

SOCIAL POTENTIAL OF RELIGIOUS TOLERANCE

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ABSTRACT

Religious tolerance has a significant social potential. In a society that accepts this idea and is able to apply it appropriately to various aspects of its life, there will be fundamental qualitative changes not only in the social and spiritual, but also in the economic and political spheres. This is evidenced by the current experience of societies where religious tolerance is legally enshrined as an important principle of social relations. Of course, the social potential of religious tolerance can be interpreted and described in different ways. However, an analysis of its most basic aspects also makes it possible to show how incomparable its social significance is.

Keywords: religious tolerance, social, potential, tolerance, legal, description.

АННОТАЦИЯ

Религиозная толерантность имеет значительный социальный потенциал. В обществе, которое примет эту идею и сумеет соответствующим образом применить ее к различным сторонам своей жизни, произойдут коренные качественные изменения не только в социальной и духовной, но и в экономической и политической сферах. Об этом свидетельствует сегодняшний опыт обществ, где религиозная терпимость законодательно закреплена как важный принцип общественных отношений. Конечно, социальный потенциал религиозной толерантности можно трактовать и описывать по-разному. Однако анализ ее самых основных аспектов позволяет также показать, насколько несравнима ее социальная значимость.

Ключевые слова: веротерпимость, социальный, потенциал, толерантность, правовое, описание

First, religious tolerance strengthens national unity. National unity is a concept that expresses the level of unity of representatives of different classes, strata, strata around the interests of the Motherland. It is the main source of existence and development of the nation. A nation exists only if there is unity, and its decay will cause the nation to fall from the stage of history. The composition of any nation is characterized by its complex character. It is well known to us that it is composed of representatives of many classes, castes, strata. Naturally, their socio-economic, political and spiritual needs and interests are radically different from each other. Of course, such a difference should be evaluated as a characteristic of the existence of the nation. But at the same time, if there are no common interests for them, if representatives of different classes and classes do not unite around common interests, the speed of national development slows down. The unity of representatives of the nation around the interests of the Motherland forms national unity. Therefore, national unity is the power that ensures the preservation and development of the nation on the stage of history.

But in the 20th century, a new factor appeared that threatened national unity. By this time, the representatives of the nation began to differ not only depending on their belonging to one or another class, caste, but also depending on their adherence to religious confessions and attitude to religion. In modern society, although there is a representative of one nation, there is a category of people belonging to different religious confessions. This trend, which has existed in India and China for many centuries, has appeared in many developed countries by our time. In Uzbekistan, this trend is taking place in a unique way. True, representatives of other religious denominations are extremely rare among Uzbeks. However, they can be classified according to their religion.

In a situation where representatives of the nation have begun to differ depending on their religious denomination, religious tolerance is rising to the level of a factor that ensures national unity. Because a person who is used to treating representatives of other religions with patience and benevolence can "digest" the religious beliefs of his compatriot or the non-existence of such beliefs, and does not prevent him from getting married based on his own beliefs and desires. It is easy to encourage such people to cooperate with representatives of other religious beliefs in the interests of the Motherland.

Today's experience of countries where the principles of religious tolerance are widely applied proves our point. For example, 86.9 percent of Poles are Catholics, 1.3 percent are Orthodox, and 0.36 percent are Protestants.¹

However, this difference does not prevent the Poles, who are accustomed to tolerantly treating the religious beliefs of others, from working together in the interests of the Motherland, solving the social problems that have arisen together, and solving existing conflicts calmly. These facts indicate that religious tolerance is an important factor for national stability.

Secondly, religious tolerance ensures social stability. Social stability refers to the degree of tolerance of the social system of the society to various threats. There is probably no need to prove its strategic importance. Since the beginning of human history, social stability has been one of the main factors of the existence and development of society. Even today, many experts put social stability in the first place when they talk about the factors that ensure the development of society.² Without social stability, the socio-political and economic structure of society cannot be maintained. It is impossible to implement any significant development program without it. There are many ways and possibilities to ensure social stability. For example, researcher A. Rudy includes the following in this range of possibilities:

1) provision of succession in changes in various spheres of social life. Community life is changing rapidly, of course. However, in these intensive changes, the preservation of the necessary qualitative signs belonging to the previous stages of development of the society ensures the originality and stability of the society;

2) immutability of the content of spiritual values. In the course of social development, spiritual values also undergo certain changes. But no matter what changes occur, their content must remain unchanged, only then will social stability be maintained;

¹ Каранг: Религия в Польше.// wikipedia.org.

