



## Social-Philosophical Analysis Of The Phenomenon Of Tolerance

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### ABSTRACT

The article reveals the system of tolerance as one of the most urgent socio-philosophical problems of our time. The concept of tolerance is understood as being patient and tolerant towards the behavior, lifestyle, thoughts, speech, feelings, beliefs, and actions of others

### Keywords:

phenomenon, globalization, strategy, security, interethnic harmony, tolerance, tolerance, mysticism, ancient, universal, global, education, religious, moral, lifestyle, diverse relationships, modern.

The phenomenon of tolerance, which occupies an important place as a spiritual phenomenon in the culture of the peoples of the world, requires a separate philosophical-moral, educational-pedagogical analysis based on proven experiences in the current conditions of globalization. In this regard, when studying the historical roots of the noble qualities inherent in our people, it is necessary to pay attention to the lexical meaning of the concept of "good virtue". This word is often used in science as a synonym for the word "tolerance", that is, tolerance, which has a historical, philosophical, political and spiritual meaning, and is interpreted in different languages, preserving the essence of the word. Tolerance is one of the most urgent socio-philosophical problems of our time. Putting forward the idea that "understanding a person is connected with fundamental philosophical issues related to the possibilities and limits of his identity, knowledge and mutual understanding", the head of our state emphasizes that any person, when entering into

relations with others and living in harmony and peace, must necessarily have the principle of tolerance in that person. In particular, from ancient times to the present day, the concept of tolerance, tolerance, according to researcher U. Kushayev, has a repressive nature. "The most optimal way to change society for the better is absolute intolerance. Debates on this issue in world scientific literature are still ongoing." Interethnic culture is a topical topic that is constantly being studied. Its being a product of rich historical truths, its respect as a human treasure, is a source of pride for all peoples, and the need to protect it vigilantly, indicating that it is the future of nations. The Uzbek people also always preserve such noble cultural achievements and strengthen their place in the development of interethnic culture.

Today, representatives of more than one hundred and thirty nationalities live in our country and work productively in various fields. In particular, the fact that our President first of all approved the "Strategy of Actions on Five

Priority Areas of Development of the Republic of Uzbekistan in 2017-2021” and that the fifth paragraph of this area defines such issues as “ensuring security, interethnic harmony and religious tolerance” as priority areas is an important achievement for us. Today, the fact that our President has set the continuous implementation of the "Development Strategy" items for 2021-2026, and that each representative of the nation is responsible for this, directly calls for everyone to be selfless.

Uzbekistan is a party to the “Universal Declaration of Principles of Tolerance”, approved by UNESCO on November 16, 1995. It highlights the functions, goals and objectives of the peoples of the world based on interethnic harmony. In particular, Article 10 of the Law of the Republic of Uzbekistan “On Appeals of Individuals and Legal Entities” entitled “Non-discrimination when exercising the right to appeal” strictly stipulates that “when exercising the right to appeal to state bodies, discrimination based on the personal and social status of an individual shall not be allowed.” The concept of tolerance means being patient and tolerant of the behavior, lifestyle, opinions, speech, feelings, beliefs, and actions of others. In dictionaries published in the Uzbek language, tolerance is used as a synonym for the concept of “tolerance” (tolerance in Latin: “tolerantia” – fortitude – endurance, patience). Etymologically, the concept of “tolerance” comes from the Latin verb “tolerare” (to endure, endure, tolerate). “Tolerance”, which belongs to the noun family, is related to the verb “tolerare”, which when translated into Uzbek means “to carry”, “to hold”, “tolerate”, “to lead”. Taking into account the etymology of this word, to express it more precisely, “tolerare” has the meanings of “to carry”, “to carry”, “to pass”, because this word is cognate with the word “tolerare” – “to carry”. Also, the term “tolerance” has a large meaning in its core, namely, the ability and willingness to maintain the status quo. The following thoughts of the American philosopher Mark Amadeus Notturmo are important: “In my opinion, since we are free and conscious beings, we should be free from such heresies as shifting the blame to others. In particular, this is related to tolerance, which can be described as our

attempts to overcome religious, ethnic and racial prejudices that have long been an obstacle to freedom.

From the ideas of M. Notturmo, we can draw the following conclusion: “Tolerance is the patient and forbearing attitude towards situations that a person does not want, even those that are considered the worst.” His views also embodied the sum of human inner feelings, but we have come to understand how to use them in a rational way.

