

A CULTURE OF TOLERANCE IN ISLAMIC RELIGIOUS THEORETICAL SOURCES

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ABSTRACT

Since the early days of independence, the creation of wide opportunities for the land of representatives of various religious confessions operating in Uzbekistan is the result of a rational policy carried out by our state in the process of building a democratic society. The First President Of The Republic Of Uzbekistan A. As Karimov noted: "from the first days of our independence, the restoration of an enormous, invaluable spiritual and cultural heritage created by our ancestors for many centuries has become an incredibly important task, which has risen to the level of state policy". [1] the most effective way to achieve a culture of tolerance in the independent Uzbekistan is to follow the Constitution and the law "on the land of conscience and religious organizations". Article 18 of the Constitution of the Republic of Uzbekistan states: "all citizens of the Republic of Uzbekistan have the same rights and freedoms and are equal before the law, regardless of gender, race, nationality, language, religion, social status". [2] in fact, all the laws that are being adopted are in the interests of man, for their future.

Today, along with the Islamic religion, sixteen religious confessions are operating in our country. First President Of Our Country I. A. As Karimov pointed out: "...in our multinational country, more than a dozen other confessions, such as orthodoxy, Judaism, bigotry, Adventism, Catholicism, along with the religion of Islam, operate absolutely freely. We are pleased that representatives of these confessions, regardless of their religious or sect affiliation, stand with us shoulder to shoulder and work diligently for the welfare and prosperity of the people of Uzbekistan." [3] the law "on the land of conscience and religious organizations" was adopted on June 14, 1991. After the independence of our country, there were a number of changes in many areas. Shular in addition, the attitude to religion has changed radically. As a result, there was a need for changes and additions to the law as well. On May 1, 1998, a new edition of the law "on land of conscience and religious organizations" was adopted. 22 years later, in 2020 again, a new edition of this law was referred to the public for discussion.

Thanks to independence in our country, a lot has been done on the culture of religious tolerance. In particular, for the first time in history, Orthodox and protestant seminars began to operate in Tashkent. In October 1995, for the first time in our region in Tashkent under the slogan "Under One SKY" International Muslim-Christian conference, in November 1996, the Russian Orthodox Church in Tashkent and Central Asia, the 125-year tantrums [4] and the cooperation of the Tashkent Islamic Institute and the Russian Orthodox seminary [5] are a vivid example of events.

Article 31 of the Constitution of the Republic of Uzbekistan: "the land of conscience for all is guaranteed. Everyone has the right to have what he wants or not to have any religion. Religious views are not allowed to be forcibly absorbed", [2, - B.13.] is called. In the Qur'an Karim: "there is no compulsion in religion, zero, the right path has been a wrong path" (Baqara, 256-verse) [6] comes from the verse in the meaning. Our Prophet Muhammad (PBUH) blesses in the hadith that "the forgiveness of faith is patience and tolerance" [7]. Islam dinida it is also emphasized

not to give Azar to the irreligious. There is a verse in the Qur'an about this: "do not ask those who worship other than Allah (idols)! Otherwise, they will go to extremes and slaughter Allah without knowing. Likewise, we have made the work of each Ummah beautiful in its own way. Then reversible areas are unto the Lord. Those will then inform them of what they did" (verse 108). [8]

Islam dinida the ideas of Axil tolerance butkul stains. Because that is what the reality of Islamic religion actually dictates. To be more precise, the religion of Islam is a pure religion, tolerant to other religions, calling for the complete absence of any bloodshed, robbery, violence, the most noble, committed and beautiful deeds.

Islam dinida one of the important aspects of the values that come into being is defined by the fact that tolerance in a person is an expression of the laws that are aimed at educating the ideas of the culture. The religion of Islam requires tolerance, among other things, for every Muslim to fulfill religious requirements, even for representatives of other religions. Such aspects in the religion of Islam determine the spiritual and moral perfection of man. Islam ez kindness, kindness and endowment are highly valued. Our sacred religion, which expresses the ideas of tolerance, peace and kindness, is of the utmost importance in understanding the identity of our people and calling people to purity and goodness.

From a religious point of view, God created man with a specific nature of tolerance. That is, the real essence of man is based on patience. Patience is considered one of the important moral qualities of man. Therefore, the ideas of tolerance in the religion of Islam influenced its wide spread and development.

The religion of Islam finds its expression in such qualities as the art of attachment - compassion and compassion, being kind, living in a humble state, giving air to temptation. Therefore, from Muslims, it has always been proclaimed that open face, pure justice should be of an evil nature. The religion of Islam, being its own book of alternatives, calls on the people of the Qur'an Karim orqali not to walk along the path that leads them astray, and not to oppress others, in order to maintain a high moral standard on Earth: "O you who believe! Step into the middle itoat and do not follow in the footsteps of the devil! He is certainly an enemy to you." [8, - B. 22.] According to Islamic teaching, every miracle Muslim answered before Allox for the letters he made. He must be in a relationship with justice, compassion for people, to return people from corruption on earth. Therefore, in the Holy Quran of allox Ta'ala"...Allox, however, destroys the mischief (corruption)" (verse 205), [8, - B. 32.] have reported that.

A number of opinions have been expressed by Western scientists and Islamists about the culture of tolerance. Tunic the Islamic scholar Muhammad Talbi asserts: "the Qur'an is the only Bible that clearly shows the right to religious pluralism, diversity, freedom." [9] In the teachings of the religion of Islam, crimes such as evil on earth, injustice, injustice, violence, murder, bloodshed are condemned. About this, the following verses are mentioned in the Holy Quran: "there are some who break the covenant of Allah after its confirmation, and sever what Allah has commanded to be bound, and wander about in the land, they shall be cursed for (all) and they shall have the worst abode for (hell)" (Ra'd, 25-verse), [10] "eat of the provision Allah has given you, and B.20.].

