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IDEALS OF FRUGALITY AND RATIONAL LIVING IN THE HERITAGE OF EASTERN THINKERS

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Abstract: This article analyzes the essence of the ideas of thrift, moderation and a rational lifestyle in the heritage of Eastern thinkers. The works of Abu Nasr Al-Farabi, Abu Rayhan Al-Biruni, Abu Ali ibn Sina and Alisher Navoi highlight the role of economic culture, hard work, the fight against wastefulness and thrift in human development. The importance of these ideas in the education of modern youth and their place in the system of national values are also revealed.

Keywords: thrift, rational lifestyle, Eastern thinkers, national values, youth education, economic culture, norm, wastefulness.

Introduction

In today's conditions of globalization and increasing consumer culture, teaching young people thrift, hard work and a rational lifestyle is one of the important pedagogical tasks. These issues occupy a special place in the rich spiritual heritage of the Uzbek people and the scientific and philosophical views of Eastern thinkers. Eastern scholars recognized norm, economic culture and a rational lifestyle as one of the important factors of human perfection [1.1]

Abu Nasr al-Farabi emphasizes the need for a person to follow the principles of moderation and balance in order to achieve happiness. In his work “The City of Virtuous People,” he notes that one of the main characteristics of a virtuous society is that citizens live a rational life and use material goods in moderation [2.45].

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The issue of harmony between nature and man occupies an important place in the scientific heritage of Abu Rayhan Beruni. The thinker emphasizes the need for rational use of natural resources, appreciation of the products of labor, and avoidance of waste [3.112]. In Beruni's views, thrift is not only an economic concept, but also an ecological and social responsibility. He considers the preservation and effective use of wealth created through labor to be an important factor in development.

Abu Ali ibn Sina, in his work “The Canons of Medicine”, pays special attention to the principle of moderation as the main condition for a healthy lifestyle. He emphasizes that maintaining moderation in nutrition, rest and work ensures human health [4.87]. According to Ibn Sina, any excess in human life is harmful. Therefore, thrift has a positive effect not only on the economic, but also on the physical and mental health of a person.

In the works of Alisher Navoi, the concepts of thrift and generosity are interpreted in a harmonious way. The thinker calls on a person to stay away from both stinginess and extravagance. In the work “Mahbub ul-qulub”, wasteful spending of wealth is condemned and the use of wealth for science, enlightenment, and noble deeds is advocated [5.96]. In Navoi’s view, true wealth is

wealth that serves the spiritual development of a person and is directed to the benefit of society. The spiritual heritage and national values of each nation are formed during its historical development and are passed down from generation to generation. In the rich cultural heritage of the Uzbek people, thrift, hard work, a rational lifestyle and the fight against waste are considered one of the important moral criteria. The culture of thrift is not only a means of meeting economic needs, but also an important factor in educating young people as responsible, orderly and patriotic people. Today's globalization and consumer culture In the era of increasing economic growth, the scientific study of the educational significance of these values is one of the urgent issues.

The culture of thrift serves to develop the economic thinking of young people. A thrifty person can correctly plan his time, money and opportunities. This is one of the important factors for achieving success in modern society.

Raising young people in the spirit of thriftiness will yield the following positive results: the ability to appreciate the product of labor is formed, responsibility and discipline are strengthened, economic literacy is developed, ecological culture is raised, wastefulness and excessive consumption are prevented, and rationality is established in family and social relations.

Especially in today's digital era, when consumerism is increasing among young people, promoting a culture of thriftiness remains an important educational taskю The development strategy of the new Uzbekistan has identified the education of young people as economically active and responsible individuals committed to national and universal values as one of the priority tasks. Special attention is paid to improving economic literacy in educational institutions, developing environmental education, and forming a culture of thrift through the promotion of national values.

Involving students in practical activities such as rational use of electricity, saving water resources, appreciating food products, effective time management, and family budget planning in schools and higher education institutions contributes to the formation of a culture of thrift.

In the system of Uzbek national values, the culture of thrift is one of the values of important spiritual and educational significance. The historical experience of our ancestors, folk pedagogy and the scientific and spiritual heritage of Eastern thinkers have created a solid theoretical basis for educating young people in the spirit of thrift, hard work and responsibility. In the conditions of modern society, the deep instillation of these values in the minds of young people is one of the important factors in increasing economic literacy, awareness of national identity and ensuring sustainable development.

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