

## MENTALITY IN THE DIALOGUE BETWEEN CULTURES AND RELIGIONS

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### Abstract

Almighty has endowed man with such an essence that he reveals his presence in everyone from birth. It teaches how to adapt to the environment in which a person lives. However, another force is given to her, whose development takes place in parallel with the physical development of everyone. This force that acts as the "inner prophet" of a person is called "mind". The interaction of these two forces generates the power of thinking, which leads a person in the direction of self-improvement and development. On the other hand, a person has a speech with which he learned to speak. He also has ears to hear. The combination of the ability to speak and listen allows a person to conduct a dialogue. If we take into account the totality of all the qualities listed above, then we will get such a phenomenon as "intellectual dialogue".

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Unfortunately, sometimes a person's essence and mind are opposed to each other, which causes irreparable harm to his thinking. In such a situation, even if a dialogue begins, it will not have a meaningful, intellectual character, which in turn can disrupt the peace. It is the consequence of such a confrontation between the human essence and the mind that the currently widespread concept of conflict can be considered. Therefore, in the dialogue it is important to maintain the balance between the intellectual forces of man, that is, the power of logic over language and the acceptance of logical language.

The importance of thinking in human life is also due to the fact that its real world is a world of values, because a person only reaches his real recognition in the world when he turns to these values, which in turn requires a certain level of knowledge. If human thought is not illuminated by the light of knowledge, a person will be forced to always follow others, act on the basis of habits formed under the influence of the environment or constantly be influenced by passions and chance. Thus, it is possible to evaluate the development of individual and social life using the criterion of obtaining knowledge and acquiring wisdom.

Since a person, on the one hand, is constantly under the influence of his inner desires and aspirations, and on the other - under the influence of what has been said and heard, the importance of intellectual

dialogue and the search for principles of correct evaluation becomes obvious. It clearly becomes clear that when the mind is not used, then not only low, animal passions, but also feelings, desires of a higher order can cause a person to fall. Since intellectual dialogue is about subordinating language to logic and obtaining a logical statement, it is extremely necessary to turn to the consideration of the concept of logic.

Logic is the sphere of studying the external laws of correct thinking. That is why it has been regarded since ancient times as a means of separating the right thought from the wrong one. In Modern times, that is, since the XVII century, logic, which studies only the external manifestations of thinking, gives way to the dominance of methodology. Within this discipline, different ways of research are considered, especially in science. The best method for understanding a logical conversation is dialogue. After all, during a long monologue, the one who speaks can charm listeners with his language so much that it will prevent them from hearing his speech correctly and drawing the right conclusions. However, in a dialogue there are two or more equal parties that go together through discussion. A fundamentally important point is that the dialogue itself can give an opportunity to come to different conclusions. Sometimes this method is used to defeat an opponent, and then it is a continuous competition and struggle. Sometimes the chain of dialogue serves only to draw attention to a problem, and this is already a logical dialogue.

And now let's consider the outstanding role of intellectual dialogue in communication between cultures and religions. In the sociological literature, the term "culture" has become the subject of the closest consideration, discussion and clash of thoughts. Although more than a hundred years have passed since a serious discussion of the concept of "culture" began within the framework of cultural ethnography, this concept has preserved its novelty for many to this day, remaining one of the central topics of discussion. Having familiarized with different views on culture and all the variety of concepts associated with it, it is possible to distinguish such concepts as one's own culture and the culture of other nations and nationalities. The knowledge of different cultures contributes to the establishment of mutual understanding between peoples, their coexistence and mutual respect. It would not be an exaggeration to say that many cases of mutual misunderstanding on the world stage between nations arise from the lack of knowledge of some about the culture of others, and vice versa. If you try to understand the culture of other peoples, it will significantly reduce the manifestations of fanaticism and ethnocentrism. This will help to raise the level of relations between peoples and eliminate everything that prevents them from establishing relations with each other. Max Weber in his work "The Objectivity of socio-scientific and socio-political cognition" describes culture as a certain part of the global uncertainty; as a phenomenon, the content and relief of which is provided by a person. Culture has a wide field of influence. At the same time, it cannot be denied that it arises only on the basis of the mind, being transmitted from one person or group to others. If this condition is not met, the culture will not be able to exist. It is impossible to deny the influence of culture on a person, society. The criterion for distinguishing a cultural society from a non-cultural one is that cultural societies are based on thinking and intellectual concepts, and not on instincts. Culture arose simultaneously with the mind. The transition to humanity was carried out simultaneously with the transition from feelings and emotions to mental activity. Some researchers see the sources of culture in a person's ability to self-development. Thinking is born simultaneously with the appearance, transmission and perception of thoughts and the highest stage of this process is a critical approach to thoughts. Critical thinking begins when we begin to analyze the main cultural ideas. In general, there are two approaches to cultural analysis. Cognition of culture is interpreted as considering different cultural paradigms and comparing them with each other. The second approach is based on the social structure of culture. Researchers who practice this approach focus on the social content of culture.