The culture of tolerance in the Qur'an is manifested by being patient in relation to others, not dividing people into different categories, but doing them good, not including someone else's

majburlab ding, in any case, standing up with justice, not oppressing existing and created. About this in the 99th verse of the Qur'an karim Yunus Sura: "if the Lord willed, the summit of the people on earth would come to faith. Or do you force people to become believers?"[11] that is, it is a blessing.

Tolerance in the Qur'an dictates an impartial and just stand on everything and event in life. If a person is given emotions, he can not correctly assess reality and situation. In the end, he can not come to the right decision, he will continue to stay in the influence of his own feelings. A person who adheres to the sharia of the religion of Islam should restrain his passions and thoughts..

Representatives of other religions living in Muslim countries in the teaching of Islamic religion will also have equal rights with Muslims. Samarkand famous faqih, commentator, guide Imam Abu Lays Samarkand (CF. 1003 y.) in his famous book Bahr al ulum, verse 9 of Surat al-mumtahana in the Qur'an: "Allah does not forbid you from doing good to those who did not fight against you about religion and did not drive you out of your land, and from being fair to them. Surely Allah loves those who are just, "says in the commentary of the verse quoted," go with representatives of religion other than those who did not fight in religion with you-be righteous with them." The famous commentator of maveraunnehrluk, Fakih Abul Berekat en-Nasefiy (VEF. 1310 y.) in his famous work "Madurik at-tanzil, Hakoiqu at-tavil", he explains the above verses: "respect the representatives of other religions and do them good in words and in practice".

The following are the Muslim believers residing in the Republic of Uzbekistan: "(O believers!)Argue with the people of the book not only in the most beautiful way", but also "say: "We believe in what has been revealed to us (the Qur'an)and what has been revealed to you (the Torah and the Gospel). Our God and the God of you are one and we are submissive to him (by faith and obedience)" (Ankabut, verse 46), [8, - B.402.] verse applies to Karimah.

We see that Islam dinida pays special attention to religious tolerance. In which society a culture of Religious Tolerance takes its place from the life of citizens according to its principles, people living in that society live a happy life.

In general, from the point of view of Islamic religion, one of the main reasons for the division of people into different nationalities and nationalities is mutual acquaintance, friendship and study of each other's customs, peaceful coexistence and harmonious coexistence in the way of prosperity of this land.

Even in the hadiths, he calls on people to act benevolently, to avoid all evil without doing evil: "who is a Muslim? From his hand and tongue, no one has hurt anyone. Who is a believer? A person who does not encroach on the property and soul of others. Who is an emigrant? He who emigrated from sins and sins." "The excuse of faith is to be patient and tolerant", "it is a sin to insult a believing person, and to fight with him is blasphemy", "conspiracy is worse than murder". From these it becomes clear that there are many hadiths calling for good and goodness, repelling evil, motivating people to be tolerant. Thus, the main sources of our religion are the condemnation of evil, oppression and corruption in the Holy Quran and hadiths. The calling for tolerance is based on every facet. Sheikh Sayyid Abdulkadir Giylani writes about this: "it is the ability to respond with patience. He does not bless any of the people, even if he himself suffers. Word yo will have patience for Allah without resisting any action. Because this

trait brings its owner to a high level, a high rank in the world and in the hereafter. Such a person is loved by relatives and strangers.” [12] he who has achieved such a quality will receive the happiness of the two worlds.

A culture of tolerance is not to worry, side-click, or be afraid to flatter. It is an expression from the recognition of the general rights and freedoms of the individual. In any case, the culture of tolerance does not encroach on the above values. A culture of tolerance should be a cornerstone in all individuals and states. Tolerance is the obligation to promote human rights decision-making, pluralism (including ethnomadani pluralism), democracy and the introduction of law. Tolerance is a concept that affirms the rules established in international legal instruments in the field of human rights, which means the rejection of persuasion, the absolutization of truth [13].

The manifestation of tolerance is not to be indifferent to human rights or to have a patient attitude to social injustice, to give up faith and not to side with others. He means that everyone is free to act in his own way, everyone must recognize that this right also belongs to others. It means that people are different in appearance, appearance, self-esteem, speech, behavior and values, they have the right to live in the world and to maintain this very individuality of their own. He further states that the views of one person can not be forcibly absorbed in others. [13, - p.2-4.] And this, in turn, implies the need for the creative application of the principle of a culture of tolerance in all social relations.

In the formation of the principle of a culture of tolerance in the minds of our citizens, we pay attention to the following:

establish friendship and fraternal relations between nations and peoples, cooperate and work in peace;

to be able to fight ideological threats;

the unifying power of the nation, people and society, the formation of a high spirituality.

From the above comments it is possible to draw the following conclusions::

1. One of our primary tasks today is inter-religious, inter-confessional communication. After all, a healthy dialogue based on mutual respect, equality, trust and solidarity is the most optimal means of maintaining its place and status in the global environment of any religion, confessional. The consistent policy of our state in this area deserves international recognition.
2. It is our main task to harmoniously deliver knowledge and values about human rights at national and international level to our youth, to educate a high-ranking perfect person.
3. Attention should be paid to recognizing the existence of the interests of other nations in national development and protecting it as its own interest.
4. The activities of the national cultural centers established by representatives of different nationalities and nationalities residing in Uzbekistan should be formed on the basis of the teaching of the culture of national ideas and tolerance.

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