

# The philosophical essence and role of the concept of compromise: A methodological analysis

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## Abstract

**Purpose:** This study aims to analyze the philosophical essence and methodological foundations of the concept of compromise, with a focus on its role in fostering harmony and stability in political, social, and spiritual contexts, particularly within the Naqshbandi teachings in Uzbekistan.

**Research methodology:** The research employs dialectical, synergetic, hermeneutic, and metaphysical approaches to examine the definitions, interpretations, and practical applications of compromise. It draws from primary sources in Sufism, literature reviews, and philosophical texts to explore the multifaceted meanings of compromise across individual, social, and institutional levels.

**Results:** The study finds that the philosophy of compromise, especially as taught in the Naqshbandi tradition, serves as a vital mechanism for sustaining peace, social cohesion, and ideological resilience. It highlights how the culture of dialogue, self-awareness, and moderation strengthens interpersonal and community relations, promoting long-term stability and development in diverse social environments.

**Conclusion:** Compromise in the Naqshbandi tradition is a holistic philosophy promoting peace, tolerance, and social balance. It reflects a spiritual and ethical approach to resolving conflicts and fostering community harmony.

**Limitation:** The study is context-specific to Naqshbandi teachings in Uzbekistan and lacks empirical validation, limiting its generalizability across broader contexts.

**Contribution:** This research integrates spiritual philosophy into political discourse, offering a multidimensional framework for understanding compromise as both ethical and practical in sustaining social cohesion.

**Keywords:** *Compromise, Enlightened Society, Moderation, Patience*

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## 1. Introduction

In order to build the Third Renaissance Road in the new Uzbekistan, it is important for our people to live in a spirit of reconciliation. We will try to reveal the essence of the philosophy of reconciliation, having familiarized ourselves with the main categories - concepts - of the philosophy of reconciliation. In this regard, it is necessary to methodologically analyze the concept of reconciliation on the basis of dialectical, synergetic, hermeneutic and metaphysical approaches. From a scientific point of view, it is known that the definition and description of any term or concept reflects the content and essence it expresses and its own specific aspects. The term "compromise" is no exception (Fumurescu, 2013).

The concept of compromise is a fundamental category of social philosophy and is a characteristic of social relations. It would not be an exaggeration to say that the origin of the term compromise is a controversial issue. Because different dictionaries give different definitions of the origin of this word.

**Compromise** (مُسَالَمَة from Arabic) means mutual agreement, mutual agreement, mutually agreed relationship, agreement - it has been suggested. However, in our conversations with the scholar of sources B. Namozov and Asrorkhan Mahmudov, a senior teacher at the Miri Arab Madrasah in Bukhara, the teachers stated that in Arabic dictionaries this term has a different meaning, namely “swimming”. They expressed the idea that it would acquire the meaning of “victory” (Raimi, 2024).

**"Madora"** (مَدَوْرَا) is an Arabic word that means to treat others with kindness and to be kind to one another. In this sense, the use of the word "compromise" together with "madora" indicates that this combination means agreement. In our opinion, It is possible that in Central Asia, due to the widespread use of Arabic and Persian literature in the past, a compromise in the approach to Persian and Arabic dictionaries took the form of a madora.

In scientific literature, in interpersonal communication, and in social processes, the term compromise is used instead of the words agreement and disagreement (intransigence), thereby distorting its meaning. This is also reflected in dictionaries (Lamers et al., 2021). For example, in the "Russian-Uzbek" dictionary, published in 1953, dedicated to the 10th anniversary of the Academy of Sciences of Uzbekistan, it was translated as "Compromise - cooperation, unity, support, mutual support, compromise." In the "Dictionary of Social Terms" published in 1973, it was translated as "Compromise - compromise." Western science, reflecting the broad scope of the word "compromise" and the richness of the English language, includes compromise within compromise, and in fact, in terms of meaning and content, compromise encompasses compromise from a content and logical point of view. In the Russian and English versions of the report “Millennium Development Goals in Uzbekistan”, published by the United Nations Office in Uzbekistan, the term consensus is translated as compromise in the Uzbek text. The term consensus is not included in the “Russian-Uzbek Dictionary”, published in 1954 and containing 50,000 words. In our opinion, we can see that the content, essence, and scope of the Uzbek term "compromise" in the cited sources have been narrowed down to the last detail (PUŞNEI, 2023; Xasanbayeva & Mannonova, 2025).