According to J.J. Rousseau, three factors form a civilized person: the transition from the animal state to the human, the transition from emotions to the mind and from nature to culture. Hegel considered the process of cultivation as a transition from the world of necessity to the world of will. He noted that

there are certain stages on this path. The first stage is the stage of direct contact between an individual and a cognizable reality. At this stage, a person thinks about satisfying his needs, but a higher level of the cultural world, which is the next stage of development, provides for conscious solidarity of people who organize their activities within the division of labor. Here it is necessary to give some explanations regarding the relationship between civilization and culture.

The cultural factor, which encompasses a significant part of the values of civilized communities and contains socio-political foundations, beliefs, traditions and customs, also plays a major role in determining the identity of nations and trends in their development. It can be said that the ratio of civilization and culture is the ratio between the general and the individual, although in common usage these words are most often presented interchangeably. It is impossible to consider the civilization and culture of one country in complete isolation from the world cultural process, without the connection of one cultural territory with a great many others. The formation of civilizations and states, their cultural fruitfulness is the result of not only their contact with other civilized territories, but also the achievement of mutual understanding with other peoples, the exchange of cultural achievements and commodity-money relations. Currently, the need for this mutual understanding and contacts is expressed in an intellectual dialogue between civilizations.

Alfred Weber interprets civilization, first of all, as a set of scientific and technological achievements, arguing that civilization is consolidated on the basis of available natural resources. By culture, he understands the products of art, religion, philosophy and other similar activities of society. From the point of view of Max Weber, the dynamism of civilization is necessarily a linear, continuous development, whereas culture is a chain of events. He thought that civilization is connected with the concept of progress and that its development involves rationalization. Consequently, the political, economic and social formation of homogeneous societies can be considered as a civilization. Currently, when comparing societies and considering issues such as cultural ties or cultural aggression, the concept of civilization is usually used as a combination of material and non-material culture.

One of the most important factors in the field of culture is a high assessment of the role of the elite of society. Nowadays, the interest in studying the elite of some cultural community is especially pronounced. This interest arose out of fear of the negative consequences of the domination of unworthy people in society.

But we see such dominance at different stages of the history of culture. The mentioned group could include representatives of different social groups. In all civilizations, the great role of outstanding people has been recognized. In ancient Egypt, such a model of the administrative apparatus was created, which existed for about 500 years. In the Assyrian state, refined minds were used to strengthen the military strength and power of this state. The military formed the basis of the organization of the country. The Assyrians believed that ruling meant nationalizing real and potential capacities.

It is obvious that in previous eras science did not exist in the modern sense of the word. But this does not mean that the elite could not take part in the management of the country's affairs. It's just that at that time those management methods were used that corresponded to their era. As a result of studying the role of representatives of the elite, it becomes clear that the further we delve into history, the more individual civilization will have. But as we approach the New Time, it is increasingly influenced by research centers that supply ideas and innovative developments to society.

In the sphere of culture, it seems important to pay attention to the religious and spiritual culture of human societies. We consider it necessary to consider and analyze religious culture, but before that it is necessary to talk about religion itself. Religion consists of the law of divine attitudes, which can be primary and secondary. They are sent by the Almighty to the best people who possess the ability to distinguish good from evil. The basic principles are understood as personal, secret beliefs and theoretical issues, while secondary attitudes are external manifestations of religiosity. The Islamic

scientists defined religion in a different way. They believe that religion is a recognition both verbally and in the sphere of secret beliefs, retaliation and the need to act in accordance with the proposed and established. Consequently, religion has three sides: oral recognition, inner conviction and actions in accordance with the guidelines. This is the divine definition of religion. But sociologists have also tried to describe and define religion. In their opinion, religion is faith and obedience to a Supernatural force worthy of worship. This definition covers both monotheistic religions and non-monotheistic religions. A. Taylor in the book "Primitive Civilizations and Societies" defines religion as a belief in immaterial beings.

Among the goals of religion, one can single out the establishment of certain moral values. A historian cannot say which religion is right and which is wrong, it is important for him to understand what social factors caused the emergence of a certain religion, how much religion was able to civilize uncivilized people, give them hope and faith, bring them out of a state of despair and disbelief; how much religion contributed to the development of human consciousness, the search for will; what influence she has influenced history.

The major world religions emphasize that the world is under the rule of ethical governance. They consider the acceptance of this ethical authority to be the main condition for the health of human society. This is the belief that, despite the presence of numerous manifestations of evil in this world, there is a Good mind, which people are unable to realize the essence of. It is this mind that leads the entire dramatic world development to a just and worthy goal. These religions agree among themselves that this one universal mind is the Only Almighty Lord. Christianity has brought a new moment to these beliefs, emphasizing that the Only Lord appears in three hypostases. Judaism believes that there is doubt about the unity of this one mind. Islam believes that this idea represents polytheism. Islam expresses its conviction of the unity of God in clear, firm and confident words. In fact, the era of faith is the era of the influence of three books - the Torah, the Gospel and the Koran. The Middle Ages presented to the world nothing more than a spiritual confrontation between these sacred books, which at times turned into bloodshed.