² Каранг: Руди А.Ш. Источники и признаки социальной стабильности.// Мир науки, культуры, образования, 2013, №1.- 294-296-с.

3) changes in the interrelationship of various spheres of social life. The maintenance of this relationship creates a foundation for social stability, and its violation creates social instability.³ Now let's look at the essence of the issue from the position of religious tolerance. First of all, the material and spiritual values of any society were created thanks to the selfless work of representatives of not one, but several nationalities and religious confessions over the centuries. Religious tolerance ensures the succession not only of values created by people belonging to the same religion, but also of values created by representatives of different confessions, and thus serves to strengthen social stability. Secondly, as the spiritual values undergo evolution during the social development, the religious values are also transformed. Religious tolerance makes it possible to rationally accept changes in religious values, and therefore eliminates the moods that create social instability. Thirdly, religious institutions are updated in proportion to the changes in various spheres of society. Religious tolerance accustoms society members to accept these updates as an objective process. It can be seen that religious tolerance is one of the important factors capable of ensuring social stability in any society.

Thirdly, religious tolerance promotes inter-ethnic harmony. Interethnic harmony is a concept that expresses the opportunities created for representatives of different nationalities and peoples to live in harmony in one society. It is one of the sources of sustainable development of a multinational country. Because in such countries, if there is no solidarity and mutual trust between representatives of different nationalities and peoples, there can be no talk of development of the country.

Until the middle of the 20th century, experts classified world countries into mono-national, bi-national and multi-national countries. It included Germany, Japan, Sweden, Italy, UAE among mononational countries, Canada, Belgium, Croatia among binational countries, India, Nigeria, Switzerland, etc. among multinational countries.⁴ However, the processes of globalization, which intensified in the second half of the 20th century, and the intensification of migration flows fundamentally changed the situation. As of today, there are almost no countries in the world with a single ethnic composition. For example, 91.5% of the population of Germany are Germans, 2.4% are Turks, and 6.1% are representatives of other nationalities. 98.5 percent of the population of Japan belong to the Japanese nation, 0.5 percent to the Korean nation, 0.4 percent to the Chinese nation, and 0.6 percent to other nations. Along with Swedes and Finns, citizens of Syrian, Iraqi, Iranian, Polish origin live in Sweden. At the moment, the process of enrichment of the national composition continues in this and other countries. In this regard, the issue of ensuring harmony between representatives of different nationalities and peoples has become one of the issues of universal importance.

In order for an environment of inter-ethnic harmony to prevail in the society, the representatives of one nation should be accustomed to respect the language, history, values, customs and rituals, and religion of other nations. When thinking in this context, the role of religious tolerance as one of the factors of ensuring inter-ethnic harmony becomes clear. Because a person who has carefully mastered the principles of religious tolerance and made it one of the rules of his life will be able to respect any spiritual values, including religious values, of a foreign nation. Consequently, as the principles of religious tolerance take root in the society,

³ Қаранг: ўша ерда.

⁴ Қаранг: Многообразие стран современного мира.// foxford.ru.

and the number of people inclined to be tolerant towards other religions increases, inter-ethnic harmony will also develop. For the same reason, the head of our country said: "Uzbekistan is always faithful to its traditions in the field of inter-ethnic harmony and religious tolerance, and will never deviate from this path."⁵ he said.

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⁵ Мирзиёев Ш.М. Ўзбекистон Республикаси Президентининг Олий Мажлисга Мурожаатномаси.// Нияти улуг халкнинг иши ҳам улуг, ҳаёти ёруғ ва келажаги фаровон бўлади. Ж.3.- Т.:Ўзбекистон, 2019.- Б.54.