## 2. Literature review

### 2.1 Conceptualizing Compromise in Philosophy and Society

The concept of compromise has been widely discussed in both Western and Eastern philosophical traditions. In social philosophy, compromise is understood not merely as a midpoint between conflict and consensus but as a vital mechanism for sustaining social order, cooperation, and ethical balance (Fumurescu, 2013; Spang, 2023). Tholen (2022) emphasizes the virtues of compromising in democratic societies, arguing that compromise holds societies together by balancing competing values. In Islamic and Eastern mysticism, particularly within the Naqshbandi tradition, compromise is deeply rooted in spiritual ethics, focusing on the suppression of ego, cultivation of dialogue, and reconciliation of differences through divine and human conversation (Nugroho, 2021).

### 2.2 Dialectical and Synergetic Approaches to Conflict Resolution

From a dialectical perspective, compromise is not a sign of weakness but of dynamic balance between opposites (Patrissia, 2024). In synergetic theory, compromise reflects the self-organizing properties of society where harmony is achieved through adaptive processes. Spang (2023) states that in political theory, compromise ensures peaceful coexistence in pluralistic societies. Compromise is also conceptually tied to social tolerance, solidarity, and cohesion. Velthuis, Verkuyten, and Smeekes (2021) distinguish between respect-based tolerance and coexistence tolerance—both of which are foundational to compromise in diverse communities.

### 2.3 Compromise in Interpersonal and Institutional Settings

Compromise manifests at multiple levels: individual, family, community, institutional, and international. In interpersonal contexts, it is seen as a human virtue linked to self-awareness and humility (Tholen, 2022). In family dynamics, compromise builds the foundation for long-term

harmony, with values such as patience, mutual respect, and emotional intelligence being central (Balogun & Aruoture, 2025; Kleingeld & Anderson, 2014). In institutional settings, compromise fosters productivity and social cooperation (Sharifov in Rakhmatova, 2025). It acts as a buffer against polarization and enhances democratic decision-making (Lamers et al., 2021; Löhr et al., 2021).

#### **2.4 The Naqshbandi Perspective on Ethical Compromise**

The Naqshbandi Sufi order offers a holistic view of compromise, integrating metaphysical and ethical dimensions. Baha'uddin Naqshband's teachings emphasize divine conversation (*muraqabah*, *muhasabah*) and the ethical selection of companions as paths toward spiritual and social reconciliation (Nugroho, 2021; Rakhmatova, 2025). Compromise in this context is not a temporary suspension of conflict but a conscious, enduring state of ethical equilibrium, enabling both personal enlightenment and societal harmony. This perspective surpasses Western transactional models by embedding compromise within lifelong spiritual practice and community care (Giri, 2011; Mitchell, 2023).

### **3. Research methodology**

Creating an atmosphere of interethnic harmony in a multi-ethnic state during the transition period is of great socio-political importance. This problem was raised to the level of state policy as an urgent issue from the first days of independence. Its theoretical foundations were developed and actively put into practice, driven by the need to ensure national peace and create a stable environment in the country, and to harmonize interethnic relations. As a result, a social consensus and balance were established in the country. The term "compromise" is, in terms of its content, essence, and form, more comprehensive, complex, broad, and logical than words such as compromise, consensus, social cooperation, consensus, agreement, and contract. Based on these, the consensus that various aspects, spheres, and trends of life, nature, society, and human activity are related to any social phenomenon that is expressed in this way at that time, indicates that it was previously a matter of generality and genesis.

The basic concepts of the philosophy of compromise include *consent, mutual agreement, mutually agreeable relations, agreement, compromise, social cooperation, compromise, consensus, harmony, solidarity, healthy competition, peace, harmony, religious tolerance, and harmony in national and interethnic relations*. Concepts that are opposed to compromise include *contradiction, strife, war, quarrel, enmity, disagreement, conflict, nationalism, sectarianism, religion, and unhealthy competition*. An analysis of these concepts shows that a compromise lifestyle serves as the basis for the development and progress of society. Intolerance creates discord and disagreements among members of society, which undermines social harmony.

