

Spiritual And Educational Characteristics Of Rationality And Irrationality In The Social Anthropology Of Kindness And Love

Sultonova Nodira Ergashevna

PhD in Philosophy, Associate Professor Department of "History and Social Sciences" Tashkent University of Applied Sciences, Uzbekistan

Received: 18 October 2025; **Accepted:** 09 November 2025; **Published:** 13 December 2025

Abstract: The article studies the reflection of national-spiritual education in the works of our Eastern scholars from ancient times to the present day and the process of comparative analysis of these works with the works of our Western scholars. It is emphasized that it is an urgent issue to highlight the national and spiritual factors of national spiritual education of children in the family, the customs, customs, traditions of the nation, the role and importance of love and affection in raising the younger generation. The influence of the existing rules and regulations in the life of the people on the harmonious upbringing of the generation in the family.

Keywords: Rational, irrational, anthropology, family, marriage, kindness, love, affection, morality, book, human, humanity, patriotism, patience, pride, goodness, education system, etiquette, national values.

Introduction: In the world, the factor of kindness and love is recognized not only as a subjective individual quality but also as one of the major spiritual, social, and anthropological issues. Kindness and love can be considered the foundation of cultural and socio-anthropological relations. It should be emphasized that disorder, deviance, conflicts, crime, and all social misfortunes in society are connected with the weakening or disappearance of kindness and love. Social, cultural, and humanistic values such as love for the Motherland, social-spiritual and historical-cultural heritage, family and children, women and parents have always been regarded as cherished values. It is of great importance to consistently integrate the factor of kindness and love into society as a socio-spiritual phenomenon.

In our country, President Shavkat Mirziyoyev stated: "History proven by the trials of time shows that a truly great nation is one that can transform itself, turn time into opportunity, opportunity into achievement, and achievement into the foundation of progress. Such a nation, undoubtedly, can change both life and the socio-spiritual environment and will certainly achieve its intended goals.

To serve such an ancient nation with great faith, to help

people find satisfaction in life, and to fulfill the noble hopes in their hearts is for me both a great honor and a great responsibility." [1;3]

The President of Uzbekistan repeatedly emphasizes the concepts of kindness, love, compassion, and benevolence in his speeches, which certainly serve to call our people toward unity and solidarity. All these show that approaching the concepts of kindness and love as philosophical categories and studying them from cultural and socio-anthropological perspectives is an urgent matter. In general, the factor of kindness fosters sincerity, while the factor of love fosters care—qualities rarely found in other concepts.

Today, the involvement of youth in undesirable paths, the rise in divorces leaving innocent children orphaned or deprived of parental care, unhealthy family relations, and suicide cases are increasing. To prevent these negative phenomena, many spiritual-educational initiatives are underway in our country, and nationwide decrees and decisions are being adopted. They outline tasks aimed at strengthening the institution of the family and implementing the conceptual idea "A healthy family — a healthy society" as part of a unified state policy. [2; newspaper source]

Moreover, the President emphasizes that scientific

research in the field of family strengthening is limited in specialization and disconnected from current realities. Creating a peaceful and harmonious atmosphere in families and giving clear meaning to spiritual-educational activities must be the outcome of the work being done. Thus, studying the genesis of kindness and love, analyzing the internal and external factors influencing the human being, becomes an urgent task.

In studying the lifestyle, values, and customs of Eastern nations, the “phenomenon of kindness and love” is associated with the following qualities:

Four habits that give rise to kindness and love:

1. Being cheerful and loving.
2. Doing good and noble deeds.
3. Becoming a sincere person.
4. Helping and supporting others.

Human emotions develop and turn into customs, which over time form traditional values. These four traditional values signify “heroism”:

1. Being brave and courageous.
2. Avoiding hurtful behavior and not breaking hearts.
3. Rewarding goodness and kindness.
4. Not delaying punishment for wrongdoing.

