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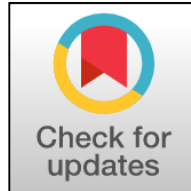
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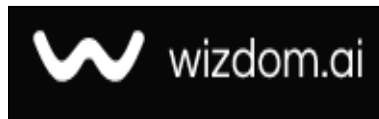
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The concept of tolerance in Islam and mysticism

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Abstract

This article analyzes the issues of tolerance in Islamic teachings and the Sufi doctrine, which is an important part of it. It also outlines the religious-philosophical and educational aspects of the concept of tolerance. The results will be mentioned for the further discussions.

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Introduction

Tolerance plays an important role in the national values of nations with a long history. As we know, tolerance is justice, compassion, kindness, generosity, generosity, humanity, nobility. It generates intolerance to unethical behavior, injustice, inequality, greed and dishonesty, and instills a love for people of different nationalities and ethnic groups. It is well known from history that the principles of religious tolerance are respected and sincere in a society where all people live in peace. As there is no peace and prosperity, peace without religious tolerance will not be sustained. The proposal of the President of the Republic of Uzbekistan Shavkat Miromonovich to adopt a special resolution to the 72nd session of the UN, entitled "Enlightenment and Religious Tolerance", will be held in the world. and to promote one of the most important principles of mysticism.

The ideas of religious tolerance, which have long been incorporated in the classical mysticism practice, are also reflected in the Declaration of Human Rights, adopted in France in 1789 by the international community. Thus, there was an opportunity to recognize that universal values are an integral part of peace and harmony among peoples and social groups.

The following poem by the great humanitarian poet Saadi Sherozi, engraved on the walls of the United Nations headquarters, also shows that interfaith harmony has become a universal value:

Бани Одам аъзои йэк дигаранд,

Ки дар офаринаш з йэк гуҳаранд.

Чу узви бадард овард рузгор,

Дигар узув хоро намонад қарор

Ту қаз меҳнати дигарон беғами

Нашоядқи номат нэханд одамии!

Translation: Human beings are like the inherent elements of an interconnected pearl, and if one of them suffers some fate, the rest will suffer from insomnia and chaos. If you do not care about others, you will not be called Man.

Main part

In the Islamic world, such skills as tolerance and respect for people who believe in other religious doctrines have been shaped by the demands of the main source of Islam - the Quran and the hadiths.

In verse 13 of Surat al-Hujurat, "O people! We created you from a male and a female and made you into nations and tribes so that you may know one another. Lo! The noblest of you in Allah's way is the most God-fearing. Surely Allah is Knowing, Aware. Or, in verse 90 of Surat an-Nahl, "Allah commands justice, good deeds, and kindness to one's relatives, and forbids indecency, evil and oppression. He also admonishes you that you may take heed. "A number of other verses are a clear indication of this. The right way of teaching, which calls for the strict observance of the Shari'a, also takes these requirements as a guide for itself.

In many hadiths, which call for closer relations between people, tolerance is an important sign of Islam. The Prophet Muhammad's personal example of respect for people, regardless of their religious affiliation, and the fact that his Companions were generous to his non-Muslim neighbors also testify to his high appreciation of Islam.

The concept of tolerance, which has come from the medical field to social relations, has been widely recognized by all clergy, including Sufis, in religious activities.

Tolerance refers to the intermediate stage in the process of transition from inter-ethnic relations to strife, conflict and mutual understanding.

In the Uzbek language, the concept of "tolerance" is, in our view, a broader meaning and represents a more realistic and existing reality. It is a relatively national axiological essence, and it is the spirituality of the Shariah, and the high spirituality of the relationship, as a rule, that each person is thoughtful, calm, self-critical, self-controlled, respectful, respectful, understanding and forgiving. means to consciously apply their principles in everyday social life.

Only then can the individual maintain a sense of self-confidence in the rightness of his or her own attitude, such as a positive attitude towards the same reality, and the desire to cooperate in a relationship. This, in turn, preserves the identity of others while respecting the rights and freedoms of others.

Only by enriching the concept of tolerance will it become the value of civil society, its social norm, and recognizing the diversity of all people, as well as ensuring harmony among national, religious, political and other social groups, with respect to world culture, civilization and different categories of peoples. Respect can become an integral feature of every member of society. This, in turn, is an integral part of the Sufi worldview.

Analyses

International Conference on Unity of World Politics in Uzbekistan on Peace, Peace, Interethnic and Interreligious Unity International Conference on "The Historical Legacy of Scholars and Thinkers of the Medieval East, Its Role and Significance for Modern Civilization" held May 14-15, 2014 in Samarkand. were also recognized by the participants.

