



INTERPRETATION OF THE IDEA OF TOLERANCE IN THE WORKS OF CENTRAL ASIAN THINKERS

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THE SUMMARY

This article highlights the historical and philosophical roots of the tolerance of the Uzbek people. The Eastern Renaissance thinkers the issues of tolerance will discuss – Abu Raykhan Beruni, Ibn Sina, Musa al-Khorezmi, Abu Nasr Farabi, Alisher Navoi and others.

KEY WORDS: *tolerance, Central Asian thinkers, national traditions, humanity, "Ideal City", peace, national and religious restrictions, healthy heart, generous qualities.*

INTRODUCTION

The historical roots of tolerance show that the traditions of tolerance inherent in the Oriental peoples have been going on since ancient times to the present day. Medieval thinker Abu Nasr Farabi writes in his work "The City of ideal people" : "The city is a prosperous city where people are united to help each other in pursuit of true happiness. The whole nation is a virtuous nation, the people who give each other the best of luck for their happiness"

Thinkers and so many ideas about tolerance, the first president I.A. Karimov continue I said: *"The majority of people, not their personal well-being, but the seeds of his family, relatives and close people, focus on the care of neighbors - safely. It is the highest spiritual value, the pearl of the human heart. Our people have never set themselves above any other people. He deserved the respect of other nations and representatives of other sects."*[1]

DISCUSSION

Indeed, the tolerance and generosity of the Uzbek people, their hospitality and kindness have been and continue to be developed for centuries. Such qualities were essential to withstand the most difficult trials of our nation's history.

Before examining the historical basis of the virtues of tolerance in our people, we will look at the lexical meaning of the word "tolerance", which gives the historical - philosophical, political, cultural, ethnic and psychological meaning. In most cases, the word "tolerance" is used in science as a synonym for the word "tolerance" and is interpreted differently in different languages.

The people of the world – tolerance and ethnic groups, the relationship between social groups, and a mutual understanding, and understanding one another in a social, economic, material and moral support, as well as other national, cultural or social status groups with the movement. As well as tolerance - a multi-faceted and comprehensive understanding of the focus of people's dignity and respect for each other, intermingle mercies and the dishonest one another mutual support for friends and neighbors reflected sympathize with sorrow and humanity.

In Central Asia, there were many great figures, who combine political intelligence with moral courage and encyclopedic knowledge. Imam al-Bukhary, Imam at-Termizy, Baxovuddin Naqshbandy, Haji Ahmad Yassaviy, Al-Khorezmy, al-Biruni, Abu Ali Ibn Sina, Amir Timur, Mirzo Ulugbek, Zakhiriddin Muhammad Babur and many other great contribution to the development of the national culture of our ancestors, overcoming have become national pride. The names of their contribution to the development of world civilization is a great contribution to the world today.[2]

The rich spiritual heritage created by the Eastern thinkers is an important source for all ages. This legacy, along with a demonstration of the strong foundations of our ancestors, is a source of support and an example for generations.

The ethnic, cultural and religious tolerance of our people is another endless source of spiritual awakening. For thousands of years, Central Asia has been a center of peace and harmony with diverse religions, cultures and lifestyles. Ethnic patience, tolerance necessary for the storms of life, survival and development of natural standards. In fact, this is the



culture of the peoples of the occupied territories in Central Asia in front of his head, but his most valuable in the tradition of the current state traditions, preserve and adopted.[3] In the works of the Orientalists we can find examples of creativity, which have been reflected in the historical experience of tolerance.

These thinkers have been able to elevate the issue of human dignity to the idea of creating a fair, free, happy, and prosperous environment.

If we look at Al-Farabi's works, one of the Eastern thinkers, we can see that the ideas of tolerance played a great role in it. His "happiness – happiness to reach ways to charge specific brochure", "city management", "a book about the war and peaceful life", "Virtuous Behaviors, "Ideal City" Farabi's rich scientific legacy is so characteristic that it pays special attention to the ideal qualities that all societies strive for at all times: the society of the philosophers, the city of the philosophers, and the concept of the virtuous person. At the same time, the Farabi developed the theory of ways or means of achieving ideal, or at least not. Speaking of ideal, we can say that tolerance is at its core, with the following examples: "The basis of their association with people is that of humanity, and because of their humanity, people must live in peace. Every person is so created by his nature that he needs a lot to live and to reach the highest level of maturity, he cannot achieve such things alone, he needs a community of people to have them.

