



THE IMPORTANCE OF THE IDEAS OF FRIENDSHIP IN STRENGTHENING THE SOLIDARITY AND UNION OF YOUNG PEOPLE IN THE VIEWS OF THE THINKER

Lola M. Karimova

Assistant In Department Of Social Sciences, Bukhara State Medical Institute, Uzbekistan

ABSTRACT: - When a person is born, he tries to live healthy life, to be healthy all the time. If a person is unhealthy, it will be difficult to accomplish what he has planned. For this reason, scientists and scholars have paid special attention to a healthy lifestyle in their works. Among such works, Abdurrahman Jami's works also dealt with this topic.

KEYWORDS: Healthy life, morality, education, perfection, human development, medical concepts, historical works.

INTRODUCTION

The epistemological roots of the development of a system of high moral values based on the ideas and traditions of the Naqshbandiyya sect begin with the above-analyzed "wahdat ul-wujud" doctrine. Jami acknowledges the interdependence of God and the universe, and the existence of God in all reality, while recognizing that God's existence is Truth. Love is not only knowledge of the world and nature, not only a moral category, but also a multi-meaning category of the theory of knowledge in Jami's philosophical views. Love means one

of the ways of asceticism and true life of a true Sufi as knowing the Truth and serving God.

The category "dusti" - "friendship" in Jami's work has the same many meanings. If "love" is not only a principle of faith, but also a practical principle on the way to understanding the Existence, then "dusti" is a principle that encourages people to know the Truth, shows the right way, and shows a practical direction aimed at establishing meaningful relationships between people.

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THE MAIN FINDINGS AND RESULTS

We will show below in separate examples that these advantages have an ambiguous and practical load in the system of universal values. The advantages of Naqshbadi knowledge and ways of life (which are interconnected) cannot be separated from the worldview of the great thinker in the spirit of humanity. Therefore, as we noted above, it is no coincidence that Jami often replaces "dusti" with "love" as ancient Greek philosophers understood friendship as "philia" - that is, a form of love.

Here, it is appropriate to briefly touch on the dialectic of the development of the concept of "friendship" in the formation and development of human thought.

The true meaning of friendship has changed throughout history. In primitive society, mutual relations based on rituals associated with symbolic kinship (blood kinship, brotherhood, etc.) were understood as friendship. In such ways of kinship, the rights and obligations of friends were regulated in customs and often could be higher than actual kinship (military friendship, for example, friendship between Achilles and Patroclus in Homer's works). Gradually, friendships were often contrasted with kinships, where like-minded people or political associates were called friends.

In philosophy, friendship has been seen mainly from a moral point of view (e.g. Montaigne), and some philosophers have derived friendship from the unity of interests or rational egoism, e.g. Helvetius. The German romantics, who created the true cult of friendship, understood it as a refuge from the ego; socialist-utopians advocated friendship between all people and nations. At the end of the 19th century, psychologists and

sociologists began to conduct the first empirical research on friendship.

In Arabic and Persian culture, the concept of "friendship" has been relevant not for philosophy, but for literature. Most classics of Persian literature, such as Rudaki, Firdavsi, paid special attention to the concept of "friendship". Undoubtedly, Abdurrahman Jami is among them.

Jami expresses his views on friendship in detail in the first book of "Silsilat uz-zahab" and the fifth chapter of "Bahoristan". In addition to the concept of "love", sincere friendship and "dusti" are also analyzed in these works.

Along with all the classics of Persian literature, Jami attaches great importance to choosing a friend.

Unlike kinship and solidarity conditioned by belonging to a clan, tribe, social group, friendship is characterized by voluntariness and individual choice.

Jami emphasizes that similarity of character and closeness of interests are of great importance in choosing a friend. In this Jami comes from a classical philosophical heritage. What is needed for "Filia"? What are the terms of Filia? Commonality between two people or vice versa? These questions were asked by Plato in ancient times.

In Plato's "Dialogues" ("Conversations"), these questions remain open, along with other issues related to friendship. He does not express his "dox", which in general is characteristic of this thinker.

In the conditions of globalization, it is impossible to prevent the destructive deep socio-economic changes that occur in the life of the world community, the impact of inter-ethnic conflicts on the life of our society. That is why universal and national value system is

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gaining great importance in the spiritual sphere of the life of our society. This is especially important in educating the creators of our tomorrow - young people, because the future of independent Uzbekistan depends on how they will be. It is necessary to convey information to the youth about the real spiritual values created by the nation and its talented representatives.

CONCLUSION

The friendship of Jami and Navoi is a solid foundation that strengthens the friendship of the two countries that unites the Tajik and Uzbek nations and elevates their culture.

In the process of globalization, Jami's friendship is of great importance in ensuring the peaceful cooperation, harmony and solidarity of the youth.

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