

INTERETHNIC HARMONY AND RELIGIOUS TOLERANCE.

Abdullaeva Madinakhon Erkinjon kizi.

Teacher of the Department of Philosophy, Andijan State University.

"For us, tolerance is not just a word, but a way of life."

Sh. Mirziyoyev

Annotation: In scientific literature, tolerance is defined as an attitude of respect and equality towards others, a rejection of feelings of personal and national superiority. Tolerance also implies accepting others as they are and working together in cooperation.

The concept of "tolerance" has become an international term thanks to the active efforts of UNESCO and is used as the most important cultural achievement of human society. Tolerance is important in resolving interpersonal, social group, ethnic relations, interreligious dialogue, and various social processes.

Keywords: Human, society, communication, international relations.

Introduction: Tolerance, as a social problem, has become the object of research for representatives of various fields. An analysis of the events of recent years in the world shows that social, economic, and political problems have arisen on the basis of mutual relations and contradictions between different ethnic groups. Insufficient understanding of the principles of tolerance in finding solutions to these problems is causing many victims and devastations.

Tolerance is a quality inherent in the national mentality of our people. Our people's enthusiastic approach to life, their deep respect for all values inherent in nature and society, their ability to engage in communication with representatives of various nations and nationalities, citizens with diverse beliefs and characters, ideological views, and their ability to strengthen these relationships have become a national trait. The concept of tolerance stems from the true nature, character, and

essence of the national mentality of our people. During the transition period, this concept, which precisely reflects the national spirit and psychology of our people, served as a spiritual basis for maintaining stability in society in difficult situations.

“...We will raise young people to be individuals who are equipped with modern knowledge and experience, guided by national and universal values, capable of independent and logical thinking, and possessing virtuous qualities.

4,,
...

Method: In the mentality and behavioral system of our people, the nature and ideological influences of these peoples are vividly manifested. While the Uzbek people assimilated the qualities of combativeness, broad tolerance, generosity, and loyalty from the common Turkic foundation, under the influence of the Persian ethnos, they acquired strength in customs, a love for creativity, and qualities of cherishing humanity; under the influence of the Arabs, they gained qualities of steadfastness in faith, honesty, and fidelity to commitments; and under the influence of the Russians, qualities such as a thirst for novelty, respect for authority, and a penchant for formal organizations were further developed.⁵.

Our many millennia of experience shows that national tolerance, the rock-solid patience and tolerance of our people, has been particularly helpful in overcoming difficult situations. Therefore, even in the most difficult circumstances in stabilizing interethnic relations, the fate of the common home - the entire country - was understood in connection with the fate of each citizen.

The great scholar Jalaluddin Rumi, in his work "Spiritual Couplets" (Masnavi), defines intellect as a necessity that determines the inner (divine) and outward essence of human perfection. He writes that a person's attainment of perfection is their divine adornment, which they must constantly cultivate. For this, a person is responsible for employing their intellect and will, and for always striving for perfection and goodness.

⁴ O'zbekiston Respublikasi Prezidenti SHavkat Mirziyoyevning Oliy Majlisga Murojaatnomasi. 2020 yil 29 dekabr 5-6 bet

⁵ O'zbekistonda ma'naviyat, ma'rifat fan va jamoatchilik fikri (ilmiy-amaliy seminar ma'lumotlari). Toshkent. 2001. - 109-110 b.

Acknowledging shortcomings, courage, tolerance, overcoming the ego, and considering liberation from oneself - the ego - as happiness, ultimately necessitate perfection.⁶

Results: The tolerance of our people has fostered a spirit of national unity in Uzbekistan. Representatives of various nationalities have begun to feel Uzbekistan as their homeland, and they have ample opportunities to showcase their national culture, art, religious practices, and beliefs. The national cultural centers operating in our country and their activities are evidence of this. The development of diverse national cultures in our country not only allows various peoples to preserve and improve their ethnic identities but also creates spiritual conditions for them to deeply feel the unity of the homeland and the internal integrity of society.

The sense of belonging to the destiny of this homeland embraced by every citizen living in Uzbekistan, the harmonious understanding of one's fate with the fate of the country, and the feeling of high responsibility for the development and future of the country and its people have become important qualities. It can be said that this feeling has brought the citizens of Uzbekistan closer to each other and ensured their spiritual solidarity.

