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Роль религиозного фактора и межрелигиозной толерантности в международных отношениях

Аннотация: В данной статье объясняется значение религиозного фактора в деятельности международных религиозных организаций и конфессий, в частности роль религиозной толерантности в мировой политике. В системе международных отношений проводится сравнительный анализ положительного отношения к религии в последние десятилетия, развития фактора религии и политики религиозной толерантности на опыте Узбекистана и зарубежных стран. Кроме того, в статье приводится индуктивный анализ различных подходов к идее религиозной толерантности на опыте развитых стран, информация о современных концепциях религиозной толерантности, а также практические предложения и рекомендации.

Ключевые слова: международные отношения и религия, принцип "религиозной терпимости", конфессии, международные организации, межгосударственные и межрелигиозные отношения, мировая политика и религия, современные концепции религиозной терпимости

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The role of religion`s factor and interreligious tolerance in international relations

Annotation: This article informs the importance of the religious factor in the activities of international religious organizations and denominations, particularly the role of religious tolerance in world politics. In particular, in the system of international relations there are comparative analyzes of the positive attitude to religion in recent decades, the development of the factor of religion and the policy of religious tolerance in the experience of Uzbekistan and foreign countries. In addition, the article provides an inductive analysis of different approaches to the idea of religious tolerance in the experience of well-developed countries, information about modern concepts of religious tolerance, as well as practical suggestions and recommendations.

Keywords: international relations and religion, the principle of "religious tolerance", denominations, international organizations, interstate and interreligious relations, world politics and religion, modern concepts of religious tolerance

Introduction

Many scientists who have studied the factor of religion in international relations put forward the same theory. However, while religion stands for the ideals of peace and goodness, some malicious forces constantly try to use it for biased purposes. In this case, the difference between the interpretations and currents of religions is artificially turned into a source of conflict for these forces.

The politicization of religion is interpreted by theorists as follows. Theocracy, which arises as a result of the fact that the bulk of the country's population professes one religion. In this, public administration is built not on generally accepted laws, but on the basis of religious judgments, the rules established in the holy books. Some societies may have a generally accepted legislative system but it will also be subject to religious regulations. Many countries on the Arabian Peninsula can be cited as examples. In the countries of this region, Public Administration, current legislation are subordinated to Sharia sentences. Religion often appears on the world stage as a system of general communication between states, individual groups, communities and political movements. This communication is

established somewhat beyond the borders of the state and creates an additional system of interactions that coexists with the system of interstate relations.

Research methodology

Here we'll go through the miscellaneous views of scientists and our attitude to the abovementioned perception with actual methods, such as analysis and synthesis, induction and deduction, also cognitive and retrospective analyses.

Kazakhstani researcher a Nurshanov tried to study the tensions in the relationship between Sunnism and Shiite currents in Islam. In his opinion: "although the gap between the two currents has existed for decades in different manifestations in the Islamic world, the greatest danger is critical for understanding this phenomenon, which became both a regional and international geopolitical factor after the Iranian Islamic Revolution of 1979. This revolution faced the United States, the largest participant on the world stage. Karim Sadjadpur said that this happened on November 4, 1979, when radicals attacked the US Embassy in Tehran and held the embassy staff for 444 days" [1].

"Some Islamic currents are really the result of the movements of the middle strata of society, who are experiencing discontent, political and spiritual despair, and in turn seek to find a free space to act to change their situation. It is also the result of the failure of the right-wing liberal Islamic movement, which uses the current economic environment to propose political, economic and social alternatives to the problems prevailing in the Arab and Islamic world" [2]

The emergence and formation of religions can be seen as the necessity of a certain period. According to the content of all religions, they appeared in the form of calls that lead humanity to goodness and turn them away from evil. In this respect, they are indistinguishable from each other. However, different forms and conditions of communication with the creator, i.e. prayer, are different in different religions. So what caused the coming to power of religion, interference in state affairs, its politicization and, ultimately, its self-expression even in international relations?

Scientist A. Mitrofanova who sought answers to the above questions makes the following points. According to her conclusion, the separation of the concepts of religion and confession in world politics helps to find an answer to the question: "The term confession reflects the embodiment of religion in all social institutions (Christian Church, Council of Muslim Scholars, Buddhist Association). Practice shows that any religion has a certain institutional structure, even if it does not include a strictly hierarchical organization. Institutional structures of various religions are participants in the global political process and act as analogues of non-governmental organizations (NGOs). It seems that it is not entirely correct to link the activities of religious organizations to the "religious factor" in world politics, because we are not talking about the influence of religion as a worldview or experience, but about the influence of organizations. For example, it is necessary to understand the difference between the "Catholic factor" in world politics (often carried out outside the Church) and the factor of the Catholic Church" [3].

