

A.A.Odilov, Candidate of Historical Sciences, Associate Professor National
University of Uzbekistan, Faculty of History

**THE ROLE OF TOLERANCE IN THE SOCIAL AND SPIRITUAL LIFE OF
UZBEKISTAN (ON THE EXAMPLE OF THE MEDIEVAL)**

A. Odilov

Abstract: For centuries, the territory of our country has been located at the crossroads of East and West trade and economic relations, and in turn, the ideas of different ethnic groups and religions have entered this land. In the socio-spiritual life of the Middle Ages, in turn, these circumstances led to the assimilation of the ideas of tolerance into the way of life of the population. This article for the first time analyzes the issue of ethnic and inter-religious tolerance in the socio-spiritual life of the country in the Middle Ages.

Keywords: population, country, socio-spiritual life, Middle Ages

The Uzbek people, with its glorious historical past, millennial statehood traditions, rich cultural heritage and spiritual values, is distinguished among the peoples of the world by its unique spiritual and moral principles.

The role of the territory of our country in the geopolitical arena, located at the crossroads of Eastern and Western trade routes, the combination of different cultures, ideologies and religions for centuries has directly affected the lifestyle, behavior and worldview of the people who lived and worked here. Natural-geographical changes, various invasions and invasions also undoubtedly had an impact on the above-mentioned issue.

As a result, the people of the region are deeply rooted in the qualities of patience, tolerance, endurance, tolerance, broad-mindedness and benevolence towards different groups, peoples and religions. For the hard-working and industrious peoples and nations living in the territory of our country, creative ideas have always served as a program.

In the Middle Ages, philosophical views in the East, the humanistic ideas of Islam had a huge impact on the formation of the spiritual image of the population. The principle of tolerance is reflected in the essence of Islam, and the fact that during the Middle Ages there were no conflicts on any religious grounds, the fight against other religions was at the level of state policy is a practical confirmation of the above.[1, p.20]

The progressive and tolerant ideas of Islam are directly reflected in the activities and creativity of a number of great people, scholars, theologians and others who grew up in our country. In particular, Imam Moturudi - in the science of aqeedah, the great muhaddith - Imam Bukhari in the science of hadith, Burhaniddin Marginoni - in fiqh, Abu Lays Samarkandi - in the

science of tafsir, Ahmad Yassavi - in mysticism propagated the ideas of religions, peoples, inter-citizen tolerance, solidarity and harmony.

The principle of tolerance also had its philosophical significance in the works of medieval oriental scholars - Abu Rayhan Beruni, Abu Nasr al-Farabi, Ibn Sina, Mahmud az-Zamahshari. This principle served as an integral part of the domestic and foreign policy of the state during the reign of Amir Temur and the Temurids. This can be seen in the "Statutes of Temur", the views of Mirzo Ulugbek, the activities of Sultan Hussein Boykaro, the work of Alisher Navoi, the policy pursued by Zahiriddin Muhammad Babur and the Baburis.

The struggle against heresy in medieval Europe, the religious tolerance that prevailed in the land of Movarounnahr at a time when the Inquisition was dominant, and the opening of the way for the development of a philosophical-scientific worldview are undoubtedly unique. In this regard, it is necessary to acknowledge the following historical fact.

In other words, the land of Movarounnahr is a land of tolerance in the social and spiritual life of the Middle Ages. The scientific community of the XXI century rightly acknowledges that this country has put into practice the principle of tolerance towards other peoples, nations and religions. It should also be noted that the ideas of religious tolerance existed in the first half of the XVII-XIX centuries, which was later a period of backwardness and depression.

The socio-political and economic changes that took place in the world at the end of the twentieth century further advanced the process of globalization. As a result, instead of the "cold war", the struggle between ideologies and systems, terrorism, extremism, drug addiction, universal values in the socio-traditional sphere, the institution of the family, "mass culture" began to enter the minds and lifestyles of young people.

Various conflicts on racial, religious, territorial, ethnic and other grounds have started to escalate in the world. At the same time, there was a growing need for reconciliation, tolerance and solidarity with people of different languages, religions, races and genders.

In view of the above considerations and the relevance of the issue in the global context, on November 16, 1995, UNESCO adopted the "Declaration of Principles of Tolerance". The Declaration was signed by 185 countries, including Uzbekistan. This aspect serves as an ideological and methodological basis for the prevention and elimination of all forms of discrimination against any religious, ethnic, human, groups, extremist, terrorist ideas and practices around the world.

The priority of the ideas of tolerance in the field of social and spiritual life, in particular, in ensuring mutual friendship, harmony, nations, citizens,

inter-religious harmony, is reflected in a number of speeches of President Mirziyoyev, including a speech from the UN rostrum. [2, p.1-2]

In his speech at the UN General Assembly, President Mirziyoyev stressed the need for the world community to take a step towards the idea of "enlightenment and religious tolerance" in the context of globalization. As noted above, the fact that the land of Uzbekistan has long been a country where the principle of tolerance has been established, and this tradition continues in the XXI century, was recognized in August 2018 at an international conference on religious tolerance in New York. More than 80 countries participating in the conference recognized the experience of Uzbekistan in the field of tolerance. In this regard, it is worthwhile to draw the reader's attention to the factors that have influenced the decision of the principle of tolerance in the territory of our country.

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K.D.Saipova, Candidate of Historical Sciences, Associate Professor
National University of Uzbekistan, Faculty of History

CARE FOR EVACUATED CHILDREN

K.D.Saipova

Abstract: in this article, the author closes the concern for evacuated children from frontline territories that were evacuated to the territory of Uzbekistan during the Second World War. The republic rendered great assistance in accepting and accommodating evacuated children, providing them with first aid, and opening orphanages. In August 1941, trains with an evacuated population began to arrive in Uzbekistan, the Council of People's Commissars of the Republic adopted a resolution on the organization of a commission for their reception and arrangement. Residents of the republic showed great care for them, helped with housing, food, clothing. Particular attention was paid to evacuated children who lost their parents. The republic accepted in the autumn of 1941 one and a half million evacuated. Among them, 200 thousand children, half of whom were orphans.