As democratic principles deepen and a free individual and a free citizen are being formed, the above-mentioned qualities become particularly important. Only those citizens who have internalized a sense of homeland and the concerns of the people can deeply understand the concepts of freedom and liberty in society, grasp their true essence and full meaning, and not abuse the opportunities of democracy.

Discussion: The reforms being implemented by our state are of great importance in social life. In the development and stability of the social space, the mutual relations of various ethnic groups and religious denominations living in that space play an important role. In particular, during the years of independent

⁶ Jaloliddin Rumi. Ma'naviy-masnaviy. Qulliyot-birinchi jild, Birinchi sharh. (Maxkam Asqar tarjimasi), -T.: Sharq. 1999. B- 20-30

development, the issue of interethnic harmony and religious tolerance has become a priority of our state's social policy.

Uzbekistan is considered a multinational state, with representatives of more than 130 nations and ethnic groups living peacefully in our country.

Tolerance is an active moral position towards the opinions, views, and actions of others. It means acting in the interest of solidarity between different social groups, in the interest of positive interaction with people from different cultural, national, religious, or social environments. The profound social changes taking place during the years of independence have accelerated the processes of establishing new statehood traditions in the mentality of our people. As we know from human history, mistakes in national and religious policy in various states in the past have always led to dire consequences. World experience shows that the stability of a state largely depends on its ability to resolve various problems in interethnic relations. In recent times, with conflicts in the globalizing world, including interethnic conflicts, this problem has become particularly important.

The state and stability of national and religious relations, a complex phenomenon based on people's worldview and way of thinking, largely depend on the level of tolerance of the country's population

Developing tolerance involves establishing constant dialogue between different social groups, ethnic and religious communities in society. In the second half of the 20th century, the problem of tolerance began to acquire international significance. Because a positive resolution of this problem makes it possible to find solutions to conflicts between peoples and different countries. Treating each other with patience, recognizing each other's right to live differently, is the main principle of tolerance.

It should be emphasized that in the context of globalization, the most important social condition for the existence and unity of humanity, and its stable future, is the full formation of a culture of tolerance. Most of the countries in the modern world have a multinational and multicultural character. Uzbekistan is one

of such countries, and cultural commonality has been formed in our country. The topicality of the problem of tolerance can also be understood from the essence of the global problems that are occurring. In recent years, measures implemented by influential international organizations such as the UN and UNESCO have consisted of fostering cooperation between representatives of different religions and nationalities.

At international events such as interreligious dialogue, ways are being sought to create conditions that promote the development of tolerance. In the context of globalization, it is important to understand the interconnectedness of humanity and to instill in society the principles of respecting the cultures and religious views of all peoples.

Conclusion: Increasingly active in the sphere of international social relations, Uzbekistan is pursuing its own unique and appropriate path in interstate social cooperation. Social cooperation processes are actively implemented not only at the interstate level, but also at the interregional and intercommunity levels. If we take a systemic approach to the analysis of modern social processes, we can be convinced that the structure of inter-organizational relations is developing consistently more than interstate dialogues. A number of international organizations, large banks, concerns, and corporations, rooted in the territories of certain countries and now moving into a stage of rapid development, are increasingly holding positions that are several times superior to the overall socio-economic capabilities of some countries, in terms of their economic, financial, and spiritual-intellectual potential. One of the characteristics of modern society is the increasing scale of large international organizations built on the basis of social cooperation, while states tend to align their foreign and domestic policies with the activities of non-governmental organizations and firms. Therefore, the phenomenon of social cooperation is not only a source of specific economic and social connections and dialogues, but also the prelude and foundation for the emergence of any social systems and structures. Current socio-political processes, the evolution of

interethnic relations, and gradual stages of development indicate that a holistic national-spiritual environment is being formed in Uzbekistan, and that every citizen, regardless of nationality or ethnicity, is benefiting from this environment. The feeling of interest is being enriched in content through mutual respect, high culture, maturity, and striving for perfection.

References.

1. O‘zbekiston Respublikasi Prezidenti SHavkat Mirziyoyevning Oliy Majlisga Murojaatnomasi. 2020 yil 29 dekabr 5-6 bet
2. O‘zbekistonda ma’naviyat, ma’rifat fan va jamoatchilik fikri (ilmiy-amaliy seminar ma’lumotlari). Toshkent. 2001. - 109-110 b.
3. Jaloliddin Rumiy. Ma’naviy-masnaviy. Qulliyot-birinchi jild, Birinchi sharh. (Maxkam Asqar tarjimasi), -T.: Sharq. 1999. B- 20-30