Compromise is manifested within the individual, between individuals, in the family, in the neighborhood, between neighbors, in labor groups, in the process of social cooperation, in relations between nations, religions, races, genders, states and between individuals and states. Compromise is the most acceptable solution to conflicts. To achieve reconciliation, a person must first come to terms with himself. Compromise is a human virtue, because it exists only in a person who understands himself. When self-understanding, self-control, and self-reflection are a regular process in a person, a person grows in moderation and compromise. Moorish cane can be classified into: (see Figure 1)

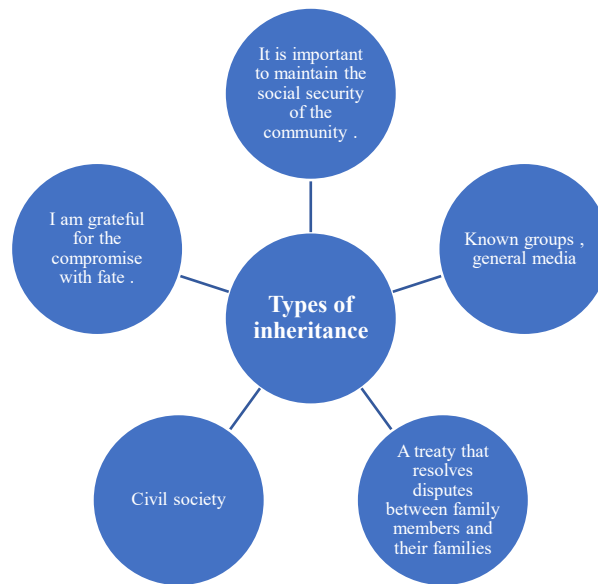


Figure 1. Compromise types

The Naqshbandi teachings pay special attention to the philosophy of compromise. In order for the culture of interpersonal reconciliation to be stable, people must have perfected the culture of communication. The biggest obstacles in interpersonal relationships are such vices as arrogance, conceit, envy, and hatred, which arise on the basis of the ego. It is possible to establish interpersonal reconciliation on the basis of educating the ego. In the Naqshbandi teachings, this is based on the style of conversation. Bahauddin Naqshband said about this: "Our Order is conversation, in solitude there is glory, in glory there is disaster. We can divide the conversation in the Naqshbandi Order into divine and human types of conversation. Divine conversations are manifested in the form of muraqabah, muhasaba. Muraqaba is the first of the spiritual perfections of the ascetics. "You know, Muraqaba is to be longing. Muraqaba is derived from the word taraqaba-intizor. In this, the tax - "The one who is walking in the path of truth sits with a certain attitude and awaits the favor that comes from Allah. That is why he is called a murakaba.

Muhasaba is the accounting of every moment that has passed. Abdulkhaliq G'ijduvani said: "They ask, what is muhasaba? Muhasaba is the preservation of breath, so that it does not pass in vain. It is clear that Abdulkhaliq G'ijduvani used the concept of breath and time in the same sense. Human conversation in the teachings of Naqshbandi is manifested in two forms: individual, that is, between a shaukh and a murid, and collective conversation.

In the Naqshbandi teachings, special attention is paid to the issue of choosing a companion in order to make the conversation process positive. Because the mood and state of each person affects the companion. This conversation affects the state of a person in the event of a long-term teacher-disciple relationship and a group. Therefore, great attention is paid to the choice of a teacher in Sufism . Khoja Ahror Vali emphasized the great role of dialogue in shaping the virtues of reconciliation between individuals (Nugroho, 2021). In this regard, he relied on the Quran and Hadiths, the teachings of the great ancestors - Bouazid Bistami, Abdulholiq G'ijduvani, Ahmad Yassawi, Hazrat Azizon - Khoja Ali Romitanii, Jalaluddin Rumi, Bahauddin Naqshbandi, and developed their teachings. Khoja In his work "Anfosi Nafiusa", Ahror emphasized the need to avoid and stay away from foolish, ignorant, and stupid companions. Since bad companionship is very harmful to human development, Khoja Ahror Valiu emphasized that it is more dangerous than a snake:

By the true God, the Almighty,  
Beh buvad mori bad az uori bad.  
Mori bad soul mesitonad az salim  
Yori bad orad soi nori jahim.

#### *Contents:*

Allahu - s - the right of the breed of Samad,  
A wicked snake is better than a good friend.  
An evil snake takes the life of a healthy person,  
A bad friend is like a fire in hell.

