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HISTORICAL ROOTS OF INTERETHNIC HARMONY AND RELIGIOUS TOLERANCE IN UZBEKISTAN

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Abstract

It is known from history that in all Eastern countries, a person, his dignity, rights, honor, feelings have been glorified as the highest value for centuries, and this tradition continues to this day. In particular, in the land where we live, a number of works have been written since ancient times, guaranteeing the rights of people and glorifying their prosperous lifestyle. In particular, we can clearly see that the ideas of tolerance played a major role in the work of Abu Nasr Al-Farabi, one of the famous thinkers of the East, who lived and worked in the late 9th and first half of the 10th centuries.

His works such as “Treatise on the Paths to Happiness” (“Risola fit tarih ala as-saodat”), “Managing the City” (“As siyato an-madaniya”), “Book on War and Peaceful Life” (“Kitab fi maoshiy wal khurrab”), “Virtuous Manners” (“As-siyrat al-fazila”), “City of Virtuous People”¹ are important for their rich humanistic and tolerant principles. In his book “City of Virtuous People”, Al-Farabi emphasizes: “A city that unites people to help each other on the path to achieving true happiness is a city of virtues, and a society of people who unite to help each other to achieve happiness is a virtuous society. A people, a nation that

¹ M. Xayrullayev. Uygʻnish davri va sharq mutafakkirlari. T.:”Oʻzbekiston” 1971 yil, 42-bet

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spares nothing for its neighbor and for all cities to be virtuous is a virtuous people, a virtuous nation.”²

The issue of tolerance has occupied a special place in the works of many scholars who worked in later periods. Another encyclopedist of the East, Abu Rayhan Beruni, paid special attention to tolerance in his work. In his work "India", Beruni, adhering to his strict rules, demonstrated equal, reasonable human patience and tolerance towards all peoples.³ The inextricable connection of religious and modern tolerance in the philosophical and historical works of many of our great compatriots is of great importance. Regarding the dangers of intolerance, Beruni said in his book "Geodizya": "Whoever is given to fanaticism to an incredible extent, he loses the trust of everyone and becomes cursed, his name ends with the letter "sin". Condemning any oppression based on racial discrimination, Beruni emphasizes that the core of the formation of all people rests on one foundation, and opposes national and religious borders that hinder the implementation of peaceful relations between different peoples, social groups and specific individuals. It is known from historical sources that the great statesmen Amir Temur, Mirzo Ulugbek, Mirzo Babur devoted their entire lives to strengthening harmony between religions and achieved certain successes in this area. The Jadids, the national progressive intellectuals of Turkestan in the late 19th and early 20th centuries, also clearly expressed the ideas of tolerance. Among their prominent representatives, Mahmudkhodja Behbudiy, Abdurauf Fitrat, Munavvarqori Abdurashidkhanov and others promoted the ideas of tolerance both in their works and in their practical activities. For example, in the works of A. Fitrat "Munozara" and "Tales of the Indian Traveler", the theme of religious and national tolerance occupies an important place. The Jadids imagined their future state structure based on the unity of all nations. Behbudi said about this: "The laws we introduce must protect the interests of Jews, Christians,

² R. Murtazayeva. "O'zbekistonda millatlararo munosabatlar va bag'rikenglik" T.: "Universitet" 2007 yil, 40-bet

³ A. Nosirov "Beruniy O'rta asrning buyuk olimi" T.: O'z FA nashriyoti 1950 yil, 154-bet

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Muslims, and everyone in general. If we, the Muslims of Turkestan, want to carry out reforms together, our intellectuals, enlightened people, the rich, priests, and scholars must serve the welfare of the nation and the homeland..."⁴

From the above points, we can see that the ideas of tolerance played an important role in the work of the Jadids. At the same time, they developed important measures to instill this noble idea in the minds of the people and young people.

Tolerance, freedom and friendly attitude towards all peoples were the main factors that led to the rise of the political activity of the Jadids to a high level. This was especially clearly manifested in the idea of Turkistan autonomy.

Uzbekistan is a multinational state, therefore, from the first days of our republic's independence, it began to pursue a policy based on the interests of representatives of different nationalities and ethnic groups living on the territory of our homeland. Indeed, representatives of different nationalities living on this land have been living together for many years in the pursuit of a common goal. Regarding the fact that all conditions have been created in our independent land for them to live as one body and soul, the First President Islam Karimov rightly noted: "If we consider the concept of kindness, which has become our noble custom, we can see that it has very deep historical, national, and religious roots. This means, first of all, that a person lives in harmony with another person, a neighbor with a neighbor, a relative with a relative, a family with a family, and most importantly, a person with society, showing generosity to orphans, widows, the disabled, and foreigners, and providing sincere and selfless assistance, and no one can deny that this trait has become ingrained in the spiritual world of our people."⁵

Nowadays, the traditions of tolerance of our ancestors are being consistently continued in our country. Therefore, peace, harmony, and solidarity reign in our country. This is primarily due to the policy pursued by our state under the auspices of religion. The awarding of the Order of Friendship to Archbishop

