



DEVELOPMENT OF TOLERANCE IN THE HISTORY OF EASTERN CULTURE

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ABSTRACT

The article notes that the peoples of Central Asia and the Middle East have a long history of tolerance, that our ancestors from an early age were tolerant to other religions and nationalities. Such precious qualities as respect for the culture, language and traditions of other peoples were instilled in them from the birth or early years of childhood. At the same time, it was said that the education of tolerance was also passed on to future generations namely to upcoming young generation of students.

KEYWORDS: *tolerance, national-spiritual value, great figures, harmony, spiritual-religious purity, humanity, brotherhood, mutual understanding, patience, discrimination, harassment.*

DISCUSSION

Today, one of the spiritual and educational heritage of our ancestors in the formation of such spiritual and moral qualities as humanity, tolerance, harmony, solidarity, kindness, hard work, honesty based on the ideas of tolerance in the process of educating a comprehensively mature, harmoniously developed generation in it is incomparable. Tolerance has long been a characteristic feature of the Uzbek people, but many of its aspects are now overlooked by researchers. Important tasks in this area are: first of all, to define a system of teaching materials that will serve to form students' concept of tolerance. At the same time, it is advisable to pay special attention to the activities of great figures and educational materials informing about the historical experience of our people.

Folk legends, tales and epics glorify the legendary love and friendship between people of different religions and nationalities. In particular, the works «Chor Darvesh», «Farhod and Shirin», as well as Firdavsi, Jalaliddin Rumi, Ibn Sino, Beruni, Navoi, Babur promoted interreligious and interethnic tolerance.

The Avesto, which promotes monotheism, places great emphasis on promoting tolerance. As you know, one of the most ancient civilizations in the world originated in our region. The natural climate of the region, its geographically and strategically

important position for thousands of years led to the migration of various indigenous tribes. This led to the coexistence of tribes of different religions. In this process, it can be seen that their culture, customs, values and traditions have also merged. This, in turn, prompted various peoples, tribes and clans living in a certain area to live on the principles of peaceful neighborhood, friendship and brotherhood and, naturally, to establish and develop mutual economic and cultural ties. The idea of living in harmony and working for the development of society and humanity is also the main content of spiritual and religious values. It is known that in the first millennium, Zoroastrianism originated in the territory inhabited by the peoples of Movarounnahr and Khorasan. Religion is based on the idea of monotheism, worship of absolute gods, the idea of interreligious and interethnic tolerance, the eternal struggle between good and evil, constant good to others, the awakening of virtues.

The basic principles of Zoroastrianism, which have national and universal significance, are described in detail in the Avesta, which is considered a holy book. Avesta is an invaluable written source for the study of centuries-old history, socio-economic life, culture, spirituality, moral, philosophical, legal, ethnic views of our ancestors. The basis of moral education in Avesto is the education of pure, honest and pure-hearted people, regardless of skin color,



language or place of residence. "What a great success in the fate and life of people - to be born pure and blameless, to enter an innocent world. We must strive for the decency of the world, for the peace of the world in order to preserve it and bring it to light. [1, p. 26]. That is, a person is born innocent in the eyes of the Zoroastrians, and people of any race are equal before the absolute god.

Avesto condemns futile bloody wars, massacres, military conflicts and aggression, and encourages a wholesome, peaceful, serene life. In this regard, he said: "I will not be offended by the actions of those who want to harm people in the world. The evil of these hostile actions will return to the enemies themselves" [1, p. 23].

The characteristics of tolerance, such as humanity, brotherhood, understanding, harmony, patience, are praised in the Avesto as "reverence for refuge, leadership, vigilance and vigilance." [1, p. 101]

In particular, Avesto says that you need to take care of all people: this is manifested in the desire to live in peace and brotherhood" [1, p. 75]. Or "Ashavan Zoroaster hopes that a friend will shelter a friend, that friendship will be a support for friendship" [1, p. 101] we see the glorification of the ideas of tolerance.

In particular, in Firdavsi's "Shahnama", King Khosrov was more interested in issues of faith and inter-religious tolerance than other kings. Although Khosrov was tolerant of other religions, he remained steadfast in his religion. Zoroastrian temples, including the temple of Atur Gushnasp, were regularly visited and invariably fulfilled all the conditions of the faith. Khosrov ascended the throne with the support and assistance of the Byzantine emperor Mauritius.

To strengthen the mutual alliance, he marries the Byzantine queen, daughter of the Emperor Mauritius, wise, intelligent, beautiful Mary. Mary's influence on Khosrov was strong and the king built Christian churches for the queen and listened to her advice on religious matters. But he will always remain loyal to Zoroastrianism.