In Islam, 14th century ago, Muhammad (peace be upon him) called on his people to live in tolerance. He taught his companions to be tolerant in all aspects, saying, “May Allah have mercy on the one who is tolerant when selling, buying, and demanding justice.”

Muhammad (peace be upon him) never got angry for his own sake, he never took revenge on anyone. For this reason, he was praised as the greatest of the great. Such beautiful qualities were observed in the saints, saints, and the community of Muhammad (peace be upon him) who were in the belief of "Ahli Sunnah wal-Jama'ah", who remained steadfast on the path followed by Muhammad (peace be upon him) and his companions.

As an example of tolerant people, the founder of the Naqshbandi order, which is now widespread throughout the world, Hazrat Bahauddin Naqshband, who lived in Bukhara, and the representatives of Sufism who continued this order are considered. Their longevity, learning, good health, generosity, good relations with the public, and their trust in Allah in every matter are the qualities of tolerance in them.

Theorists of Sufism Abu Hamid al-Ghazali (1058-1111), Ibn Arabi (1165-1240), Shahab al-Din Yahya al-Suhrawardi (1115-1191) and others were thinkers who thoroughly mastered the knowledge of their time and were knowledgeable in various fields of knowledge. According to al-Ghazali, the true essence of man is reflected in the common faith, in the tolerance and respect of every Muslim in dialogue with representatives of other religions.

Thanks to al-Ghazali's teachings, Sufism was recognized by Muslim clergy. "Ghazali, recognizing that reason and logic alone are not enough to understand the true essence of the

concept of monotheism, comes to the defense of the mystical values of Sufism," he emphasizes.

In this regard, President Sh.M. Mirziyoyev described the essence of reforms in the spiritual sphere as the inheritance of the principle of tolerance from our ancestors. The head of our country Sh.M. Mirziyoyev proposed from the UN rostrum to adopt a special resolution of the General Assembly entitled "Enlightenment and Religious Tolerance".

The meaning of the word "tolerance" in Latin is "tolerance". Traditionally, tolerance means accepting other people's views without aggression and without resistance. In the Uzbek language, the concept of tolerance is understood as the breadth and openness of the human heart. And it reflects the mutual cooperation of religious beliefs of different nations. It is also considered a means of dialogue and mutual understanding in the teachings of different religions in a multi-confessional environment. In such a process, our views may differ or diverge. In the future, it is very important to have areas of unification and important advice between nations and peoples. These important areas include: 1. Preservation of spiritual and moral traditions, 2. Building a free and democratic society, 3. Promoting the principles of mutual respect. Allah Almighty has blessed us in His holy word, the Holy Quran, Surah Al-Baqarah, verse 256, saying, "There is no compulsion in religion, for right guidance is clear from wrong guidance. So whoever disbelieves in Satan (or idols) and believes in Allah, then he has grasped the most trustworthy handhold. And Allah is All-Hearing, All-Knowing." We can look at some of the verses that encourage tolerance like this. No matter how fast and furious the times are, the rules are the same. The rules that Allah Almighty has set for true devotion, Islam, peaceful coexistence, tolerance, and nobility will remain unchanged forever.

In recent years, another word has become a tradition. The word that summarizes the ideas of the new Uzbekistan is tolerance.

The idea of creative tolerance is in Islam, namely, in the words of Muhammad (peace be upon him) about peace and tranquility: "They spoke many wise words, and we are practicing

them today" (narrated by Imam Bukhari). Unfortunately, not everyone enjoys peace, which is a great blessing of Allah Almighty. In different parts of the world, terrorists are shedding unjust blood. The implementation of such terrible events by malicious and destructive groups deeply shakes the hearts of the people of Uzbekistan, along with the peace-loving peoples of the whole world. Indeed, a Muslim person should only seek good for society, refrain from evil, and stay away from causing suffering to others. This is not without reason, of course. After all, the word, that is, the harm caused by the tongue, is mentioned before the harm caused by the hand. Because with the hand, only this world of others is harmed - their health, family, and property, while with the tongue, it is possible to destroy both worlds by inciting people to various destructive ideas and misleading them from the right path.

Representatives of all nationalities are guaranteed free participation in state governance, socio-economic, and cultural processes. In addition, it is noteworthy that our secondary schools provide education in seven languages, newspapers and magazines are published in the languages of many nationalities, and radio and television programs are broadcast. This, of course, indicates the existence of the principle of tolerance in practice and calls on citizens to act together.