Even if a person dies from the poison of a snake, his faith remains intact. However, a woman's companion deprives a person of faith, turns him into a two-tongued animal, and makes him a hell. Therefore, Khoja Ahror Vali said that one should be a good companion, especially a sincere and honest person. "If you wish to be free from the temptations of Satan in the presence of Allah, the Exalted,... you should sit in the company of a man who has freed himself from himself, whose heart and soul are absorbed in the remembrance of Allah, and that is what will happen to you.

Continuous conversation with the truthful people brings the inner self to be illuminated by the light of their qualities and morals. "A person, in this respect, is influenced by all his companions", a person draws the right strength from his interlocutor, that is, the right time for him. Therefore, Khoja Ahror Vali said that during a conversation, a person must be present and aware of his interlocutor, and know him. Compromise means resolving problems peacefully and harmoniously, or rather, it refers to the culture of putting peace above all else and achieving this in society and in the community. Thus, this concept expresses the peaceful and harmonious coexistence of people, regardless of gender, race, nationality, language, religion, creed, social origin, position, within the same place, within the same country, and within the same state. For this reason, the culture of reconciliation of children, who are the future of our society, is gaining special importance in scientific circles.

The fact that international relations are gaining importance, the emergence of various forms of military, political, and social conflicts in different parts of the world, the protection of people in difficult situations, the preservation of their human dignity, and their connection with the virtue of tolerance and tolerance also make it relevant from the point of view of social philosophy (Velthuis et al., 2021). The concept of compromise has its own definition within the categories and terms of various disciplines. As a philosophical category, compromise has its own content, and it also considers the way in which the material finds its expression in the mind in the form of an objective application, that is, in the form of understanding. There are various definitions of reconciliation, but all of them indicate that this concept is a concept that calls for social cooperation, peace, harmony, and unity (Tholen, 2022).

In the formation of the science of harmony, the family serves as a fundamental link in society. The family is a link that ensures the continuity of generations, the transfer of values, customs and traditions, the spiritual heritage of our people from generation to generation. Therefore, the issue of supporting and strengthening the family is under the constant attention of our state. The stronger the family, the stronger and more developed the society will be (Balogun & Aruoture, 2025). That is why the UN General Assembly decided to celebrate May 15 every year since 1993 as the "International Day of Families".

In Uzbekistan, the issue of strengthening the family, creating an atmosphere of peace, friendship, harmony, reconciliation and good will in the family has been identified as a priority of state policy. The issue of reconciliation in the family includes the relationships between husband and wife, mother-in-law and daughter-in-law, godparents, children and parents. Maintaining harmony and balance in the family depends on the principles of justice, equality, mutual respect, and love (Kleingeld & Anderson, 2014). To create an atmosphere of harmony in the family, it is of great importance to cultivate the virtues of patience, gratitude, and contentment. When peace and harmony reign in the family, the family will be stable and strong. In Tursuno Sodikova's book "The Science of Reconciliation," measures for forming a culture of reconciliation in the family are described based on the commentary on Hadiths.

#### **4. Result and discussion**

The coexistence of the population in the neighborhood in an atmosphere of harmony, peace, and harmony depends on their culture of compromise. The development of this atmosphere of compromise

depends on the culture of communication and interaction between the neighborhood leader and the population, as well as between neighbors. Alisher Navoi in his work “Hauratul Abror” defined the neighborhood as “a small town within a city”. A mahalla, being a small administrative area, is a community of people united by a common way of life, values, traditions, and customs. Representatives of various groups and nationalities, who have wide opportunities and need social protection, live in the mahalla. Their coexistence in a harmonious environment is of particular importance in ensuring the stability of society. The doctrine of Nashbandiyuk teaches that it is the responsibility of the wealthy to be aware of such needs and to provide them with economic assistance [11 ;108 ] . In the new stage of development, the concept of an active neighborhood is constantly being emphasized. Activity means not only improving the area and infrastructure of the neighborhood, but also ensuring that the residents and elderly people living in this neighborhood are active in society, benefit the community, contribute to the development of the country, and responsibly contribute to the peaceful, harmonious and harmonious coexistence of our people , being educated and competent. Every citizen should be proud of their neighborhood. The representatives of the Naqshbandi order themselves are an example in this regard. The activities of Khoja Ahror Vali, who took them to protect society and maintain harmony among his people, are described in the following chapters.