Therefore, by the combination of many people who are needed, for example, to convey and help each other, it is possible for a person to achieve maturity by nature. Such activities of the members of the team as a whole and each of the things needed to live and progress will supply.[4]

Next a Central Asian thinker is the Abu Rayhan Beruni, has also been devoted to tolerance and is embedded in his rich scientific heritage. Abu Rayhan Biruni left a very rich legacy, specializing in almost all areas of science, including history. His science, culture, religion, philosophy, natural sciences, mathematics, knowledge of the jury, astronomy, geodesy, cartography, medical, pharmaceutical, figurative and other areas of scientific and historical scholar who lived in the X-XI centuries, the next In the Middle and Near East, especially after the studies of E. Zaha, Western science has had a profound and effective impact on the development of history. Concerning the scientific and source significance of Beruni's "India", the famous Russian orientalist Baron V. Rosen said: *"This is such a magnificent sculpture in Indian Studies that it is unique in its own way and can be compared to other Western and Western works. East of all ancient and medieval scientific literature can't be occurs* [5], he wrote.

Academic I.Yu.Krachkovskiy with the words, "He is interested in areas of San in out, according to the bays of bounds areas are easier to count is" [6]. Famous

orientalists, archaeologists, Islamic thinker and historians of science with his life, creativity and scientific and historical legacy - Catermire, J. Sarton, A. Stein, Carra de Vaux, R. Wright, F. Crenkov, E. Wideman, A.Z. Togun, M. Meirhof, I. Krachkovskiy, A. Belenetsky, A. Rasulev, S. Mirzaev, U. Karimov, P.G. Bulgakov and many others have conducted researches and researches. American historian of science J.Sarton his science book in the history of the first half of the XI century in the history of world science Beruni called the age of. In general, Beruni about the historical heritage of Uzbekistan diversity - scientific - created the survey, popular literature. The first scientist in the world, Selected Works, Volume 8 of the Uzbek and Russian languages and translation caught edition was done.[7]

Meanwhile, Soviet Union, 1973 - in the curriculum Parliamentary Beruni celebrations of the 1,000th anniversary of the birth of world science - clearly phenomenon, cultural and historical development of the greatest, rich spiritual and historical study of the image of the general public in the promotion of emergency is an important population.[8]

Beruni in historical science to carry out scientific heritage jacks scientist and according to our results identify, for example, the rest of the people of the ancient monuments, India and other rhythm with works together with scientists - a small urban or popular art is rich in book. The historical legacy has also been preserved.

The cultural heritage of Beruni is embellished with the principles of humanism and tolerance. Including development of old people presented on and 11 works of India very impotent.[9]

Beruni's India as outside at the same time in Academy of science comes as a specialist titles forward direction ancient historical eras.[10]

Central Asian thinker Beruni, scientific and religious sectarian beliefs, traditions, customs, philosophical views of deep and rich data gathered by checking them in comparison with the ancient Greek philosophy, religious beliefs, very important to come to conclusions.[11] In this game Beruni its strict rules that all nations are equal, rational, humane, patience and tolerance demonstrated.[12]

It is necessary to use various resources to combat the current situation and to identify the most important tasks in the fight against extremism and terrorism. The socio-philosophical views of the educational potential of Central Asia, including Uzbekistan, should be developed and popularized. Great examples of intolerance in the work of intellectuals are important: They have studied the heritage of the authors of the East and the West, regardless of their language and race or religion. This is reflected in the works of Abu Nasr Farabi, Abu Rayhan



Beruni, Ibn Sina, Abu Abdullah Muhammad Khorezmi and many other thinkers of the past.

In the philosophical and historical works of many of our compatriots, religious and contemporary tolerance is traditionally linked. Abu Nasr related to interfaith relations. The philosophical views of Farabi, the views of Abu Rayhan Beruni, Imam al-Bukhari and Hakim at-Termizi, and others as well as the works of many other thinkers are tolerant of the basic idea.

For example, as thinkers point out, the tolerant nature of Abu Raihon Beruni's historical and philosophical views of Abu Nasr Farabi, the "great Khorezm," is first and foremost apparent to a wide range of peoples of various philosophical, religious, and racial groups. If Farabi's scientific legacy includes philosophical and natural, scientific treatises by ancient Greek thinkers Platon, Aristotle, Galen, Zenon, Alexander Aphrodisius and others, Beruni's scientific activities include India, Iran, Central Asia and the Arab world the problems of studying the philosophical achievements of nations.

The tolerance of historical philosophical views of these great scholars is manifested in a methodological view of the problems that they and other peoples have had in dealing with questions about the history of philosophy, regardless of religious, political, racial or administrative boundaries. It examines the historical philosophical processes of various countries presented in Farabi's philosophical movements and information without any ideological or spiritual religious framework. He sees the assurance of access to objective philosophical knowledge in the diversity and diversity of views, attitudes and approaches. This is reflected in his evolutionary philosophy.