One of the largest modern researchers of national relations B. Anderson, "religious communities up to the present time are not bound to a particular region: they are global in scope, extending infinitely, united by sacred languages and common sacred texts"[4]. According to the scientist, "the unifying languages were Latin, Arabic, Slavic and other sacred text languages. But already in the late Middle Ages, the process of localization of religions began, focusing on the consecration of the nation and territory. The replacement of Latin, the common language of the Western Christian world, with many national languages in Europe was a vivid manifestation of this territoriality" [5].

According to A. Mitrofanova, "The intervention of religion in political processes was the next stage of international political relations of the new era. In this period, as in the Middle Ages, territory is not particularly important, because people have the opportunity to communicate directly with each other without physically crossing state borders. For this reason, it should be noted that the influence and attention of transnational religions has increased. Transnational religions themselves have nothing to do with this system. In this sense, it would be more correct to call them "above the nation" or even "beyond the nation". The word "transnational" is considered as a concept that allows to reconcile the "old" world of sovereign states with the new subjects of world politics" [6].

Associating the concept of "transnational" with religion is consistent with the New Age views. That is, the adoption of secular religions by countries based on their internal characteristics and mentality gave rise to the category of transnational religion. "Each transnational religious system consists of various features, including states, religious enclaves within the borders of other states, transnational movements, etc. To illustrate our understanding of the structure of 'civilizations', let us take the popular concept of the 'Islamic' or 'Muslim' world. Much of the analytical and conceptual literature is about this. The ideal view of the Islamic world is that the division of Muslim society into sovereign states is illogical. The only ruler of all states is God. All Muslim societies must conform to uniform Islamic rules" [7]

Analysis and results

We discussed the politicization of religion above. This issue is very serious and needs to be analyzed in depth. Political or politicized religion is an ideology that allows religion to be applied to politics. In our opinion, ideological factors play a major role in the politicization of religion. Most political orders based on religion are actually ideological rather than theocratic, that is, they are not based directly on the principles of religion, but on the principles of an associated ideology.

"The term 'political religion' dates back to the German scholar Eric Voegelin's book *Political Religions* (1938), which referred to the collective ideologies of Communism, Fascism, and National Socialism as political religions. These ideologies serve as a justification for national unity, and give a semi-religious dimension to the political system, albeit in a modified form" [8].

A. Mitrofanova has a slightly different opinion. According to her: "political religion is an ideology that has all the features of religion, but does not imply belief in God. The term "political religion" can be replaced by the term "secular religion". (the famous French sociologist Raymond Aron did so in his time). Naturally, Christian Europeans could refer to "religion" as an ideology that did not include belief in God, but only in a figurative sense. Now, when initially atheistic religions come to the attention of scientists, the difference between "religions" and "ideologies" becomes even more ambiguous than in Voegelin's time" [9].

In our opinion, it is not quite correct to call political religion an ideology. Because raising ideology to the level of divine faith is a rare reality in human history. Voegelin, of course, derives from the fact that great ideologies have become the beliefs of mankind in their time. However, it does not make sense to treat any powerful ideology as a religion.

It should not be forgotten that understanding religion as a personal matter of each person prevents it from becoming politicized or ideological. Today, in international relations, the trends of understanding that religion is nothing more than a person's personal belief are changing. However, its ideological character is expanding its sphere of influence. Although religion is accepted as a way of personal salvation for the majority of the world's population, its political activity cannot be forgotten.

Uzbek researcher M. Khashimov states that "dogmatic, theocratic management methods have not found their expression in the relations between religion and the state and religion and secularism in the formation and development of statehood in Central Asia" [10]. According to him, "although religion is separated from the state, it is necessary to emphasize that this religion is separated from society. After all, citizens who believe in a religion are a component of society, and therefore religion has its place in civil society. Another principle expressing the attitude of the state to religion is that the state recognizes religion as an integral part of the people's spirituality. Based on this, he tries to create appropriate conditions for its development. At the moment, knowing the relationship between religion and law serves to strengthen the foundation of building a democratic legal state in the republic" [11].

Discussion of research results

The constitutions of the countries of the world usually regulate the relationship between religion and state power. In the politico-legal system, some of the constitutions establish a relationship between the state and a particular religion or religions, or give privileges to religious laws or institutions. Others proclaim the secularity of the state or seek ways to protect the neutrality of the state from any religious affiliation.



