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Common values in the system of interethnic relations of Uzbekistan

Abstract: The article deals with the path of democratic national development based on national and universal values in Uzbekistan, nationality and mentality of people, traditions and customs, tolerance and harmony of interethnic interests on the basis of development and significance of education of harmoniously developed generation, human dignity and the role of Uzbekistan in integration of world civilization.

Key words: interethnic relations, strategy of action, national, universal heritage, national and universal heritage, human rights, creativity, progress of society, common values, Islamic culture, religious confession, human interests

The system of interethnic relations plays an important role in the historical development of our country's independence and develops in common with national and universal values. Renewed Uzbekistan, as a developed democracy, has taken a worthy place in the international community. Its universal development has given a new meaning to political, legal, socio-economic reforms. Restoration of spiritual and moral purity, careful treatment of the national and historical cultural heritage of the Uzbek people and preservation of ancient and modern national cultural heritage, further improvement of the experience of traditions of the history of common values are among the urgent tasks. In this regard, the Action Strategy adopted in 2017 (1) identified areas for improving overall development in Uzbekistan. In this context, the Action Strategy has become a necessary document of common values that are important and crucial for a new era of development.

The path of democratic national development based on national and universal values has developed on the basis of national identity and mentality, traditions and customs, tolerance and interethnic interests of the people, and has played an important role in the integration of Uzbekistan into world civilization. The renewed model of economic, socio-political, spiritual-cultural and national statehood of Uzbekistan has defined its place and position in world civilization, first of all, in terms of economic and historical development, human rights and living standards of its citizens. The specificity of modern models of national statehood in the world is determined by, firstly, the impact of religious and secular worldviews on the political, legal and cultural-enlightenment and national and universal values of society, and secondly, the rapid development of political, social and economic development.

If we look at our recent history, if we look at the interethnic values in the early days of Uzbekistan's independence, in particular, in 1992 with Germany, Japan, China, Italy, France, the United States (Seattle), Slovakia, Iran, India, Turkey, Pakistan, had established relationships (2). During the period of independence, this problem has become very important in the development stages of national history. The Prime Minister of the Republic of Uzbekistan, then Acting President Shavkat Mirziyoyev, in his first speech at the joint session of the Legislative Chamber and the Senate of the Oliy Majlis of the Republic of Uzbekistan on September 8, 2016, laid the foundation for a radical change. He noted: "The head of our state has raised to the level of state policy the respect for the spiritual values of our people, the preservation and development of our sacred religion, traditions and customs, our invaluable historical heritage.

We have held many important conferences and meetings over the last 25 years. You are well aware that all of them are headed by President Islam Karimov. Today, for the first time in our history, we are holding such an important meeting without the participation of our dear leader. It was as if in our mind that man was coming into the hall now. In today's dangerous situation, where various dangers are growing, we must preserve peace and tranquility, which is our priceless treasure, and further strengthen the atmosphere of interethnic and interreligious harmony, mutual respect and kindness in our country" (3).

The Committee on Interethnic Relations and Friendship with Foreign Countries has been established under the Cabinet of Ministers of the Republic of Uzbekistan in the field of interethnic harmony, well-thought-out, mutually beneficial and practical foreign policy. In addition, 22 "Roadmaps" in the trade, economic, investment, technological and financial-technical spheres with the European Union and 21 foreign countries were approved (4). Of course, it should be noted that the reforms in Uzbekistan are supported by the international community. In May 2017, the UN High Commissioner for Human Rights visited our country for the first time. While acknowledging that democratic reforms are being carried out in Uzbekistan within the framework of the Action Strategy, Zayd Raad al-Hussein stressed that in these processes, special attention is paid to ensuring human dignity and human rights. EU Special Representative for

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Central Asia Peter Burian said that the EU is ready to support the implementation of the Action Strategy for the five priority areas of development of Uzbekistan in 2017-2021 (5). Naturally, these processes are very important in the implementation of cooperation projects in the region.

The history of national and universal values is a common cultural space in the system of interethnic relations. It is known that the peoples living in the Central Asian region are united by national traditions and customs similar to common spiritual values, a mentality formed over the centuries. In this regard, the further strengthening of friendly and cooperative relations of Uzbekistan with neighboring countries, especially in the literary and cultural spheres, was also important. Issues of interethnic cooperation in foreign policy, legal, cultural, humanitarian and other spheres have also been active in cooperation within the Commonwealth of Independent States (6). In particular, attention was paid to the implementation of joint projects to integrate science into the economy, attract high innovative technologies and modernize production facilities. The official visits of the President of Uzbekistan to the Russian Federation and his participation in prestigious international forums have shown that Uzbekistan is open to the world community, ready to accelerate the development of wide-ranging cooperation in various fields. In turn, the President of the Russian Federation praised the policy pursued in the Republic of Uzbekistan to strengthen interethnic harmony, preserve, develop and pass on the language, customs and traditions of different peoples to future generations (7). This determines the place of the history of the original values in international relations.