In his work, *"What is needed to study philosophy and move forward,"* he wrote, *"This knowledge is that it was passed on to the Chaldeans who lived in Iraq, then to the Egyptians, then to the Greeks, from them to Syrians and then to the Arabs."* [13]

Regarding the dangers of being unlucky, Beruni later wrote in his book "Geodesy": "Whoever gives immense fanaticism will lose confidence and cursing, and his name will end with a sin. "The great scientist condemns and severely criticizes such intolerable approaches to science, in this regard philosophers.

From the foregoing, it is understood that "Farabi's courage and courage were to be opposed to the persecution of non-conspirators because of their fanatics. "In the book "Happiness (or Achievement)," the philosopher says, referring to some aspects of philosophy: "Philosophy came to us from the Greeks: Platon and Aristotle." It is noteworthy that Farabi does not raise the issue of recognizing the philosophical views of any particular thinker in any religious context,

but further emphasizes the need to properly view and persuade the religion that he or she believes and support, and to stand for doing noble deeds.

The results of the philosophical knowledge of other nations and of other faiths show that the principles of objective and at the same time tolerant views of indian philosophy were first among Beruni's thinkers of Orientalism. He spoke directly about the methodological principles of historical philosophical research under his leadership, which was the basis of his work. Beruni has stated that he did not use baseless accusations against his followers in the study of indian philosophy for religious reasons: *"The indian belief is that it looks better and better for them is understood."* This is especially true when they accuse them of saying, *"Religion is only their faith, science is only what they have."*

In relation to other nations and states, such as the Arab invasion in Khorezm, Mahmoud Ghaznevi strongly condemns to prevent the escalation of tyranny and oppression that has occurred during his military campaigns to India. He believes that such a policy is one of the most terrible results of this science and education, including the philosophy of knowledge will bring great harm. In condemning any cruelty based on inferiority, he emphasizes that the core of all human beings is based on one principle and opposes national and religious restrictions that prevent peaceful coexistence between different peoples, social groups, and individuals.

He criticized those who believe that *"land is their land, people represent only their people, kings are their rulers, religion is only their faith, science is only what they have."*

As a result of his research, the great thinker concluded that no matter what beliefs people hold, they are equal before God. It follows from this that it examines the function of man, his function in society. As society has emerged from the need for joint action, Beruni says that man must always consider the interests of other people. At the same time, *"the fulfillment of certain commitments is a prerequisite for the existence of a human being throughout the world"*. [14]

Beruni solutions educational quality between and training friendly keeper. He science and culture during the war, bullets, etc. solid gray. He was learning the passing "India titled" tough "Academic Continuing to solve disputes and quarrels (all) partitions have been removed from one of the long-coordinates," he said. It was Beruni necessarily humanity, society accident training and preliminary processes rationalistic approach, society and people is essential role of cultural factors directory the reflected in the recognition of al-Beruni teaching secondary hundreds of Academic secondary Asian thinkers in the world necessarily save you see in the humanitarian traditions of the formation of a significant additional attaching a curriculum,



scientists say, solving the current time international extremism and terrorism, teaching fluency see a positive in the fight against the crucial.[15]

Academic Asian thinkers, creative learning, in which we learn poetry property authority, statesman Alisher Navoiy suspension of the activity is not possible. Alisher Navoi has a long history in the history of world science and culture. He was learning the passing tracks scientific, philosophical, social, political and artistic performance spirituality and with the bright source.

Navoiy all the available scientific knowledge, social and philosophical thought, spiritual - cultural values of night life has been long and intense creativity, with great respect for them. In addition, Navoi's social and philosophical views emerged as the next step in the legal continuity and creative perfection of the philosophical teachings of the Eastern Renaissance. [16]

Alisher Navoiy social life - to be engaged in political activity, so despite being busy with affairs of state, and a rich artistic, scientific and alsafiy legacy, at his contemporaries, but current takes precedence over all people of a still -it's just amazing. The basis of this treasure is "Khazoyinul - Maoni", which contains about 45,000 verses in Uzbek, and more than 12,000 copies in the Persian language "Devoni Foni" and 6 "Requirements to the Situation". Navoi's creativity is embodied in the ideals of humanity, including the idea of tolerance. The works of Alisher Navoi "Hamsa", "Mahbubul-qulub", "Khazaynin-ul-maoni" and others are universal.

