



CENTRAL ASIAN JOURNAL OF LITERATURE, PHILOSOPHY AND CULTURE

eISSN: 2660-6828 | Volume: 04 Issue: 06 June 2023
<https://cajipc.centralasianstudies.org>

The Spiritual Heritage of Eastern Thinkers in Education in the Spirit of Respecting and Glorifying Our National Values

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Received 4th Apr 2023, Accepted 5th May 2023, Online 19th June 2023

Tolerance is one of the most fundamental concepts on which any rational society and thinker focuses. Currently, at a time when universal interests and values are becoming more relevant on a worldwide scale, it is critical to educate young people in the spirit of tolerance and the role of our intellectual heritage in it. Tolerance means being tolerant and resistant to other people's ways of life, behavior, habits, feelings, opinions, ideas, and beliefs. Tolerance does not imply a passive, natural acquiescence to other people's opinions, views, and actions, but rather an active moral stance and psychological presence in the form of mutual understanding and good cooperation between individuals and communities [7: 260261]. Today, as a legal democratic state and a free civil society are being established in our country, one of the most important tasks is to instill positive feelings in the national consciousness of young people who are the creators and creators of our tomorrow, such as friendship, comradeship, solidarity, sympathy, and magnificence, which are the foundation of the directions of tolerance characteristic of all mankind. In this regard, Sh. Mirziyoev writes, "It is well known that for many centuries, representatives of various nationalities, peoples, cultures, and religions have lived peacefully in our ancient and generous land." Hospitality, friendliness, generosity of spirit, and literal tolerance have always been characteristics of our nation and form the foundation of its philosophy... The evolution of culture of tolerance and Humanitarianism, the building of inter-national and inter-civilian solidarity and concord, and the teaching of the new generation on this basis, in the spirit of love and loyalty to the Motherland, have been identified as among the most significant priorities of state policy in Uzbekistan" [1: 295]. Deep study of Central Asian philosophers' intellectual heritage serves as a foundation for the formation of national consciousness in our young as well as a serious methodical source for today's challenges. National awareness is incalculably important as a factor in the formation of a broad perspective required by society and every citizen. "The spiritual-national heritage, "souls," that is, the spirituality and consciousness of individuals, which have been accumulated by a certain nation and all humanity, become nationalized and merge with each other," writes the encyclopedist Abu Nasr Farabi [2: 162]. As a result, today's generation is acquiring national consciousness, embodying the ideas, attitudes, and values of their forefathers. Farabi's ideals and theoretical concepts of a virtuous society were based on the contemporary issues of anti-racism and anti-nationalism. The brilliant philosopher demonstrates that education and training are the foundations of tolerance. Education, he believes, teaches desirable moral attributes, whereas theoretical endeavor teaches virtues. Pharaoh encourages people to work together and dreams of establishing a global human community. In his essay "On the Attainment of Happiness," he argues that happiness and perfection cannot be attained by a single person without the help of others. "Each person is structured by his nature in

such a way that he requires many things in order to live and reach the highest level of maturity; he cannot obtain these things alone; a group of people is required to achieve them [2: 186]." Abu Rayhan Beruni's writings address this topic as well. Beruni highlights the importance of citizens living in harmony with one another, with mutual respect, as friends and brothers. In this sense, he values the Islamic doctrine of equality before God while opposing the Hindu concept of caste distinction. He imagines a peaceful society in which citizens do not have more or less spaces than each other, are free of the vices of not being able to see, talk to, or commit any sin. He mentions the viewpoint that every nation contributes to global culture and science, and it is worthwhile to be proud of this in the presence of other nations. Tolerance in national consciousness, according to Beruni, is the source of alleviation from doubts inherent in some incorrect ideas held by other nations and peoples. According to Alloma, everyone should first develop their personal awareness to the level of national consciousness on the basis of their own spiritual and moral belief and notes the need to avoid behaviors that have a negative effect on him. Tolerance needs a good understanding and respect for one's people's culture, history, spiritual life, and riches. Although the nation had not yet been created as an autonomous entity during Beruni's time, we can see that he advanced his beliefs towards nationalism. He frankly evaluates the triumphs of representatives of other nations in one or more scientific fields in his writings "Tarikh ul Hind" and "Relics of Ancient Nations," demonstrating that a distinct nationalism is established in their minds based on non-discriminating views about other nations and peoples. His ideas that a person who does not understand the importance of other peoples and nations does not value his own people and nation are highly sensible and generally important, implying that the roots of tolerance that characterize today's Uzbek people are very deep. Beruni's objective approach to each topic in examining other nations' cultures indicates that our predecessors instilled in us a sense of respect for other civilizations. In his work, the brilliant thinker Alisher Navoi also promotes ideals that promote human friendship. The heroes in Navoi's epics symbolize several countries and nationalities: Shirin is an Armenian girl, Farhad is a real son, Shapur is Iranian, Mas'ud is Indian, Layli and Majnun are Arabs, while Alexander and Socrates are Greeks. They are interpreted as ideal humans by Navoi. My king is wearing a crown, yet I'm looking at an Uzbek with a cap on his head and a shirdog on his back [3: 201]. However, Navoi did not look at other people with arrogance because of his pride; instead, he shook hands with Jami, a representative of a foreign language. Navoi feels that aiding the country, the people, and the destitute is an expression of Uzbek tolerance is the highest honor "Karam is to bear the burden of a victim's suffering and save him from it." The basis of tolerance, according to Karam, is "carrying the weight of someone's hard work and opening it like a flower from inside the thorn and not mentioning the work done, not taking it into the mouth, not thanking him for his work, and not putting it in his face" [4:55]. "When the elderly are in need, unable to work or beg, hurry to pity them and donate whatever you can." "However, if a poor young man can plow a hoe and carry firewood, donating to him is a waste," the thinker [4:86] states. He displays Uzbek tolerance in two ways through these thoughts. A humanitarian creed is to give to the old, to help them physically and spiritually, and to show pity to them. As Uzbek tolerance, these are sacred traditions passed down from ancestors. Working and supporting oneself and one's family is, however, both a duty and a privilege for able-bodied young men and women. He exhorts people to be honest, generous, and fair, to live in peace with one another, and to serve one another. Navoi's works advance the idea that people can only protect themselves from all disasters if they are friends, like-minded, and united. To summarize, the growth of tolerance is becoming a vital prerequisite for all activities of universal relevance, beginning with interactions between ordinary people. The more tolerance grows, the more people will be able to enjoy unfettered lives. Tolerance growth and strengthening in the international and international relations system is critical for country development. Because there are nations, their interests are

certain to diverge. Taking these interests into account and cultivating feelings of tolerance as a key aspect in preserving inter-ethnic harmony remains viable. The legacy of our forefathers is always significant.

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