



TOLERANCE IS A VIRTUE

¹Alidjanova Lazizakhon, ²Ergasheva Maftuna

Teacher of International Islamic Academy Of Uzbekistan¹, Student of International Islamic Academy Of Uzbekistan²

INTRODUCTION

Tolerance means respect, acceptance and understanding of the rich cultures of our world, the different ways of expressing oneself and one's individuality. It is formed by knowledge, sincerity, open communication and free thought, conscience and faith. Tolerance is a unit of diversity. This is not only a moral duty, but also a political and legal need. Tolerance is the key to peace and the transition from the uncultured to the culture of peace.

The concept of tolerance is widely used in various fields of science and life, including politics, philosophy, social ethics, and comparative theology.

Tolerance is derived from the Latin word (tolerae), which means to endure, to be patient, and basically to accept something, a different idea or point of view with as much tolerance and perseverance as possible, regardless of one's own personal understanding. Tolerance is a concept that means refraining from distortion of the creed, the absoluteness of truth, and affirms the rules established by international human rights instruments.

MATERIAL AND METHODS

One of the key factors in development, tolerance, was adopted on November 16, 1995 at the 28th session of the General Conference of UNESCO (Declaration of Principles of Tolerance), an organization specializing in science, education and culture. More than 70 tolerance documents have been signed by UNESCO. The Declaration affirms the commitment to promote tolerance regardless of gender, origin, language, religion, and respect for human rights and freedoms, and declares 1995 the International Year of Tolerance. It should be noted that in any country, inter-religious cooperation on religious enlightenment and tolerance is of paramount importance in ensuring public safety and stability of the country. In particular, these factors require a unique approach in our country and create the basis for a peaceful life through the provision of peace, tranquility and stability in our country of more than 130 nationalities [Alidjanova, L. A. (2019)].

It is known that the territory of Central Asia, especially Uzbekistan, from ancient times has a different culture, language, customs, way of life, different religions, different from each other. Uzbekistan is located at the crossroads of geographically important trade routes, has economic ties with many countries, which contributes to the religious and spiritual life of different peoples, as well as the traditions of Movarounnahr to the development of foreign culture. It showed a secret. This has been one of the key factors in shaping inter-ethnic and religious tolerance. Even during the Second World War, which shook the whole world, the Uzbek people have left an indelible mark on history with their humanity and tolerance. In particular, at a time when the war is entering its most difficult period, our young people have embraced the children of other nationalities who have been separated from their families due to the war, considering nationalism as their duty [Alimova, M. 2020].

Historical conditions and processes show that the principles of true tolerance have been formed on this land, as a result of which a peaceful, serene life, scientific enlightenment and development have been ensured.

RESULTS

In the works of scholars who grew up in our country, we also find ideas that promote religious tolerance. In particular, the scholar Abu Mansur al-Moturudi, in his Tilawat Ahl al-Sunnah, commented on one of the verses of the Qur'an, saying, "It is forbidden to destroy churches and synagogues. That is why they have survived in Muslim lands until now. There is no disagreement among scientists on this issue. "All the religions of the world are based on the ideas of goodness and are based on such qualities as goodness, peace, and friendship. It calls people to honesty and purity, kindness, brotherhood and tolerance [Alimova, Mahfuza (2020)].

DISCUSSION

Islam, in particular, is a religion of compassion and mercy for all. When it comes to tolerance in Islam, there is no room for comment on the harmony and tolerance that Muslims must have with one another. Because if we have an understanding of the relationship that Muslims have with non-Muslims that is defined in Islam, we can understand the extent to which Muslims should interact with non-Muslims. If we turn to the Qur'an, the main source of Islam, we see that there are a number of verses on the issue of tolerance [Alidjanova, Lazizakhon. 2020].

"And argue with the People of the Book except those who are unjust, and say to them, 'We believe in what has been sent down to us, and we are Gods, and to Him we submit.' (Ankabut 46)

Verse 8 of Surat al-Mumtahana commands Muslims to treat non-Muslims who do not fight in the religion, who do not oppose the religion, fairly.