And now let's look at the cultural ties of Islam with other religions.

Some Islamic thinkers took up the study of these works and left behind an important trace in the system of Islamic thought, in the literature and science of the Islamic world. But this influence was not so profound as to consider Islamic culture and civilization as its offspring. Greek wisdom has not become, in the full sense of the word, the basis of what is called "Islamic culture and civilization." The phenomenon of Greek culture and science, the symbol of which is philosophy, despite all its grandeur and splendor, could not firmly take root among the popular Islamic masses. He has remained distant and unknown to many Islamic and non-Islamic critics.

As already mentioned above, religious culture is a spiritual phenomenon that arises among the masses of the people and determines a special way of life, way of life and behavior, within which people find peace, people acquire faith in supernatural forces; which affects relations between people, family ties, social relations, economic interaction and relationships with legitimate authority. The peoples of the West and East, who after the Islamic conquests recognized Islam as their need, worship this Divine phenomenon.

This is what is called "Islamic culture". This culture does not need complex philosophical discussions, nor the scientific views and statements of the ancient Greeks. On the contrary, this time it was Islam with its new, reliable and logical teaching that involved other philosophical schools, becoming in fact a source of new ideas. However, many of these schools entered into a dialogue with Islam and adopted a new civilization. But in some religions it is very difficult to accept something new.

The strengthening of the foundations of faith and intellectual attitude took place in parallel with scientific development. Followers, knowing the Creator, the great philosophy of Creation, which

became the basis of religious teaching and the cornerstone of progress and teaching, mastered scientific knowledge. The scientific movement in Islam has begun. Gradually, it developed, inspiring Muslims to receive scientific knowledge obtained by other peoples. Consequently, the scientific movement in Islam appeared thanks to a new ideology. Various sciences began to develop among Muslims. Although they all originated from the Koran, Muslims did not limit themselves to conclusions from the Koran, but turned directly to the scientific treasures of other peoples, to their achievements. For two centuries, Muslims have been collecting and translating scientific achievements of different peoples, and then, in the light of Quranic logic and scientific experience borrowed from others, they were able to begin their own progressive research.

In the era of widespread development of Islamic culture, Muslims actively contributed to the establishment of mutual understanding with other peoples and civilizations. History shows that Islam has been the initiator of dialogue and exchange of views with other cultures for whole epochs. The Holy Scripture of Muslims, the Koran, in many verses obliges its followers to conduct an intellectual dialogue with supporters of other religions. In the IX century AD, a huge scientific community was created throughout the Islamic world, which included the most outstanding Islamic scientists. One of the tasks of this society was to find ways of dialogue with other religions, and not necessarily only monotheistic ones. The Europeans, who established strong ties with Islamic scientists, took advantage of the fruits of the work of this scientific community the most. The outstanding Islamic sociologist Ibn Khaldun believed that the scientific revival of Muslims in that era was made possible precisely thanks to this scientific community, and emphasized its huge role in the dialogue between religions.

The constant transfer of scientific and philosophical knowledge from India, Egypt and Babylon, through Greece and the Eastern Roman Empire to the eastern fields of the spread of Islam and to Spain, and from there to Northern Europe and America became the most important event in later world history. In the entire history of Spain, there has never been a more just and kind government on this land than during the time of the Islamic rulers. This opinion of an outstanding Christian orientalist seems even fairer than the opinion of the famous modern American researcher Will Durant. The Islamic government had something to say to all strata of society; even for the Spanish peasants, with the establishment of the Islamic system, a period of prosperity and prosperity began. Muslims used the latest books on agriculture for that time, which allowed them to raise Spanish agriculture to a higher level than in Christian Europe.

From the 10th to the 13th century, Islam was at the forefront of the progressive forces of the world in terms of power, order, government, morality, standard of living, fair legislation, spiritual and religious tolerance, literature and science, medicine and philosophy. In the field of architecture, he transferred his highest achievements to European cathedrals. The revival of the art of ceramics in Italy and France was largely the result of the migration of Muslim masters to these countries in the XII century, as well as the trips of Italian and French masters to Andalusia. But, unfortunately, Muslims over the past few centuries, due to a number of reasons, which we will not dwell on here, have not been able to play a worthy role in world achievements. However, we can hope that the work of worthy religious figures will allow us to return to the life-affirming principles of Islam and the rule of worthy elites in Islamic societies. This will allow Islam to take its proper high place in the guidance of human society in cooperation with all religions within the intellectual and constructive dialogue between cultures and civilizations.

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