

Human Brotherhood is the Key to Ensuring Interreligious Dialogue

Turdiyeva Dilafruz Makhmudjanovna

PhD. associate professor of “UNESCO Chair in the Comparative Study of World Religions and Religious Studies” of the International Islamic Academy of Uzbekistan

Abstract: *Tolerance, pluralism, mutual respect and diversity of religions and beliefs contribute to human brotherhood. In addition, it is becoming increasingly important to become familiar with different cultures and religions or beliefs and to educate in a spirit of tolerance that ensures that society recognizes and respects religious and cultural diversity, including in matters of religious expression.*

Key words: *religion, brotherhood, religious tolerance, extremism, terrorism, human brotherhood.*

Religion is the simplest, most mysterious, universal and unique phenomenon in the world. Over the millennia of its development, each nation, each country has accumulated its own unique religious experience, its priceless spiritual heritage, which ensure the continuity of generations, the socialization of the younger generation. Uzbekistan is no exception, on whose land various religions and confessions have coexisted peacefully since ancient times, lived in a good neighborhood, paying tribute to faith and beliefs, customs and traditions. For thousands of years, a high culture of interethnic communication and interreligious dialogue has been formed in this region, and an unwritten charter of humanity and tolerance has been developed.

Faith leads a believer to see in his neighbor a brother who needs to be supported and loved. The believer is called to express this human brotherhood by preserving creation and supporting every human being, especially the most needy and the poor. Interreligious dialogue can find expression in many forms, so it is obvious that when understanding this phenomenon, differentiation, isolation and analysis of different types of interreligious relations are required. At the same time, the problem of compiling a classification of interreligious dialogue that would systematically and fully represent its types has not yet been solved in modern science.

Universal religious solidarity is possible only on the basis of mutual respect, high tolerance, and intercultural exchange. The purpose of modern interreligious dialogue is not to smooth out doctrinal differences, not to "mix faiths" and even more so not to discuss intra-confessional problems. Its main content is the search for a joint reaction to what is happening in and around our countries. Assessing social processes, we are called upon to creatively influence them in order to always be true peacemakers. Sharpening differences, discussing dogmas that are obviously unacceptable to each other, and unnecessary polemics can only bring harm.

Considering the importance of awakening religious feeling and the need to revive it in the hearts of new generations, through healthy upbringing and acceptance of moral values and faithful religious education, in order to resist individualistic, selfish conflict tendencies, radicalism and blind extremism in all its forms and manifestations, collections of materials of international conferences on topical topics are annually held and published in the world. During the conferences, participants realize that religions are in true teaching, they urge to rely on the values of peace; to support the values of mutual recognition of human brotherhood and coexistence; to restore wisdom, justice and love, to awaken a sense of religiosity among young people.

As mentioned in the document on human brotherhood signed on February 4, 2019, the protection of places of worship – temples, churches and mosques – is a duty guaranteed by religions, human values, laws and international conventions. In addition, there is an appeal to intellectuals, philosophers, religious figures, specialists from various fields in any part of the world to discover for themselves and for all the values of peace, justice, human brotherhood to confirm the importance of values as anchors of salvation for all, and to promote their spread everywhere.

The document also asserts the importance of awakening religious feelings in the hearts of a new generation through healthy upbringing and acceptance of moral values and faithful religious education in countering individualistic, conflict tendencies, radicalism and blind extremism in all its forms and manifestations.

History confirms that religious and national extremism has created in the world, both in the West and in the east, what can be called signs of the “third world war in parts”, signs that in various parts of the world and in various tragic conditions began to show their cruel face; situations in which it is impossible to accurately find out how many victims there really are widows and orphans. In addition, there are other zones that are preparing to become the theater of new conflicts, where torches of tension are born and weapons and ammunition are accumulating - in a global situation dominated by uncertainty, frustration and fear of the future and controlled by short-sighted economic interests.

Everything in our world is becoming more interconnected, but this does not mean that people and societies really live together. This is evidenced by the isolation to which millions of poor people, women, young people, migrants and disadvantaged minorities are exposed. Today, humanity has more information, technology and knowledge than ever, but people still lack a certain wisdom that would prevent conflicts, eradicate poverty and provide everyone with the opportunity to learn to live in harmony in a safe world. In such new conditions of instability and globalization, it is necessary to realize that peace is not just the absence of war. Peace means living together, regardless of our differences — gender, race, language, religion or culture, it means promoting universal justice and respect for human rights, on which this coexistence depends.

In conclusion, it should be noted that no religion ever calls for war and does not approve of feelings of hatred, hostility, extremism, nor does it call for violence or bloodshed.

USED LITERATURE:

1. World religions in the context of modern culture: new perspectives of dialogue and mutual understanding. St. Petersburg. 2011. 230 pages.
2. www.un.org/observances/human-fraternity(<http://www.un.org/observances/human-fraternity>)
3. S.V.Melnik. Cognitive interreligious dialogue: tasks, principles, forms of implementation // Bulletin of the Russian Christian Humanitarian Academy. 2019. Volume 20. Issue 2. pp. 209-227.
4. Turdiyeva D. From history of malaysien education system //The Light of Islam. – 2020. – Т. 2020. – №. 2. – С. 145-152.
5. Turdieva D. M. The religious tolerance in Malaysia //ISJ Theoretical & Applied Science. – 2019. – Т. 12. – №. 80. – С. 411-416.
6. Turdieva D. M. РЕЛИГИОЗНАЯ ТОЛЕРАНТНОСТЬ В МАЛАЙЗИИ //Theoretical & Applied Science. – 2019. – №. 12. – С. 411-416.