surayotgan tinchlik-osoyishtalik, jamiyatimizda qaror topgan millatlararo totuvlik, dinlararo bag'rikenglik xalqimiz erishgan eng katta yutuq va boylikdir. Zero, mamlakatimizda olib borilayotgan yangilanishlardan ko'zlangan bosh maqsad – yurt tinchligi, Vatan ravnaqi, xalq erkinligi va farovonligiga erishish, komil insonni tarbiyalash, ijtimoiy hamkorlik va millatlararo totuvlik, diniy bag'rikenglik kabi ko'p-ko'p muhim masalalardan iborat.

Turli madaniyatga mansub aholi vakillari o'zaro ahil-inoq yashab kelayotgan O'zbekistonda milliy va diniy bag'rikenglik hukm surmoqda. Bag'rikenglik turli millat va elatga daxldor kishilarning, turli xil diniy e'tiqodli insonlarning bir zamin, yagona Vatan, bir yurtda, bir hududda oliyjanob g'oya, orzu-umid, maqsad va niyatlar yo'lida hamkor, hamfikir va hamjihat bo'lib yashashni anglatadi. O'zbekiston Respublikasi Prezidenti Sh.Mirziyoyev xalqimizning dunyoqarashida tobora chuqur va mustahkam o'rin egallayotgan bag'rikenglik tamoyili to'g'risida shunday deydi: “Bizning qadimiy va saxovatli zaminimizda ko'p asrlar davomida turli millat va elat, madaniyat va din vakillari tinch-totuv yashab kelgan. Mehmondo'stlik, ezgulik, qalb saxovati va tom ma'nodagi bag'rikenglik bizning xalqimizga doimo xos bo'lgan va uning mentaliteti

asosini tashkil etadi”. O‘zbekistonning kelajagi tinchlik va bag‘rikenglik, madaniyatlararo uyg‘unlik va millatlararo totuvlik kabi omillar bilan chambarchas bog‘liqdir. O‘zbekistonda turli dinlarga mansub qadriyatlarni asrab-avaylashga, barcha fuqarolarga o‘z e‘tiqodini amalga oshirish uchun zarur sharoitlarni yaratib berishga, dinlar va millatlararo hamjihatlikni yanada mustahkamlashga, ular o‘rtasida qadimiy mushtarak an‘analarni rivojlantirishga alohida e‘tibor qaratib kelinmoqda. 2017 yil 30 may kuni ushbu dolzarb masalaga bag‘ishlab, O‘zbekiston Respublikasi Vazirlar Mahkamasi huzuridagi Din ishlari bo‘yicha qo‘mita, O‘zbekiston milliy teleradiokompaniyasi va O‘zbekiston musulmonlari idorasi tomonidan O‘zbekiston Milliy matbuot markazida “Milliy va diniy bag‘rikenglik – tinchlik va barqarorlik garovi” mavzuida matbuot anjumani tashkil etildi. Unda respublikamizning sharqshunos va dinshunos olimlari, taniqli ulamolar, mamlakatimizda faoliyat ko‘rsatayotgan milliy madaniy markazlar va turli konfessiyalar vakillari, davlat va jamoat tashkilotlari mutasaddilari ishtirok etdilar. Istiqlol yillarida respublikamizda turli din vakillarining hech qanday to‘siqlarsiz o‘z dinlariga e‘tiqod qilishlari uchun barcha sharoitlar yaratildi. Fuqarolar e‘tiqodlaridan kelib chiqqan holda diniy tashkilotlarga birlashib, mustaqil huquqiy shaxs sifatida faoliyat yuritishi, diniy mutaxassislar tayyorlashlari va adabiyotlarni nashr etishlari, diniy bayram va marosimlarini o‘tkazishlari, muqaddas joylarga ziyoratlar tashkil etishlari kafolatlandi.

Yangi O‘zbekistonda so‘ngi yillarda har bir sohada, shu jumladan ta‘lim sohasida islohotlar olib borilayotgani, o‘sib kelayotgan yosh avlodni kelajakda inson degan sharaflı nomga munosib ravishda tarbiya va ta‘lim olib kamol topishlariga mamlakatimizning oqil insonlari jon kuydirayotgani va bu borada ishlab chiqilayotgan va amalga oshirilayotgan amaliy ishlar va tadbirlar tahsinga sazovordir. Ushbu jarayonda bugungi o‘zbek jamiyatining mutlaq ko‘pchiligi insonning ma‘naviy dunyoqarashini shakllantirib, axloqini tarbiyalashdagi dinning yuksak axloqini, inson ruhiyatida insoniy fazilatlarni yaratuvchanligini qo‘llab - quvvatlamogda. Milliy va diniy qadriyatlarni anglatish yoshlarning ma‘naviy dunyoqarashini yuksaltirishga xizmat qilishi bugungi kunda hech kimga sir emas.