"Allah will not forbid you from doing good and justice to those who did not wage religious war and expel you from your homes. Surely Allah loves those who do justice. when the time comes to look at the life of the Prophet (peace and blessings of Allaah be upon him), who was the leader of the Islamic Ummah on all fronts, we see that he treated the whole of humanity with compassion and tolerance. The coming of the Messenger of Allah was a mercy of Allah for the whole being. The leeches of our Prophet were a guide for all Muslims, while others were just and fair. It is narrated on the authority of Muhammad ibn Hasan, a disciple of the Great Imam, that when the people of Makkah were hungry and starving, the Prophet, may Allah bless him and grant him peace, ordered the people of Makkah to send goods to the people of Makkah and distribute them to the needy. The best example of tolerance is that the people of Makkah persecuted the Messenger of Allah (saw) and drove them out of their lands. Muhammad also encouraged his Companions to treat everyone as human beings and said, "Your fathers are one." The Prophet (peace and blessings of Allaah be upon him) respected people of other religions and visited his patients. Islam is a religion of human virtues. Many mosques, churches, synagogues and temples have been built and renovated in a short period of time. These include the Orthodox Churches in Tashkent, Samarkand and Navoi, the Catholic Church in Tashkent, the Armenian Apostolic Church in Samarkand, and the Buddhist Church in Tashkent [Абдуллаева, М. 3. (2019)].

The results of this positive work play an important role in strengthening the environment of religious tolerance for all religions in the Republic, ensuring mutual solidarity, harmony and harmony among the citizens of the

country. In turn, the state promotes mutual understanding and respect between citizens of different religions and non-believers, religious organizations of different faiths, religious and other prejudices. In particular, this situation is important in ensuring tolerance in all inter-religious relations in Uzbekistan, first of all, in the prevention of inter-religious conflicts, and promotes cooperation, solidarity and solidarity among different religions. This factor directly contributes to the peace and development of the country, the development of universal culture and spirituality.

In turn, the fact that nations and ethnic groups of different religions freely perform their religious rites in these holy places is a positive sign of religious tolerance and interfaith cooperation in our country. After the declaration of independence of the Republic of Uzbekistan, positive work is being done to strengthen the foundations of peace and sustainable development through interethnic harmony, religious tolerance and interfaith cooperation [Abdullayeva, M. (2018)]. The Decree of the President of the Republic of Uzbekistan Shavkat Mirziyoyev dated February 7, 2017 "On the Strategy of Actions for the Further Development of the Republic of Uzbekistan" is of great importance. Independence of our country within the fifth direction of the Action Strategy on five priority areas of development: "Security, interethnic harmony and religious tolerance, a well-thought-out, mutually beneficial and practical foreign policy" and strengthening the sovereignty of Uzbekistan. It should be noted that the formation of an environment of security, stability and good neighborliness, strengthening the international prestige of our country has been identified as a strategic task. It was planned to develop a concept of policy priorities in the field of interethnic relations and a concept of state policy in the field of religion. These factors demonstrate the positive state of interethnic harmony, religious tolerance and interfaith harmony in ensuring public safety and stability in our country. This, in turn, is a rare symbol of interethnic harmony, religious tolerance and solidarity in Uzbekistan, and a positive example of tolerance for all religions. Consequently, the existing religions of the world, by their very nature, embody the ideals of goodness, peace, goodness, friendship, and creation. Religion, in particular, encourages honesty and purity, compassion, brotherhood, and tolerance [Alimova, M. F., Qalandarova, D. U., & Alimjonova, L. (2020)].

It should be noted that the above-mentioned views on the work done in our country on religious tolerance and interfaith cooperation are positively recognized around the world. Today, the positive results of the wise government policy pursued by the leadership of our country play an important role in ensuring national and religious tolerance. Initiatives and advanced ideas in this area are being put forward by President Mirziyoyev not only in our country, but also around the world. In particular, in his speech at the 72nd session of the UN General Assembly, the President said: "We cherish our sacred religion as an expression of our eternal values. We strongly condemn those who equate our holy religion with violence and bloodshed, and we will never reconcile with them. Islam calls us to goodness and peace, to the preservation of true human qualities. Of course, the main motto of religion is "enlightenment against ignorance", which today is based on the enlightenment of our people, especially our youth, to protect them from the evils of religious extremism, bigotry and terrorism, to protect and prevent the influence of foreign ideas [Alimova, Makhfuza (2019)].

CONCLUSION

In conclusion, whatever good is in the land, everyone will enjoy it, and if this good is lost, everyone will suffer equally. National harmony and religious tolerance are needed to preserve the common blessings we need in our lives: peace, tranquility. Today, we live in a time when threats through social media alone are sowing the seeds

of subversion and violence among nations. There is no question that a country can be overthrown by the message of evil and conspiracy on the Internet. Therefore, every wise person needs vigilance and mutual understanding. In today's increasingly globalized and complex world, life itself allows us to ensure the future of each of our nations in Uzbekistan, which is common only in conditions of mutual respect and solidarity between people of different nationalities, faiths and religions [Kalandarova, Donoxon (2020)].