⁴ M.Behbudiy. Bayoni haqiqat // Ulug' Turkiston. 1917 yil, 12-iyun

⁵ I.A.Karimov Yuksak ma'naviyat-yengilmas kuch. T."Ma'naviyat" 2008-yil 8-9-betlar

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Vladimir of Tashkent and Central Asia in 2000 for his services in strengthening friendship and interethnic harmony shows that in Uzbekistan, not only Islam, but also representatives of other religions are treated with respect and honor.⁶ In strengthening the development and prospects of our homeland, mutual cooperation and brotherly friendship between the peoples and nationalities living in our republic are of great importance. For people of other peoples and nationalities living in our republic, Uzbekistan is a homeland. Although the population of Navoi region is small compared to other regions of our republic, representatives of about a hundred different nationalities and ethnic groups live together in harmony, respecting each other's language, religion, and traditions, towards a common goal. Currently, the interreligious tolerance and interethnic harmony that our ancestors dreamed of are equally and fully ensured in all regions of our republic. Article 4 of the Constitution of the Republic of Uzbekistan states that the languages, customs, and traditions of other nations and peoples are respected, and conditions are created for their development.

The main goal of the state is to ensure harmony and stability in society, effective protection of human rights and freedoms. After all, the development of our country depends, first of all, on the preservation of an atmosphere of stability, interethnic harmony, and interreligious tolerance in it. Stability in Uzbekistan and the development of the state and society are unimaginable without mutual harmony among more than 130 nations and peoples living in the country, and tolerant relations between representatives of 16 officially registered religious confessions. The fact that the fifth direction of the “Strategy of Actions for the Further Development of the Republic of Uzbekistan”, announced by the President of the Republic of Uzbekistan Sh. Mirziyoyev on the basis of the Decree of February 7, 2017, is dedicated to the issue of ensuring religious tolerance and interethnic harmony, is a sign that the President and the government of the country strictly adhere to the universal principles established in our Constitution

⁶ Hayot va qonun jurnali 2002 yil № 6 (87) 46-bet

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and international documents. The idea of interfaith tolerance means that people of different religious beliefs live together on one land, in one Motherland, in cooperation and harmony in the pursuit of noble ideas and intentions. All religions of the world are based on noble ideas that lead a person to such qualities as honesty, peace, goodness and friendship. People's beliefs, whether in the form of religious-mythological teachings or sacred books, have always encouraged people to understand themselves and have positive relationships with others. However, in the current conditions of globalization, problems related to religion have become one of the most sensitive issues in various regions and countries of the world. On June 15, 2017, the President of our country, Sh. Mirziyoyev, drew attention to this issue at the conference "Ensuring social stability, preserving the purity of our holy religion - the demand of the times" in Tashkent, expressing the following opinion: "In many places, we are taking the initiative of enlightenment against ignorance. Ignorant people who enter other streets under the guise of the holy religion of Islam do not understand one thing or do not want to understand. That is, Islam encourages only a bright life, knowledge, enlightenment, and goodness. It never calls for bloodshed, murder, or violence. Without recognizing this truth, being deceived by false ideas, joining harmful currents, and becoming terrorists - this is absolutely not suitable for the people of Uzbekistan. "Alhamdulillah, we are all Muslims, shouldn't we be grateful for this and raise our children to be people who appreciate such a blessing?" Therefore, every person should feel responsible for the spiritual world, enlightenment of young people, their education, their equipping with religious and secular knowledge, in a word, their upbringing. The plenary session of the United Nations General Assembly adopted an important document - the resolution "Enlightenment and Religious Tolerance". The initiative to adopt this resolution was put forward by Uzbekistan at the 72nd session of the UN General Assembly in September 2017. The fact that the proposal made by the Head of our state was unanimously supported by 193 member states of the United Nations gives us all great

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satisfaction and pride, as a high assessment and recognition of Uzbekistan's efforts by the international community, he emphasized. In his Address to the Oliy Majlis of January 24, 2020, our esteemed President Shavkat Mirziyoyev, drawing attention to the work to strengthen interethnic harmony and develop international cooperation, proposed to hold the "Friendship Week" and the "Friendship" international forum-festival for the first time in our country on July 30 - the "International Day of Friendship". In our country, promoting the humanitarian nature of Islam and its service to noble goals such as peace and friendship, based on the noble idea of "enlightenment against ignorance," remains a permanent issue on our agenda. This year, international scientific and practical conferences and other events dedicated to the life and scientific heritage of Imam Bukhari, the sultan of hadith science, Abu Mansur Maturidi, the founder of theology, and his successor Abu Muin Nasafi, as well as on the topics of religious tolerance, will be organized," he noted.

In conclusion, we can say that the ethnic differences of the population of our country cannot be an obstacle to interethnic harmony. Today, work in this regard is being consistently continued. It is known from history that our ancestors always treated representatives of other religions in our country with respect and reverence. Many historical sources record that they served each other shoulder to shoulder with their honest labor during the stages of development of our homeland, in its every achievement and socio-economic prosperity.