A harmonious environment in an enterprise, institution, or organization serves as a guarantee of increasing the efficiency of work at the enterprise and ensuring labor productivity. The team's unity of purpose depends on the fact that the relationship between the leader and employees, as well as between employees, is based on honesty, integrity, mutual respect, and justice. It is of particular importance to organize personnel to ensure a harmonious environment in the work team. The philosophy of social cooperation is described in the literature as a philosophy of compromise. A. Sharifov said the following about this in his research: “The principles of social solidarity and cooperation are of great importance in ensuring human interests and sustainable development. In the literature, the principle of social cooperation is called the philosophy of compromise”.

Consensus is one of the laws that ensure stability in society. If some members of a society come to the conclusion that mutual understanding, mutual understanding, and mutual respect are factors of stable life, then this society will develop a sense of mutual respect and admiration for others. However, if there is disagreement in society, and the thoughts and actions of others are – If an intolerant attitude is shown towards people of different nationality, religion, race, gender, social origin, this leads to distrust and alienation among people (Sîrbu, Loreto, Servadio, & Tria, 2013). This also affects the international prestige of society. Therefore, mutual harmony, harmony, and social solidarity in society have always been an urgent socio-moral problem. The concept of compromise, as a philosophical worldview, is considered an example of social cohesion in ensuring the interests and sustainable development of the people (Löhr et al., 2021).

Therefore, reconciliation is a factor in ensuring social stability in society. Stability and changeability are concepts inherent in dialectical philosophy. Stability expresses the inherent stability of things and phenomena, while changeability expresses the process of their transition from one state to another. This process has an absolute character (Patrissia, 2024). As a property of certain things , it is relative , because the change of things occurs in proportion to some stability. Dialectics stability and change each other break together , existing dialectic opposition - oppositions in the manner of take see. One of the important conditions for stability is compromise. Because compromise – It is the resolution of conflicts between opposing parties (Spang, 2023).

In our opinion, the philosophy of reconciliation has a broader meaning than social cooperation. This philosophy encompasses relations between nations, religions, races, genders, states and individuals, and states. Therefore, reconciliation is the foundation of national peace, the highest blessing (Mitchell, 2023). Throughout human life, humanity has always sought and acted to achieve noble goals. The greatest obstacle for a person with noble goals to realize his dreams and hopes is peace . and peace. Usually, the word peace expresses reconciliation with people, not disturbing them, peaceful and orderly conditions, freedom from war and conflict, and the harmony of life and living system (Giri, 2011).

If peace and harmony prevail in the nation, the country will develop, prosper, and the lives of its people will be prosperous. Our sacred values, national customs, and religion, which reflect these, are directly linked to the chain of harmony. There is no greater and more reliable blessing than peace, harmony, and harmony, which are as necessary for humanity, plants, animals, and insects as air (Dauda, 2025). The opposite of peace is war. The following opinion of O'tkir Khoshimov is relevant in this regard: "There is no such thing as war. But the most terrible war is civil war. Because it is inherited from generation to generation and lasts forever. If a problem that can be solved in five days with war can be solved in five days with peace, then one should still choose the second path!" [14;12] . From this idea, it follows that ensuring peace and harmony among citizens is the most important issue. Harmony is one of the great values of our people. Harmony is a system of values such as justice and equality of opportunity, which forms the basis of economic, political, social, spiritual, and educational relations (Rehman Mayar, 2018).

In modern terminology, the word compromise is used as a synonym for the word compromise. Compromise is understood as a temporary compromise between two or three parties. In a compromise, the parties tolerate each other and consciously refrain from sharp disagreements with their opponents. From the point of view of changing mental states, in a compromise situation, conflicts shift from an external form to an internal one (Baxter & Scharp, 2015). The state of internal tension may not manifest itself for a while. However, as the socio-political environment becomes more favorable for one of the parties, the compromise situation may turn into an open conflict.

The process of democratic development requires us to reach compromises, even with our opponents. Because :

- 1) Compromise is a strategy of actions that ensures mutual acceptance;
- 2) It is the giving of money based on mutual agreements between the parties involved [16;100] .

In the present era, compromise is not the only way to resolve conflicts. If one of the parties intended to intimidate the enemy, compromise would not be used. Compromise requires the parties to know their interests and openly implement them.