Four traditional values are lost due to four actions:

1. Providence — lost through ingratitude.
2. Strength — lost through envy.
3. Opportunity — lost when unappreciated.
4. Honor — lost through arrogance.

Four traditional values signify sound thinking:

1. Seeing the future — leads to plans and goals.
2. Keeping secrets — the adornment of a person.
3. Fighting to the end — leads to success.
4. Consulting with others — ensures long-term stability.

Four traditional values lead to four blessings:

1. Patience — the key to achieving dreams.
2. Determination — the force that leads to success.
3. Worship — strengthens piety.
4. Contentment — prevents neediness.

Eastern scholars classify humans—viewed as “rational beings,” products of consciousness and thinking—into four types based on their moral deficiencies:

1. Those who see only others’ faults but not their own. These are selfish, arrogant people enslaved by their egos, always thinking they are right.

2. Those who see their own faults but not the faults of others. Such people regard everyone else as enlightened while considering themselves always wrong, lacking independent thinking, and easily misled.

3. Those who see neither their own faults nor the faults of others. These are heedless and foolish individuals who forget their duties, thinking life consists only of entertainment and material wealth.

4. Those who recognize both their own faults and the faults of others. These are wise, insightful individuals who are not blinded by personal affection or worldly desires. They seek truth and honesty, correct themselves upon noticing their faults, and offer sincere advice to others. They avoid those who deny their faults and reject advice.

In his counsel, Muhyiddin Ibn Arabi said: “Give advice first to your own self. People look at your actions before your words,” emphasizing the importance of inner discipline, moral behavior, culture, and valuing kindness and love as supreme sentiments.

The encyclopedic scholar Mahmud az-Zamakhshari interpreted these four values as signs of high spirituality and enlightenment. Those who adhere to them are considered mature and morally perfect individuals. The values of kindness and love elevate a person, inspire beauty in life, instill love for living, and teach that sincerity should reside within the human soul. Zamakhshari warns against praise-seeking, pride, hypocrisy, falsehood, cowardice, and sophistry: “Whoever boasts of his lineage—his pride is but a mirage,” “The path of truth and dignity is like the stride of a lion in the forest,” “Spiritual support through words surpasses material aid,” highlighting the pursuit of moral perfection, freedom of will, and striving for tranquility and patience.

In the anthropology of love and kindness, a person’s greatness lies in the noble deeds they accomplish for humanity driven by their inner feelings and conscience. A person’s highest emotions arise from the unity of mind, intellect, heart, and soul. Preserving faith, self-awareness, and self-control in any environment reflect inner human greatness.

A few kind words have the power to uplift a person’s mood, strengthen their hope and confidence, and inspire generosity and goodness. “Instead of asking others to give you love, start giving love yourself. Forget about demanding love—ask yourself, are you worthy of it? Just give love, and one day you will receive more than you gave.”

In the socio-cultural life of a person, kindness and love appear in the following forms of friendship: forgiving mistakes, apologizing, keeping secrets, accepting

apologies, rejecting gossip about friends, giving advice, defending friends, visiting when they are ill, checking on their well-being, attending their funeral, accepting their gifts, responding to kindness with kindness, offering help beautifully and sincerely, supporting their needs, protecting their honor and reputation, helping them achieve their dreams, not rejecting their requests, enjoying their company, increasing acts of goodness, helping selflessly, never leaving them alone in any situation, not acting like an enemy while being a friend, not abandoning them during hardship, and wishing for them what one wishes for oneself. These behaviors reflect true friendship, humanity, and loyalty. Indeed, in the anthropology of kindness and love, the human heart and feelings are shaped only when directed with kindness toward others.

If a community lacks love and kindness, negative qualities can form, hatred can spread, and this can influence future generations and social interactions.

Hasan al-Basri wrote that life consists of three days: yesterday, today, and tomorrow. Yesterday is gone, tomorrow is unknown. Therefore, we must cherish today, live each day with kindness and love, learn to live meaningfully, and appreciate and love life.