Yosh avlodning ta'lim va tarbiyasi to'g'risida g'amxo'rlik qilish nafaqat hukumatimizning yoki maktablarning vazifasi, balki har bir ota-onaning ham muqaddas burchlaridan hisoblanadi. Albatta, farzandlarimizni komil inson qilib, ilimli qilib tarbiyalashimiz kerak. Farzandlarimizning ilmiy saviyalari, kasbu hunarlari bilan bir qatorda axloqiy fazilatlarini ham o'sib borishi zarur. Shu jumladan, yoshlarimizning ta'lim –tarbiyasini asriy va azaliy sharqona qadriyatlarimiz va mamlakatimizning milliy mafkurasi bilan uyg'unlashtirishimiz, aynan mana shu o'rinda yoshlarga diniy-axloqiy bilimlarni ta'lim berish bugunning kechiktirib bo'lmaz dolzarb vazifalaridan biridir.

“Tarixga teran nazar solsak, bizlarning yetti ajdodlarimiz kim ekanini ko'ramiz. Ne-ne buyuk daholar, mutafakkiru allomalar aynan shu siz va biz yashayotgan muqaddas Vatanda yashab o'tganlar. Huddi ular singari ularning zurriyotlari ham hali dunyo tamadduniga o'z hissalarini qo'shishiga hech kim shubha qilmaydi. Chunki yoshlarimiz tomirida ajdodlarimizning qonlari oqib turibdi”.

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'oni, Mahmud Zamaxshariy, al-Farobiy kabi o'z ilmi va tafakkuri bilan dunyoni lol qoldirgan allomalarimizning yetukligi zahirida islom dini turganligi barchamizga ma'lum. Musulmon olimlarning ilmiy merosini o'rganishda, xossatan ta'lim sohasida diniylik bilan dunyoviylik o'rtasidagi mantiqsiz mantiqiy nisbatning shakllanishi bizning asrimizda ro'y berdi, desak yanglishmaymiz. Chunki, islom dini nozil qilingan davrdan to shu bizning asrimizga qadar ta'limda bu diniy ta'lim, bu dunyoviy ta'lim deb ajratilmagan.

Jamiyatning ijtimoiy-siyosiy hayotida ilmlarni dunyoviy va diniyga ajratish, bu ikki ilmni bir-biridan ayro holda talqin qilish va ular o'rtasida go'yoki mantiqiy muvozanatni o'rnatishga bo'lgan intilishlar oqibati o'sib kelayotgan yosh avlod ongi

va shuurida o'zining salbiy natijalarini nomoyon qilib bormoqda. Bu holatni zamonamizning har bir aqli raso insoni anglab yetgan. Bugungi kunda diniy va dunyoviy ta'lim uyg'unligini tiklash zarurati, hech bir mubolag'asiz, mamlakatning ma'naviy taqdirini hal qiluvchi omillardan biridir. Diniy va dunyoviy bilimlarni uyg'unlashtirgan holda ta'lim jarayonini amaliyotga tatbiq etish kechiktirib bo'lmas dolzarb muammolardan biri ekanligi jamiyatning aksar qismiga kunday ravshan. Voqe'likda aks etib turgan shunga bog'liq yetarli salbiy natijalar borligiga qaramasdan hamon ta'lim-tarbiyada diniy va dunyoviy bilimlarni uyg'un ravishda yosh avlodga yetkazish ota-onalar va murabbiylar orzusi bo'lib turibdi.

Oliy maqsad yosh avlodni iymon e'tiqodini Vatan ravnaqi uchun ruhan va ma'nau komil inson etib tarbiyalash har bir ota –ona va ustoz murabbiylarimiz burchidir. Farzandlarimiz, ya'ni yosh avlod uchun sharqona – diniy va dunyoviy bilimlarni o'zida uyg'unlashtirgan ta'lim-tarbiyani jahon andozalariga mos, fan taraqqiyoti omilari orqali yetkazish bunda muhim omil bo'lib xizmat qiladi.

Diniy bag'rikenglik g'oyasi barcha davrlarda, hozirgi kunda ham, kelajakda ham dolzarbligini yo'qotmaydi. Inson huquqlari va asosiy erkinliklarining, jumladan vijdon erkinligining buzilishi yoki diniy e'tiqodni nazar-pisand qilmaslik urushlar va og'ir mojarolarning bevosita yoki bilvosita sabablari hisoblanadi.