East Middle Ages in terms of the assessment of his creativity in an atmosphere of tolerance approach to franchising is selected, Navoi, social, philosophical and moral for the views of all times. For example, the poet of great generosity lab, the idea of all people to be generous and to promote them. Being generous interprets service of tolerance as a virtue that reflects human nature. Navoi could see the positive impact of tolerance on social development as well. After all, the state Navoi and honored worker of science, it's about the perfect man of the people's welfare, with the purpose to develop the country and improve the park sure you can understand. Giving generosity helps the weak, allowing them to learn to stand up, and as a result friendships, loyalty, and cooperation develop. "Head up and go" franchise, or you want to give respect to those who gave liability of the learning society and relations with conscious activity will serve as one of the main sources of Navoi a very deep understanding of the meetings.

That is why he encouraged all people to acquire these qualities and to become perfect. It should also be noted that, Navoiy he continued, it did not matter. In society, social relations formed the hose. The thoughts and thoughts of the poet – the development of

the poet, the development of the personality and the maturity of the poet, are in harmony with the views of Firdavsiy, Yusuf Khos Hajib, Nizami Gajavi, Khosrav Dehlavi, and Abdurahman Jami. He boldly went to the footsteps of the great number of educational their human Calls useful for the development of ideas phase.

Navoi is "training to provide titles like the people for whom the ring - healthy heart", "learning things like cars as a result of the ideas of others", whom Navoi's poem "Alexander the Great" Saddi Iskandariy also see this in the name of Alexander the following earlier.

It is also human nature, human unsuccessful reflecting mirror, etc. am prosperity and development. The clatter of social development and prosperity guarantee that the quality of hospitality, generosity titles whilst I wish subjective object and a total yearning for development and their potential to contribute to the process of franchising is located. Such social security is promoted by the nobleman through his generous, noble, generous qualities.

Consequently, Navoi does not take the vision of tolerance lightly, but rather interprets it on a deep and broad social basis and considers them as the major means and means of building a society from large social moral principles. Sharing affection for all people in this sense also contributes to social development. The only difference is that goodness, sensitivity material nature, love people spiritually and psychologically "recovery" will be an important factor, and values compliment the current time "psychological encouragement" is also referred to as Thus, cruelty also plays a role in nurturing a perfect person from Navoi's creativity as one of the spiritual factors of social development. [17]

There is another important quality of Alisher Navoi's creativity that you cannot imagine in society. That is, the perfect human understanding of Navoi - educated human intelligent. Intelligent man, he said, lacked maturity purposes. A person's knowledge, reflect the possibility oksiological oriented Navoi today, this idea of tolerance orange Flame public housing is very important a role.

Human reconciliation unsuccessful in order to disperse the main source of nuclear power development target as a strong factor that guarantees the development of modern Uzbekistan was also a striking shift in the fact that.[18]

One can see that science is the mainstay in the creation of Navoi in the creation of tolerance in the human mind and soul. He peaceful foundation for the peace, prosperity, etc. am full of knowledge and entertainment.

Navoi works such as "Mahbub ul-qulub", "Saddi Iskandari", "Hayrat-ul-Abror", "Farhad and Shirin" examine the people, scholars, society, and determine what is good and what is bad, studies human traits.



Navoiy forward in science education for some settings to quit writing, PROVARE lack of maturity in the midst the will. Farhad's conversation with the Mechinbonu concubines as a means of overcoming the challenges, ideas, and trials that science has to follow is on Alexander's journey.

His knowledge of science, learning fame, with real human qualities, to call them to change and to become a real man. Knowing Navoiy to be a real man of understanding pertaining to road work means. Such an educated person is both happy and happy. Human society -year-old Albanian sorrows of others ointment base may be necessary to get lean, good-to-sad to become surrogates that should work. That is, tolerance and human own connotations in form and in practice.

Thus, as Navoi promotes the doctrine of human tolerance, we can see his ideas of great importance both in our day and in our present time:

- Widespread support of the Head of State (at the highest level), the starting point for social development; its a fair approach to all issues strong human qualities combined still as learning some may see the progress people "for the step, click" create the conditions to Navoiy off screen, Alexander, Hussein Baykara and his son Baddiuz-zamon devoted to social behavior promotes in works of art;

-in the heart of the proposed Navoiy care that meets the criteria of individuals to contribute to the development of additional sensational triumph of the human rights positive attitude and, if necessary, with their goodness encouraged that, they will tend to deter the development of a variety of orange sea who, such as the reduction ratio;

- Navoiy emphasizes the high degree of tolerance case, the people that he had given Musharraf the same way as people progress in their direct labor and benefit, both physically and spiritually rich countries met to assess the bodily and his rich raised the interest of thought, etc. case asserts regulatory approach across the country.

CONCLUSION

The importance of tolerance in Navoi's art grows as it grows over the centuries, which will no doubt be worthless. At the same time, the rich spiritual foundations outlined above play an important role in promoting tolerance in the outlook of the next generation.

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