In the Qur'an, manifestation of generosity, openness, tolerance, kindness, and generosity is considered a sign of high enlightenment. Whoever does not hide his generosity and kindness from people and does not close the door of generosity, first of all, he will benefit greatly from this, he will be spiritually satisfied, and his spirit will rise. The hadiths condemn interethnic conflicts, bloody clashes and various forms of ethnic division. Representatives of different nationalities are encouraged to know and respect each other's language, history, culture, national customs and values and live in harmony, even if their religions and religious beliefs are different. It is said that oppressing and condemning people of other religions is a great sin: "Whoever

insults a person of another religion living in a Muslim country will be beaten with a fiery whip on the Day of Judgment". "Make friends with blacks, because three of them will be the greatest of the people of Paradise: Lukmani Hakim, Najashi, Muazzin Bilal Habashi" [2].

In the teachings of Islam, which is a universal secular value, it is said that the noblest and noblest act is to patiently teach and guide not only people of other religions, but also oppressors and perverts.

The proverbs in the hadith, such as "Do good for yourself and others", "Feed the hungry, visit the sick and satisfy the needs of those in need," are applicable to all peoples, nations of the world, as universal moral values. Al-Jami al-Sahih, a masterpiece by Abu Isa at-Tirmizi, emphasizes that kindness and brotherhood are important signs of a person's spiritual maturity. It is close to Allah, Paradise and people, and far from Hell [3].

The great scientist of the East Abu Nasr al-Farabi writes: "There is no natural or voluntary connection between some people. Others think they will compromise if they fail. In doing so, they are forced to come to terms with each other under the pressure of an outside force, and if that power is lost, the agreement will be lost. Alienation occurs again and they diverge. One of the animal beliefs of mankind is delusion and deceptive faith"[4].

It is clear from these thoughts of Farabi that he advocates the elimination of various conflicts as a result of the need for people to live together, voluntarily, in solidarity. This is especially true for the Uzbek people. Indeed, not all people consciously obey the qualities that characterize tolerance, but some of them do it, imitating the majority, even without an adequate understanding of the essence of the problem.

Because such a mood is reflected in the nature of the Uzbek people, in its nature. The Uzbek people have a number of qualities underlying national values, which are a manifestation of tolerance. For example, humility, modesty, chastity, respect for adults, respect for babies, hospitality, respect for parents, abandonment of one's own interests, tolerance for the actions of others, and so on.

These ideas should be used effectively in educating students for tolerance.

Thanks to friendship, solidarity and cooperation, the rapprochement of a person with people, peoples with peoples, nations with peoples, friendly relations, socioeconomic, cultural and spiritual development can become the basis of the universal value of the teachings of the great scientist Abu Ali ibn Sina (5). Informing students about Ibn Sina's views on tolerance during classroom hours is of practical importance. Ibn Sina's historical and philosophical views are tolerant, they are understandable to people of different races and religions. Ibn Sina condemns



all racially motivated violence, stressing that humanity is of the same origin.

Ibn Sina, who fled from city to city in pursuit of Shah Mahmud's treasures, criticized his occupation activities, believing that the calamities that befell people of different religions and nationalities, the destruction of cities and the spread of various diseases based on hunger. In addition, at a time when religious fanaticism was on the rise, Ibn Sina treated and cared for Jews, Christians and people of other faiths, based on the belief that all people are equal.

This indicates that such qualities as tolerance, nobility, courage, and humanity are embodied in him. Ibn Sina shows that the services of the ancient Greek thinkers Socrates, Aristotle, Zeno, Galen were invaluable in the emergence and development of philosophy, mathematics, medicine, astronomy, literature, art criticism and a number of other sciences. He left several reviews of their work. These comments state that a person's religion, race, social origin and region of residence do not affect his or her contribution to the development of society.

Hence it follows that only when all peoples live in harmony, harmony, solidarity and brotherhood, human progress will develop and lead to perfection. Ibn Sina's ideas about using the qualities of tolerance among the highest human qualities in the formation of a mature community and the upbringing of a harmoniously developed person are still relevant today.

Having studied certain concepts of tolerance, a person forms a homogeneous system of analogous attitudes towards objective life. Ethical norms of social behavior are also determined. The student's interest in the demands of public life is formed through an understanding of ethical directions. This is especially important for elementary school students who are just starting to adopt a code of conduct.

Elements of a sustainable attitude towards members of society are formed regardless of their religion. From the day of entering school, the child is aware of material and spiritual existence in a certain sequence. He begins to understand this deeper and deeper. He begins to look at the environment in a new way. They begin to understand the world by applying their knowledge. From this period, the process of developing skills for assessing the behavior of oneself and others begins.

They get used to evaluating the successes and shortcomings of themselves and their peers. This serves as a unique reason for his later life, which he will spend on tolerance.

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