



ЧЕЛЯБИНСКИЙ ГОСУДАРСТВЕННЫЙ
ИНСТИТУТ КУЛЬТУРЫ

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"INNOVATIVE ACHIEVEMENTS IN SCIENCE 2022"

**INTERNATIONAL SCIENTIFIC-ONLINE
CONFERENCE**



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THE ROLE OF IDEAS IN TOLERANCE IN BUILDING AND DEVELOPING THE FOUNDATION OF THE THIRD RENAISSANCE

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РОЛЬ ИДЕЙ ТОЛЕРАНТНОСТИ В СТРОИТЕЛЬСТВЕ И РАЗВИТИИ ФУНДАМЕНТА ТРЕТЬЕГО ВОЗРОЖДЕНИЯ

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УЧИНЧИ РЕНЕССАНС ПОЙДЕВОРИНИ ҚУРИШ ВА РИВОЖЛАНТИРИШДА БАҒРИКЕНГЛИК ҒОЯЛАРИНИНГ ЎРНИ

Man has been endowed with many flawlessly beautiful qualities and qualities. The greatest of these blessings is gratitude. A blessing is not only material wealth, but the blessing of life, the harmonious functioning of the internal and external organs of the body, that is, the sight of the eye, the hearing of the ear, the taste of the tongue, and the beating of the heart, all of these are certainly priceless blessings that encourage us to be grateful. Gratitude, peace, and calmness are also an acceptable way of life. Gratitude is also the foundation of sustainable development. Gratitude is an integral part of our national spirituality. Gratitude is a product of peace and stability. Gratitude education has been implemented in two directions. The first of these directions is understood as the recognition of the state policy by the citizens and the social relations that express consent to marriage, while the second is understood as the attitude of worshiping people's religious faith and divine power with mind and heart. The movement of turning gratitude into a sign of human character and a virtue through education has been an urgent issue of all times. One of the most urgent social tasks is to raise contentment and gratitude for today's life among different strata of the population, especially among young people. Giving thanks to our national spirituality has also shown the level of



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education of a person. Doing goodness to people, sharing love is one of the components of the character of gratitude. Because gratitude is not a subordination, it is a desire to curb the inclinations. It is an expression of spiritual will, patience, consequence and lesson, potential, high culture. Gratitude is a person's thinking and philosophy of life, the power of self-sacrifice. Gratitude is a factor of faith, responsibility, and stability at the same time. Qualities such as restraint, comparative analysis, observation, inspection, and conclusion are formed in the thinking of a person who lives with a feeling of gratitude.

Gradualism, step-by-step, simple aspiration, reasonable standards, and observance of balance play an important role in the formation and strengthening of the approach to life satisfaction. After all, there is a saying in our people: "The ladder is slow." We should never forget that everything in this world happens gradually, in its own way. That is why it is appropriate to correctly explain that the fundamental essence of our reforms and achievements in the 31 years of our independence in the recognition of the state policy by young people, the rise and stabilization of gratitude in their social relations expressing consent to marriage, and the most important thing is that they continue consistently.

Today, the modern forms of visiting Bahauddin's tomb have been formed. Pilgrims first visit Bahauddin's teacher Sayyid Amir Kulol, then his mother Bibi Orifa, and finally the tomb of Hazrat Naqshband. Among the people, Bahauddin emphasized that "first visit my mother, then visit me". This form of pilgrimage is considered a symbol of the child's respect and reverence for his Mother.

Young people circumambulate the shrine of Bahauddin on foot. For this purpose, they intend to leave at dawn and cover a distance of 12 miles before the morning prayer. If they do their intentions, they believe in popular beliefs that performing this act is even half of the minor Hajj. With good intentions, they sweep the surroundings of Hazrat's mausoleum - the "blessed threshold". This behavior is popularly called "sock-brooming".

The architectural complex in which Bahauddin's tomb is located has been formed over the centuries and has become a large pilgrimage site where the people believe. The process of transformation continues in the form of various customs, rituals and traditions held in the Naqshband mausoleum. It is possible to see forms of acts of faith that are not related to the religion of Islam. Studying the worship practices of local residents as well as pilgrims from around the world will help to analyze the social and spiritual aspects of life.

The issue of educating mentally and physically mature youth is a national, state-wide task for today's Uzbekistan, and the continuation of the work carried out



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towards this noble goal with consistency and determination has become the main criterion in this field. In this regard, the force that causes the society to constantly step to the national idea, the values that serve the national interest, the advanced democratic rules and concepts, to clearly imagine them, to study them, to preserve, enrich, and develop them, to make the people, first of all, bringing up, educating the future generation with this knowledge and skills is the most crucial task in the field of spiritual education. Young people are a socio-demographic group in this society, and they are characterized by some common features: including modernity and education; desire for new professions and a new way of life; social mobility, etc. The revaluation of values in young people is different and compared to adults, that is, they change actively their needs and ideals, moral standards. Today, the main problems among young people are choosing the type of education and obtaining it, entering the labor process, forming a family, professional growth and advancement in the service.

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