The state of compromise is to a certain extent restrained by national mentality, morality, and the inherent character of the state and society. It is worth noting that, with changes in the socio-political environment, era, and spiritual and cultural trends, the state of compromise can also turn into a state of withdrawal from human relations (Dereniowska, 2019). In our opinion, the concept of compromise in the Naqshbandi teachings has a broader meaning than the concept of compromise. Because in compromise, external conflict leads to internal conflict, while in compromise, external and internal conflicts find their solution in harmony. While peace and tranquility in compromise are temporary, harmony and tranquility in compromise are stable and lasting.

Western and Eastern thinkers have their own views on the issue of compromise and reconciliation. The different aspects of these views are illustrated in the following:

1. Western thinkers (T. Hobbes, John Locke, Z. Freud) considered compromise to be an intermediate environment, a state that is not strong enough for cooperation with recognition and trust, but, in the life of society, a state of compromise is a necessary phenomenon , taking into account the essence [15;96] . The Central Asian mystics, as well as Khoja Ahror Vali, in a different approach from them, recognize the need for constant compromise in society, interpersonal relationships, in the family, as well as with nature and fate. However, representatives of the Naqshbandi teachings, including Khoja Ahror Vali, also advanced the idea that one should be uncompromising only towards one's own desires .
2. Western scholars (G. Simmel, R. Dahrendorf) believed that in a compromise, both sides strive to develop separately, and an unhealthy competitive environment prevails between them. However, in the case of compromise, that is, compromise, although small matters are somewhat revived, large matters do not develop, nevertheless, even if the compromise situation lasts for a certain period of time, it is a positive phenomenon in terms of ensuring mutual stability and peace in society. The Sufis have followed the Sunnahs of our Raughambhar in this matter. When Muhammad ( peace be upon him ) migrated from Mecca to Medina due to external pressures, the Surah "Kafirun" was

revealed. Therefore, this Surah was recited to the infidels in Mecca. According to it, it was announced that the oppression of Islam should stop and that each nation could remain with its own god, its own faith, and its own religion. When the ignorant people became aware of the contents of this Surah, they stopped trying to kill our Prophet, stopped pursuing Muhammad, and returned to their cities and villages. Khoja Ahror Valiu came out of his will to follow Prophet (pbuh) in deed, deed, and word, and he knew that the solution to all conflicts was compromise .

3. Western scholars are increasingly arguing that reconciliation, of course, should not remain at the level of compromise, but rather should be elevated to the level of consensus. If the word "compromise" includes words and phrases such as "to endure", "to endure", "to stand by", "to refrain", "to act in one's own interest", "to act in a way that is not harmful to others", "to assess the situation rationally", "to be constantly alert and vigilant to the actions of the opponent", "to maintain a friendly border", then to express the concept of "consensus" Words like kindness, sincerity of heart and soul, friendship, acting with the interests of others in mind, generosity, love, appreciation, knowing others as oneself, and selflessness are characteristic. In our opinion, the understanding of compromise is consistent with the consensus view of Western scholars. Khoja Bahauddin Naqshband's wise words, "Whoever wants others, wants himself, and whoever wants himself, should know that he does not want himself," mean that whoever is angry about himself does not understand himself, and whoever is angry about others does not understand himself, and clearly explains the difference between the concepts of compromise and consensus.

#### 4. Conclusion

Based on the above ideas, it can be said that fidelity is a human virtue that is the basis for ensuring social stability, national peace, and public order, and a suitable means of preventing conflicts. It is a philosophical concept inherent in the mentality of the Uzbek people and elevated to the level of national dignity.

Compromise has a broader meaning than the concept of compromise in Western philosophy. Because, after compromise, external contradictions turn into internal contradictions, and the risk of conflicts is avoided. The concept of compromise is consistent with the concept of consensus in the West. Because in this process, contradictions are completely resolved.

Sufism, in particular, the Naqshbandi teachings have discovered the most acceptable and ethical ways to resolve conflicts within a person, between individuals, families, communities, labor groups, between individuals and society, and between states. The Naqshbandi teachings and their representatives apply acceptable methods in resolving personal, interpersonal, family, social, religious, political, and other conflicts, and the theoretical aspects were developed and practical aspects were worked out by Khoja Ahror Vali.

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