It should be noted that no nation can respect the values of other international relations without preserving its national culture and national values. The strength of Uzbekistan lies in its commitment to the common values of our people. Here is an example of interethnic relations. A complicated situation arose in Japan after World War II. After that, great attention was paid to the issues of understanding progressive values. They believe that the factors of progress are in the liberation of the human soul, in the transformation of the creator of their lives. They believe that this path can only be ensured through a system of fair policies and consistent legal procedures. As a result, the self-aware people feel the need to return to their spiritual heritage and implement it firmly, without deviation. The return to inter-ethnic historical values has become the nation's only savior idea. In fact, these efforts created a new image of the Japanese national spirit. The system of values, such as justice, equality and civic duty, becomes the priority content of politics, the doctrine that ensures the balance of society. Such an approach leads to the encouragement of many enlightened intellectuals to serve in government. In it, of course, the place and role of the political leader of the country becomes an indispensable necessity. As a result, he develops and puts forward his own doctrine, which ensures the national development of the country. This is a benchmark for development.

Indeed, in his speech at the 72nd session of the UN General Assembly (September 19, 2017), President ShavkatMirziyoyev said: "Today, Uzbekistan is developing rapidly. Following the wise traditions of our ancestors, we are carrying out radical reforms with a deep understanding, we are on the way to forming a new image of our country. Political activity is growing in our society, profound reforms are being carried out in all spheres. Their goal is to build a new Renaissance foundation in the development of a new Uzbekistan, that is, to build a new Renaissance, there will be bold steps of spiritual preparation.

It is known that our region, first of all, the land of today's Uzbekistan is one of the ancient cradles of Islamic science and culture. The Center of Islamic Culture in Uzbekistan has been established in Tashkent in order to comprehensively study the rich historical, scientific and historical heritage of our people, to introduce it to the world community, and most importantly, to reveal the true human nature of Islam. After all, the time itself demanded the establishment of such a center under the slogan "Against ignorance - enlightenment." Uzbekistan took over the chairmanship on October 18, 2016 at the 43rd session of the Council of Foreign Ministers of the Organization of Islamic Cooperation (OIC) in Tashkent. From the first days of its chairmanship in the OIC, Uzbekistan has promoted the slogan "Education and enlightenment - the path to peace and prosperity." As a consistent continuation of measures in this direction, on the initiative of the President of the Republic of Uzbekistan ShavkatMirziyoyev, extensive work has been carried out in a short time. In particular, instructions were given to rehabilitate the holy shrines of great local scholars, to study their lives and rich scientific and spiritual heritage, and to inform the general public. In particular, one of such activities was the establishment of the Imam al-Bukhari International Research Center in Samarkand. Al-Jame 'as-Sahih, which is recognized in the Islamic world as a reliable source for the collection of Hadiths of the Prophet Muhammad (peace and blessings of Allaah be upon him), is the result of many years of work by Imam Bukhari, who is described as the teacher of all hadeeths.

The International Conference "Islamic Cooperation: The Case of Uzbekistan and Azerbaijan", which began on October 18, 2017 in Tashkent, was held in response to this invitation. Speaking at the conference, President of Uzbekistan ShavkatMirziyoyev noted with pride that the activities of thinkers, scientists and saints who grew up in the ancient Uzbek land have made an invaluable contribution to the Muslim world and global civilization. Thus, the role and significance of the history of common values in the international arena has increased in the image of our country.

On the basis of the Presidential Decree of May 24, 2017 "On measures to further improve the system of preservation, study and promotion of ancient written sources", the Imam al-Bukhari International Charitable Foundation established a fund of historical and spiritual heritage - manuscripts and lithographs. Over the years, the center's treasury has been enriched with new works. On June 20, 2017, the President signed a decree "On the establishment of the Center for the Study of Cultural Heritage Abroad under the Cabinet of Ministers of the Republic of Uzbekistan." Many tasks have been set, such as bringing original or photocopies of these historical exhibits and photos and videos to the country, conducting joint research with relevant scientific centers, coordinating the work on putting the results into scientific circulation.

