

DEVELOPMENT OF TOLERANCE STUDENTS BASED ON NATIONAL TRADITIONS AND THE HISTORY OF EASTERN CULTURE

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ABSTRACT

The article examines the development of tolerance among medical students on the basis of national traditions, reveals the main approaches to educating young people in the spirit of tolerance, humanity, the formation of high spirituality, culture and creative thinking in students, instilling in young people a desire for knowledge, the need for self-improvement today is more important than ever. The peoples of Central Asia and the Middle East have a long history of tolerance, that our ancestors from an early age were tolerant of other religions and nationalities, instilled in them such qualities as respect for the culture, language and traditions of other peoples. At the same time, it was said that the education of tolerance is also passed on to future generations.

Keywords: tolerance, national spiritual value, great personalities, harmony, spiritual and religious purity, humanity, brotherhood, mutual understanding, patience, discrimination, harassment, nation, dignity, tradition, education, interethnic harmony, national traditions, high spirituality.

INTRODUCTION

Today, one of the spiritual and educational legacies of our ancestors in the formation of such spiritual and moral qualities as humanity, tolerance, harmony, solidarity, kindness, diligence, honesty based on the ideas of tolerance in the process of educating a comprehensively mature, harmoniously developed generation is incomparable in it.

Tolerance has long been a characteristic feature of the Uzbek people, but many aspects of it are now overlooked by researchers. Important tasks in this area are: first of all, to determine the system of educational materials that will serve to form the concept of tolerance among students. 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.

II. MATERIALS AND METHODS

Folk legends, fairy tales and epics celebrate the legendary love and friendship between people of different religions and nationalities.

In particular, the works "Chor Darvesh", "Farkhod and Shirin", as well as Firdavsi, Jalaliddin Rumi, Ibn Sino, Beruni, Navoi, Babur promoted interreligious and interethnic tolerance.

In the Qur'an, the 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. 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".

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

Proverbs in the hadith, such as "Do good for yourself and others", "Feed the hungry, visit the sick and satisfy the needs of the needy", are applicable to all peoples, nations of the world as universal moral values. "Al-Jami as-Sahih", the masterpiece of Abu Isa at-Termizi, 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.

The great scholar of the East Abu Nasr al-Farabi writes: "There is no natural or voluntary connection between some people. Others think they will compromise in case of defeat. By doing so, they are forced to come to an agreement with each other under the pressure of an external force, and if this force is lost, the agreement will be lost. Alienation occurs again, and they disperse. One of the animal beliefs of mankind is delusion and deceptive faith".

It is clear from these thoughts of Farabi that he stands for the elimination of various conflicts as a result of the need for people to live together, voluntarily, in solidarity. This is especially true of the Uzbek people. Indeed, not all people consciously obey the qualities that characterize tolerance, but some of them do it by imitating the majority, even without an adequate understanding of the essence of the problem. Because this mood is reflected in the nature of the Uzbek people, in their nature. The Uzbek people possess a number of qualities underlying national values, which are a manifestation of tolerance. For example, modesty, modesty, chastity, respect for adults, respect for kids, hospitality, respect for parents, rejection of their own interests, tolerance for the actions of others, and so on.

These ideas should be used effectively in educating students in the spirit of tolerance.

Thanks to friendship, solidarity and cooperation, the rapprochement of a person with people, peoples with peoples, nations with peoples, friendly relations, socio-economic, 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 school hours is important practical significance. Ibn Sina's historical and philosophical views are tolerant, they are understandable to people of different races and religions. Ibn Sina condemns any racially motivated violence, emphasizing that humanity has the same origin.

It also shows that national and religious discrimination and restrictions undermine peaceful friendly relations between peoples, social groups and individuals. In the course of his research, the great thinker develops the idea that people are equal only before Allah, regardless of their religion or race. Ibn Sina condemns wars between peoples and States. Ibn Sina, who fled from city to city in pursuit of the treasures of Shah Mahmud, criticized his occupation activities, believing that the disasters 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 Jews, Christians and people of other faiths and took care of them, based on the belief that all people are equal. This indicates that he embodies such qualities as tolerance, nobility, courage, humanity. 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. It follows from this 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 similar attitudes to objective life. Ethical norms of social behavior are also defined. The student's interest in the requirements of public life is formed by understanding ethical directions. This is especially important for elementary school students who are just starting to adopt a code of conduct.

III. CONCLUSION

Elements of a stable attitude towards members of society are formed regardless of their religion. From the day of admission to school, the child is aware of material and spiritual existence in a certain sequence. He begins to understand it deeper and deeper. He begins to look at the environment in a new way. They begin to understand the world by applying the knowledge they have gained. From this period, the process of forming skills for evaluating 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 future life, which he will spend on tolerance.

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