Yuqorida bayon etilgan fikrlardan quyidagi xulosalarga kelish mumkin: birinchidan, XX asrning oxirgi choragi XXI asrning hozirgi sharoitida jahon xalqlari hayotida globallashuv muammolari yuzaga kela boshladiki, bu jarayonning bir yo'nalishi millatlararo va dinlararo munosabatlarda bo'lib, ko'pgina mamlakatlarda diniy bag'rikenglikni ta'minlash orqali jamiyat taraqqiyotida ijtimoiy-siyosiy barqarorlikni shakllantirish zaruriyati tug'ildi;

ikkinchidan, diniy bag'rikenglikka asoslangan ongni barcha jahon xalqlarida, ularning millati, irqi, tili, dini, madaniyatidan qat'iy nazar shakllantirish din erkinligini umumjahon miqyosida hal etish bilan bog'liqdir. Shu boisdan Birlashgan

Millatlar Tashkiloti Nizomining «Inson huquqlari umumjahon deklaratsiyasi», «Fuqarolik va siyosiy huquqlar to'g'risidagi xalqaro pakt», «Din yoki e'tiqodlar zahiridagi murosasizlik va kamsitishning barcha shakllarini bartaraf etish to'g'risidagi deklaratsiya» va boshqa bandlarida o'z ifodasini topgan. Masalan, inson huquqlari umumjahon Deklaratsiyasida «har bir inson fikr, vijdon va din erkinligi huquqiga ega» (18-modda). «Har bir inson jamiyat oldida burchlidir, faqat shu holatdagina uning shaxsi erkin va to'liq kamol topishi mumkin» (22-modda);

uchinchidan, O'zbekistonda din va e'tiqod erkinligining to'liq ta'minlanishi va uning konstitutsion kafolatlanishi mamlakatda ijtimoiy-siyosiy barqarorlikni ta'minlashda mavjud dinlarning o'rni va rolini oshib borishiga ma'naviy zamin yaratadi;

to'rtinchidan, davlatimizning dinga nisbatan siyosatida diniy qadriyatlar barcha milliy qadriyatlar qatorida teng huquqli degan tamoyillarga asoslanib, shaxs va jamiyat taraqqiyotida barqarorlik diniy va millatlararo bag'rikenglikni ta'minlashda keng foydalanish maqsadga muvofiqdir.

Har qanday ko'pmillatli, ko'p dinli davlatda millatlararo totuvlik va konfessiyalararo hamkorlik jamiyatdagi barqarorlik va taraqqiyotga mustahkam zamin yaratuvchi, uning istiqbolini belgilab beruvchi omillardan hisoblanadi. O'zbekistonda diniy bag'rikenglik va dinlararo murosa borasida olib borilayotgan ishlar nafaqat MDH davlatlariga, balki butun dunyoga namuna bo'lmoqda. Albatta, xalqimizga azaldan xos bu xislat bir zumda paydo bo'lgan emas, u uzoq tarixga ega. Respublikada tolerantlikni mustahkamlash borasida xristian konfessiyalari, ayniqsa, pravoslavlar aholida diniy bag'rikenglik madaniyatini kamol toptirish yo'lida ma'naviy-ma'rifiy tadbirlar tashkil etib kelmoqdalar. Jamiyatda dinlararo nizo va murakkabliklarni keltirib chiqarishi mumkin bo'lgan missionerlik harakatlarining oldini olishda faol qatnashmoqdalar. Ularning xalqaro anjumanlardagi ma'ruzalari dunyo jamoatchiligini mamlakatimizda e'tiqod erkinligi

hamda millatlararo va dinlararo totuvlikni ta'minlashda amalga oshirilayotgan islohotlardan boxabar qilmoqda.

Dunyoda sodir etilayotgan nizolarning aksariyati milliy va diniy yoki irqiy asoslardan kelib chiqqan fuqarolik urushlaridir. Bu kabi mojarolarning kelib chiqishi va hozirgi kunga qadar davom etib, hal etilmayotgani millatlar va dinlararo munosabatlarni hamda uning nazariyasini to'g'ri yo'lga qo'yilmaganligi natijasidir. Respublikamiz aholisining milliy qiyofasi nafaqat Sharq, balki G'arb sivilizatsiyasiga mos keladigan umuminsoniy tamoyillar, an'ana va urf-odatlar, turli dinlarga e'tiqod, rang-barang turmush tarzidan iborat ma'naviy mezonlarni o'zida aks ettiradi. Ushbu ijobiy holat ko'p yillar mobaynida turli millat va din vakillari o'rtasida murosasiz kurash to'xtamayotgan Yaqin Sharq, Iroq, Suriya va boshqa hududlarda etnik hamda diniy qarama-qarshiliklar mintaqaviy mojarolarning avj olishiga manba bo'lib xizmat qilayotgan davlatlar uchun namuna bo'lishi mumkin.

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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