According to scientists, another important aspect in the process of understanding tolerance is "the first person's renunciation of privileges". After all, "intolerance, intolerance in all cases arises on the basis of a strong belief in the undoubted wrongness of the worldviews of others, those who think differently or have foreign views, and in the truth of one's own views". Its realization in real life expresses the sense of trust and existence of nations.

In this regard, ensuring peace and tranquility in our common home, interethnic and inter-civil harmony is one of our greatest achievements during the years of independence. Today, this noble value and its unchanging essence are being strengthened day by day in the minds of our people. This leads to a decrease in wars in the world and strengthens the relations of nations with each other. As our President Sh.M.

Mirziyoyev noted: "The further development of mutual friendship and solidarity prevailing in our society, ensuring equal rights for all citizens, regardless of their nationality, religion and beliefs, will be the focus of our attention." We know from history that such a mindset of tolerance has long been in the values of our ancestors in our country.

At a time when ideological processes and conflicts in the world are becoming increasingly complex, new aspects of solving problems such as maintaining peace in countries, ensuring interethnic harmony, and establishing cooperation in various fields are required to be addressed in accordance with the principles of patriotism and humanity. In the current period, when the foundations of the state are being laid in new Uzbekistan, the more dangerous the ideological threats to our national development are, the more important the concept of interethnic harmony is as an important principle of tolerance in resisting them. Each of its cultural elements has been tested for centuries, passed the test of different nations, and has created a sense of confidence in them. Over the years, our people have witnessed many trials and, enduring most of them, various spiritual and ideological threats are trying to create political instability, conflicts, and national unity in the region. It is not difficult to understand the goals of religious, political, and other similar movements and movements that threaten our people with ideological attacks, alien ideas, and other similar movements and movements aimed primarily at destabilizing the spiritual life of our youth. Tolerance existed in the history of European philosophy as a contradiction between humanistic values, fanaticism, and various forms of chauvinism. In particular, D. Locke emphasized the liberal approach in interpreting tolerance. His treatise "On Tolerance", as well as I. Kant's "Toward Perpetual Peace", and L.N. Tolstoy's "Patriotism or Peace" can be noted separately.

The culture of tolerance is part of the general culture, which has its own characteristics. Tolerance is used as a concept synonymous with tolerance. Researchers have put forward different views on this concept, based on the nature of the fields and objects of research. In

particular, tolerance is defined in the Russian "Brief Explanatory Dictionary of Philosophy" as "tolerance (Latin *tolerantia* - endurance) - tolerance, tolerance towards the lifestyle, behavior, manners, feelings, ideas and beliefs of others".

Researcher Z. Khusniddinov puts forward the approach that "Tolerance (Latin "*tolerantia*" - to endure) in a general sense means accepting something, an event, regardless of one's personal understanding, with as much patience and tolerance as possible." Professor M. Khojjeva says: "From a socio-philosophical perspective, tolerance is a natural-social "product" of consciousness, a spiritual and spiritual wealth that exists and is formed in it, an objective need for subjects to live, and a universal human value."

Another source defines tolerance as "a positive attitude - patience, contentment, tolerance, endurance, resilience - aimed at recognizing and respecting the existence of multiculturalism, pluralism, diversity and diversity in society." In this context, it can be defined as the main characteristics of a culture of tolerance, which are related to worldview, ethics, feelings, thoughts, beliefs and practices. Because each definition has an inner essence, which embodies the beliefs and beliefs of a particular nation, the meaning of the purpose of life. At the same time, "The culture of tolerance is a culture of communicative openness, which implies the active implementation of the principles of tolerance by the subjects of a modernizing multicultural society, the presence of a certain degree of intolerance."

In conclusion, we can see that several important meanings and contexts are interconnected in the concept of "tolerance."

First, "it is manifested in the form of human, family, national and universal tolerance, that is, it allows us to focus on stability, appreciation and self-respect between people."

This, of course, is an important general principle of our sacred life, which helps to prevent these contradictions and anxieties between people.

Secondly, tolerance, based on such characteristics as self-respect, compromise, mutual respect, patience, endurance,

contentment, gratitude, is important. This allows for the development of a person's personal qualities, the way a person interacts with others, and the existing qualities and qualities of a person.

Thirdly, tolerance can be manifested in social, political, economic, religious, international, and interethnic directions. At the same time, where there is tolerance, sins are forgiven, internal and external conflicts are eliminated, wide opportunities open for good and meritorious deeds, proper communication occurs in society, health and inner peace arise in the spiritual body of a person, and mutual cooperation, friendship, and cooperation between peoples and countries develop.

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