For many people around the world, belonging to a religion is their collective and national and inalienable identity, and some express its constitutional recognition through the above rights. The desire to recognize and protect religious diversity requires constitution-makers to pay attention to particular or different religious groups in society. "Religious recognition or institutionalization, religious privileges may harm the religious rights of minorities, dissenters, and non-religious people. It can also increase the tension between "in-group" and "out-group".

Conclusions and recommendations (Conclusion/Recommendations)

In harmony with universal interreligious freedom, religion is essentially a matter of conscience, and the best conditions are to maintain neutrality in religious matters and to have state protections against discrimination. The Human Rights Council of the United Nations General Assembly announced in 2011: "...the use of the concept of official "State religion" does not have a negative effect on any religion, and discrimination against religious minorities and its members is not allowed"[12].

In fact, constitution makers can choose from a wide range of versions:

- religion before the emergence of a concrete state (with the introduction of the moral standards of religion into law or the recognition of religious courts in certain jurisdictions and courts through state-funded temples or religious institutions);
- up to the declaration of secular (non-religious) foundations of the state (symbolic recognition of the role of one or more religions in social and cultural life).

In drafting a constitutional text, it can be difficult to reach agreement or compromise in practice because the questions concern personal characteristics and deep-seated principles that are not easily accepted. Therefore, the question of what exactly religious views should include and how they should be, or on the contrary, the need for secularism to be the priority in the state, that is, political, historical and cultural conditions should also be considered in an orderly manner.

Historical recognition of religious freedom, as well as recognition of other rights, such as freedom of expression, as well as freedom from discrimination, set certain foundations in the constitutional relationship between state and religion.

A liberal democratic state cannot prohibit:

- 1) peaceful religious ceremonies that do not violate public order or the rights of others;
- 2) ensuring unity or observing religious beliefs and rituals;
- 3) not punish or discriminate against people because of their religious beliefs or identity.

For example, no religious screening is required of any organization or group in the United States. Congress shall not prevent the establishment of religion or the free exercise of worship" [13].

Researcher Z. Soipov explains the attitude of the United States to religion (Islam) in international relations in two ways. "The events of September 11, 2001 forced the United States to reconsider its foreign policy towards the countries of the Muslim world. For this reason, the Muslim world was mentioned in two places in the US national security strategy announced a year after this event. According to this document, America will lead a war of ideas to defeat international terrorism and will take a leading position in this effort. Nevertheless, its military, political, economic and cultural potential is able to strongly influence the domestic and foreign policy of a number of Islamic countries. In this regard, the call to accelerate the process of reforming and "modernizing" the Islamic religion in the official and scientific circles of the United States is being heard more and more" [14].

Some constitutions (e.g., Germany, India, South Africa) state religious neutrality are aimed at abandoning or approving any religious support (such as religion-state neutrality), but and defending an equal and non - discriminatory attitude towards religions. For example: in the Basic Law of the Federal Republic of Germany:"...

religious organizations (persons of any religion) have access to the ranks of the army, hospitals, prisons or other public institutions for religious purposes, are engaged in the organization of public prayers or prayers in religious offices if necessary, but any forms of coercion should be avoided" [15], - it is said.

The following comments of M.Hashimov show the activity of international organizations regarding religious issues: "If we look at the issue as an example of international organizations, UNESCO's "Interreligious and Intercultural Dialogue" program is being developed and implemented. This program serves to illuminate religious traditions and specific cultural values, their place in world culture. Since the establishment of the "Interreligious Dialogue" program in 1995, UNESCO has been gathering scientists and representatives of religions from different religions, religious traditions and cultures and holding various conferences. These events are held within the framework of the Intercultural and Interreligious Program, and through the declarations adopted in them, they are being implemented to make people aware of the closeness of their religious and spiritual values and the need for interreligious dialogue" [16].

In conclusion, we want to express the following points. The religious factor in international relations is somewhat complicated and controversial. Therefore, ensuring constructive dialogue between religious denominations is one of the main features of security and stability. Today, religious freedom and freedom from religious coercion are recognized principles of liberal democracy. If a state does not guarantee freedom of religious belief and worship, it is considered to have violated the legal norms specified in international norms. We can see that the provision of inter-religious tolerance in the states has played a decisive role in ensuring inter-ethnic harmony and peace, as is known from the historical and gradual development.

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