Throughout life, as we interact with others, we experience various psychological and emotional states. When we fall into conflict with someone, feelings like anger, hatred, hostility, and resentment fill our hearts—emotions that lead to nothing good. Modern scholars believe that harboring hatred or resentment harms one's health, disrupting the cardiovascular and immune systems. It can also cause depression, anxiety, and irritability. Psychologists and philosophers emphasize that the way out of such states is to learn to forgive. Forgiveness helps restore and strengthen warm relations. Although forgiveness is difficult, it is an art that can be mastered. Forgiveness can be divided into two types:

- External or “involuntary” forgiveness — when a person forgives but changes their attitude toward the one who hurt them;
- Internal or “emotional” forgiveness — when resentment and anxiety transform into compassion and empathy.

External forgiveness is important for repairing relationships, while emotional forgiveness is crucial for one's physical and spiritual well-being.

REFERENCES

1. Mirziyoev Sh.M. Hozirgi zamon va Yangi O'zbekiston. -Toshkent.: O'zbekiston NMIU, 2024. 3-bet.
2. O'zbekiston Respublikasi Prezidentining 2022 yil 7 martdag'i "Oila va xotin-qizlarni tizimli qo'llab-quvvatlashga doir ishlarni yanada jadallashtirish chora-tadbirlari to'g'risida"gi PF – 87 – sonli Farmoni.
3. O'zbekiston Respublikasi Prezidentining 2018 yil 27 iyundagi "O'zbekiston Respublikasida oila institutini mustahkamlash konsepsiyasini tasdiqlash to'g'risida"gi PQ – 3808 –son qarori.
4. Maxmud Az-Zamaxshariy. Al-mafassal. –T.O'zR FA Sharqshunoslik instituti. 2007. (420-423)–B 54-58.
5. Qur'oni Karim. Alouddin Mansur tarjimasi. T.:Cho'lon, 1992. 670 bet.
6. Moziydan taralgan bir ziyo Imom al-Buxoriy. -T.: Sharq, 1998.
7. Abu Rayxon Beruniy. Asarlar –Toshkent. G'afur G'ulom nashriyoti, 1996.
8. Ibn Sina. Izbrannye filosofskie proizvedeniya. — M.: Nauka, 1980.; Ibn Sina. Danish-name. Kniga znaniya. - Stalinabad, 1957.
9. Abu Bakr ar-Razi. Duxovnaya. meditsina. Dushanbe. «Irfon». 1990.
10. Vohidov S. Buxoriylar bo'stoni. Buxoro nashriyoti. 1994.
11. Am'aq Buxoriy. Devon. Tehron, Furug'iy nashriyoti, 1339 h.y.-18, 246 bet.
12. Abdurahmon Jomiy. Nafahot ul-uns. –Kalkutta, 1859.
13. Xusayn Voiz Koshifiy. Futuvvatnomai Sultoniy yoxud javonmardlik tariqati. Fors-tojik tilidan N.Komilov tarjimasi. T., A.Qodiriy nomidagi xalq morosi nashriyoti, 1994, 112 6et.
14. Zamashshari // Ensiklopedicheskiy slovar Brokgauza i Yefrona : v 86 t. (82 t. i 4 dop.). - SPb., 1890-1907.
15. Qarang: Jaloliddin Rumi. Masnaviy ma'naviy. "Al-xudo" xalqaro nashriyoti. Tehron, 2004 y.
16. Alisher Navoiy, Mukammal Asarlar To'plami, T.: "Fan", 2000-yil. 264-bet.
17. Bobur Z.M. Devon. –T.: "Fan" nashriyoti, 1994 yil. 253-bet.
18. Abu Rayhon Beruniy. Qadimgi xalqlardan qolgan yodgorliklar. Tanlangan asarlar. O'zb.T.: "Fan", 1968.