Being a part of the Islamic religion, it has always promoted tolerance in the doctrine of mysticism, which plays an important role in its further development. The ideas of tolerance are deeply ingrained in the minds of the great Sufi people who lived and worked in the past, and in the works of our scholars and scholars who deserve to be known as sheikhs.

They explain in the light of religious and secular documents that the people are on the right path, in a complex process like human development, and how to behave in different situations that they may encounter.

Ahmed Yassawi, who promotes religion, faith, self-sacrifice, persistence in faith, integrity, purity, humanism, generosity, urges everyone to be religious in his poetry book *Devoni Hikmat*, to call the believer righteous, the good of all - the motto of every believer. and he says so:

Суннат эрмиш кофир бўлса, берма озор,

Кўнгли қаттиғ дилозордан Худо безор.

Оқил эрсанг эранларға хизмат қилғил,

Амри маъруф қилғонларни иззат қилғил.

Tolerance also forms the basis of the Khojagon mystic doctrine that arose in the late 12th and early 13th centuries. This is reflected in the main sources of the doctrine of Khoja Jain-Khoja Abdukhaliq Gijduvani, the founder of this teaching, and the great sultan of the word, Alisher Navoi, states: "The success of the Aijids (Gijduvani) is a document. They are acceptable to all. They have always wielded pencils for the sake of goodness and in the light of Shari'a Sunnah and the opposition of bid'ah and air.

Abdukhaliq Gijduvani understood tolerance in a very broad sense and regarded it as the true essence of supreme value. First and foremost, the great thinker urged the man to love and act in harmony with the whole being. "Repentance, repentance, fear of the wrath of God, and repentance in the face of the law of God" is the link between the human body, the universe, and the universe, and the sin of the universe when it is sinned. The emphasis is on the need for disorder, the crying of the eyes, and the bad powers, the fear of the wrath of the Creator, and the need to live in peace. Жамиятнинг асоси ҳисобланган оилага ғамхўрлик қилиш, меҳмондуст, меҳрибон, ғамхўр бўлиш, ҳақиқий мард кишининг ҳислати эканлиги:

Ғар бар дилат аз касе шикоят бошад,

Дарди дили ту аз у бағоят бошад.

Зинҳор ба интиқом машғул машав,

Бадро бади хеш кифоят бошад.

Meaning :

Юрагингда бировдан шикоят бўлса,

Қалбингда кўп ундан дард бўлса,

Зинҳор ўч олишга машғул бўлма,

Ёмонлигининг ўзи унга кифоядир.

It is stated that forgiveness should lead to good, to look at the world at large, to mobilize all its efforts for good deeds. In the works of Abdul-Halik Gijduvani, such as: "Ethics tariqat", "Morals of tariqat", "The will of Abdulhalik Gijduvani" it is said that if each person treats the universe in a proper and proper manner, the universe will benefit

and serve him. According to him, "if we treat nature, water, soil, air and other vital needs, and treat our descendants, our lives and our lives will continue to be in peace and well-being."

It should be noted that a number of the works of Abdulkadir Gilani, also known as Piri Dagger, have been translated. In particular, the ideas of "Rabbiticism", "Secrets of Secrets", as well as the ideas of Devoni Ghawz al-Azam, based on the Sunnah of Prophet Muhammad (SAW), portrayed the ideas of equality and tolerance in Islam, and humanity and peace. It can serve as an important resource in the upbringing of a harmoniously developed generation. The principles of tolerance did not come at once, but were passed on from generation to generation as a result of the historical experience of each nation. Our values are based on the ideas of goodness and call for tolerance. This is especially important in mysticism. Ghazali explains the philosophical essence of tolerance: "No matter where you see a human being, another human being is sheltered. Then Allah's word comes to my mind: "Whoever relies on Allah, He is sufficient for him." Indeed, Allah will perfect His work. So I put my trust in Allah, he is sufficient for me and he is my greatest support. "

Conclusion

At the end of this topic we can conclude:

The so-called Sufi philosophy of Islam originated in the Arabian Peninsula in Syria and Iraq. During its development, classical mysticism was widely spread in Central Asia and was confirmed by the services of the great Sufis, Sheikhs, scholars and scholars from Maverannahr, who played an important role in discovering the ways of human perfection without deviating from the Shari'a rules;

the need for the study of the most important ideas of the modern Central Asian teachings such as Hojagon, Nakshbandiya, when many false doctrines have lost their positions in the life of society and their crises have been in decline;

The support of the classical mysticism by a wide range of pious and clergymen, and its healthy core, has been proven by numerous examples and examples by many Central Asian scholars.

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