By the way, due to the open folklore festival "Boysun Spring" with the participation of UNESCO in the renewed Uzbekistan in 2017-2019, the study of historical and cultural heritage has been widely recognized by world art critics. In 2003, the Boysun scientific expedition for the comprehensive study of folk art of the region, formed on the basis of the Institute of Art History of the Academy of Arts of Uzbekistan, began its work. The expedition was organized at the expense of a grant from the Japan Trust Fund through UNESCO. The expedition was attended by historians, archeologists, ethnographers, philologists, theater critics, musicologists and art critics, those dealing with the problems of arts and crafts. As a result of the research, the scientific conclusions were completed and a scientific collection dedicated to the results of the expedition was created. The Boysun Spring folklore festival, which was attended by representatives of dozens of foreign countries, took place in the ancient Boysun land, in the Surkhandarya oasis, one of the cradles of world civilization and a place of ancient values. The fact that this unique place has been recognized by the authoritative international organization - UNESCO as a "pearl of the oral and spiritual heritage of mankind" clearly confirms this idea. This high recognition is a worthy tribute to the ancient deep spirituality of the Uzbek people, which for centuries has preserved the beautiful examples of oral art, national traditions. In this sense, the charming art of the Boysun people is also a unique manifestation of the extremely rich and colorful national culture created by our people. We draw spiritual strength from our immortal heritage, which embodies the centuries-old life experience and aspirations of our people, and is a solid foundation for building a new life, a new society based on the harmony of national and universal values (11).

On the basis of the folklore festival, the national customs, traditions, national and universal values of the Uzbek people were united. Thus, the ethnographic folk ensembles "Boysun" and "Kuralay" have come to the world's attention, having made great strides in the study, inculcation and restoration of the national masterpieces of our people. The national pride, values, traditions of Boysun, the folklore festival "Boysun spring", which is his pride, were presented in the works of Sh.Kholmiraev, U.Azim, E.Azam, I.Norboev, H.Khursandov, H.Chorshanbiev and people's singer ShoberdiBoltaev. found the opposite.

In our opinion, the role and importance of the history of national and universal values in interethnic relations is, firstly, the interests of the Motherland and the qualities of humanity and tolerance, and secondly, the representation of personal, social and state interests of different peoples and nations. , was a source of strength for a wealthy marriage. Third, national and universal values and international relations, in turn, are part of the historical stages of development of our country in the international arena and are among the most important problems. For example, in the relations between Uzbekistan and Afghanistan, there is no doubt that Uzbekistan and Afghanistan have deep historical, cultural and humanitarian ties. This is evidenced by the fact that great ancestors, including Abu RayhanBeruni, were buried in Ghazna, Alisher Navoi in Herat, and Zahiriddin Muhammad Babur in Kabul.

It should be noted that the formation of religious values, which are the source of Eastern spirituality, dates back to antiquity. It should be noted that the cultural values of ancient China, India and Central Asia, developed in the East, have been serving the spiritual maturity of the individual for centuries without losing their value. If we look at the lives of peoples with deep cultural roots, we see that their common values interacted with each other through trade and religion. The fact that the peoples of Central Asia and China, which played a key role in the Great Silk Road, had a positive impact on each other's worldview and cultural and spiritual development can be seen in the very similar universal values in the teachings of Zoroaster and Confucius.

Uzbekistan's 44th place in the international Happiness Index is also due to respect for national and universal values. Because the Uzbek people have always considered it a sacred duty to help the poor and needy. It has risen to the level of unwritten law. The report has a section entitled "Mutual Cooperation". It envisages the joint participation of people in important events on the way to creating a happy society. People consider themselves happy only if they find their place in society. Wherever people are, if they feel they are needed by society and sincerely perform all the necessary tasks available to them and adhere to the principles of national and universal values, it would be more accurate to call this country the land of happy people. Commentator Sh. Tulaganov writes, "According to the researchers of the World Happiness Report, the happiest people in a country should be called the happiest when they live according to millennial values, not according to foreign rules" (12).

The tasks set out in the Action Strategy for the five priority areas of further development of the Republic of Uzbekistan for 2017-2021 place a great responsibility on us to bring up young people with high spirituality, independent thinking, modern knowledge and skills, respect for national and universal values. If we look at the example of Uzbekistan, which is renewing these issues, in 2017, there were 16 religious denominations in our country. Education was provided in seven languages, television programs were broadcast in 12 languages, and 137 national cultural centers operated (13). There are 2,276 religious organizations in the Republic of Uzbekistan, including 2,093 Muslim and 166 Christian organizations, 8 Jewish communities, 6 Baha'i communities, 1 Krishna community and 1 Buddhist temple, as well as the Interfaith Bible Society of Uzbekistan (14).

In short, in the context of multi-ethnicity, a certain degree of religious and social instability can occur and affect national harmony in international relations. In our opinion, it is expedient to put forward the following proposals as important factors in the preservation of historical and cultural monuments in the country from 1991 to 2017, which are part of the common values:

First, based on the strategic program goals and objectives of the preservation of material values, the creation of an information database containing recommendations for the development of historical and cultural monuments of our country in the international arena and the best practices of foreign countries;

Second, to conduct a systematic analysis of existing problems that hinder the preservation of our material and cultural values in the priority international rankings, to make proposals for their solution and to develop priority plans in this area;

Third, the development of investment development models of historical sites, strengthening ties with leading international analytical and research institutions, creating a brand of historical and cultural monuments, creating more opportunities for local and foreign tourists to visit our country, constantly changing the field. such as media coverage.

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