The prudent policy pursued by Uzbekistan in this regard plays an important role in the implementation of national ideas such as the development of our country, peace and prosperity of the people in partnership and solidarity with all our compatriots. Indeed, our thousands of years of history testify to the fact that inter-religious harmony, humanity, the pursuit of interethnic harmony are among the highest qualities of our people. Independence will allow us to continue these noble traditions and ensure their perfect transmission from generation to generation. As the President of the Republic of Uzbekistan Shavkat Mirziyoyev noted: "At present, inter-ethnic and inter-religious tensions are growing in different regions of the world, nationalism and religious intolerance are on the rise. "These vices are destroying the state, disintegrating society, and becoming an ideological base for radical groups and movements." President Shavkat Mirziyoyev also said: "Being more vigilant and vigilant, preserving and further strengthening the unity and solidarity of our multinational people, which is our main asset and which we are justifiably proud of, will make Uzbekistan our Motherland. Only in this way can we effectively counter all the threats and dangers of today, build a strong immunity in our society against various destructive ideas, and achieve more significant results on the path of democratic development that we have chosen."

REFERENCES

1. Sheikh Muhammad Sadiq Muhammad Yusuf. (Tafsiri Hilal)
2. Sh. Mirziyoyev. The Strategy of Actions.
3. Alimova, M. F., Qalandarova, D. U., & Alimjonova, L. (2020). CONTEMPORARY ISSUES OF RELIGIOUS STUDIES IN UZBEKISTAN. Solid State Technology, 63(6), 265-272.
4. Alidjanova, L. A. (2019). The value of the scientific approach in the study of religions and science. ISJ Theoretical & Applied Science, 12 (80), 508-512. SoI: <http://s-o-i.org/1.1/TAS-12-80-96> Doi: <https://dx.doi.org/10.15863/TAS.2019.12.80.96>
5. Alidjanova, Lazizakhon Abbasovna () "QUESTIONS OF RELIGION AND SOCIETY IN THE WORKS OF IBN KHALDUN," The Light of Islam: Vol. 2020 : Iss. 1 , Article 5. Available at: <https://uzjournals.edu.uz/iaau/vol2020/iss1/5>
6. Alimova, Mahfuza (2020) "THE CONTRIBUTION OF IMAM AD-DARIMI TO THE DEVELOPMENT OF HADITH SCIENCE," The Light of Islam: Vol. 2020 : Iss. 2 , Article 15.
7. Available at: <https://uzjournals.edu.uz/iaau/vol2020/iss2/15>
8. Абдуллаева, М. З. (2019). АНАЛИЗ САМЫХ ПОСЕЩАЕМЫХ ИСЛАМСКИХ САЙТОВ УЗБЕКИСТАНА. Россия и мусульманский мир, (4 (314)).
9. Abdullayeva, M. (2018). APPROACHES FOR STUDYING RELIGIOUS PROCESS IN CYBERSPACE. The Light of Islam, 2018(1), 13.
10. Alimova, Makhfuza (2019) "ACTUAL DEVELOPMENT TRENDS OF RELIGIOUS STUDIES IN UZBEKISTAN," The Light of Islam: Vol. 2019 : Iss. 4 , Article 42.
11. Available at: <https://uzjournals.edu.uz/iaau/vol2019/iss4/42>

12. Kalandarova, Donoxon (2020) "FEATURES OF ASPECTS OF INFORMATION EXCHANGE," The Light of Islam: Vol. 2020 : Iss. 1 , Article 29.
13. Available at: <https://uzjournals.edu.uz/iaau/vol2020/iss1/29>
14. Mavlyuda, X., Rustam, K., Rano, D., Dadamuhamedov, A., & Alisher, M. (2019). Personality-Oriented Learning Technologies. *International Journal of Recent Technology and Engineering (IJRTE)* ISSN, 2277-3878.
15. Джураева, Р. Б. (2010). Структура и содержание «положения об электронном учебно-методическом комплексе дисциплины».
16. Bahrombekovna, D. R. (2020). Using the system" Virtual Psychologist" in determining the psychological and pedagogical readiness of students for professional education. *International Journal on Integrated Education*, 3(3), 1-4.
17. Джураева, Р. Б. (2020). ОЛИМПЛАР ХАЁТИНИ УРГАНИШДА МОБИЛ ИЛОВАЛАРДАН ФОЙДАЛАНИШ АХАМИЯТИ. *Science and Education*, 1(6).
18. Bakhrombekovna, D. R. N. (2020). Organization of computer monitoring in assessing student knowledge of a computer system. *ACADEMICIA: An International Multidisciplinary Research Journal*, 10(6), 532-538.

