

THE CONCEPT OF COMPASSION AND LOVE IN OUR EASTERN WORKS

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Abstract: The article explores the reflection of national and spiritual education in the works of Eastern scholars from ancient times to the present day and examines the process of comparative analysis with the works of Western scholars. It emphasizes the relevance of the role and significance of compassion and love in raising the younger generation within the family, based on national and spiritual factors, traditions, customs, and practices of the nation. Additionally, the article discusses the influence of the social rules and regulations existing in people's lives on the upbringing of a well-rounded generation in families.

Keywords: family, marriage, compassion, love, affection, ethics, book, person, humanity, patriotism, patience, arrogance, goodness, education system, morality, national values.

Throughout history, the highest human values have manifested themselves in the struggles occurring within the human mind and heart, embodying both static and dynamic elements. Human and societal life is a complex process characterized by a harmonious blend of compassion and love, fostering positive transformation, while simultaneously being dichotomously associated with anger and wrath. Today, the geography of the International Compassion Organization's members has expanded, covering nearly 50 countries in a short period. One of the most pressing issues of our time is the widespread use of compassion and love as rational and irrational factors that strengthen interpersonal solidarity to resolve humanitarian crises and conflicts, moving relationships from states of conflict to compromise and consensus.

Most countries in the world have always valued humanistic ideas such as interethnic harmony, love for the homeland, historical and cultural heritage, devotion to family and children, and respect for women and parents. In today's turbulent era, understanding the essence of compassion and love and instilling these values among the peoples of the world play a crucial role, especially in multi-ethnic nations aiming to ensure peace and unity. In global science, progressive forces are compelled to juxtapose the noble and eternal values of compassion and love with the "everyone against everyone" principle, which has emerged over a long process of development. In society, the feelings of compassion and love are not only individual but also represent significant social and anthropological challenges. Without these traits, addressing "the sanctity of life" and studying the crises of civilizations are central issues for modern science.

In our country, significant attention is given to promoting qualities such as compassion, love, empathy, and kindness. The repeated emphasis on these values, along with calls for unity and solidarity among the people, is not without reason [1:482]. Today, the philosophical categorization of compassion and love and their study from a socio-anthropological perspective

highlight their relevance. Unfortunately, there are instances among the youth where life is perceived lightly, and the sacredness of family is not fully understood. Cases of divorces among young couples are increasing due to trivial reasons. Innocent children, deprived of parental care at the most critical time of their lives, are becoming living orphans. In some families, unhealthy relationships, conflicts between mothers-in-law and daughters-in-law, or disputes between spouses have led to tragic instances, including women taking their own lives. Identifying these problems and developing practical solutions to address them is an objective necessity.

In Eastern philosophy and ethical heritage, the theme of compassion and love holds a prominent position. Almost all creators, thinkers, religious leaders, and encyclopedic scholars have pondered, debated, and discussed the role of compassion and love in the world and human life. In Eastern countries, compassion and love are interpreted as cherishing the world and its blessings created by God, valuing and protecting every living being and object in it, avoiding harm, and refraining from unnecessary killing—in short, embracing a universal love for existence.

In Central Asia, Sufi scholars emphasize that one must first love God because He is the Creator of existence, the world, and humanity. According to Islamic dogma, understanding God's essence and attributes is impossible because "God is neither within the world nor outside of it. He is neither connected to nor detached from existence" [5:32]. "Do not ponder over the essence of God" [5:33]. Nevertheless, this does not deny that God created the universe; loving what God has created is both a duty and an obligation for His servants.

In the ancient religious and philosophical text Avesta, which reflects the spiritual and worldly views of the peoples of our land, it is stated that the world was created by Ahura Mazda. He created the world from His own spirit and made humans living, conscious, and self-aware [6:32]. Loving and protecting this world is considered the duty of every individual.

Analyzing the universalist ideas of Avesta, Doctor of Philosophy and Professor T. Mahmudov writes that Zoroastrians are taught to maintain cleanliness and purity, avoid harming animals, and care for households and livestock. Feeding spoiled or hot food to dogs, which play a significant role in protecting homes and herds, was considered a grave sin.

Furthermore, in Zoroastrianism, environmental protection and cleanliness were highly emphasized. To prevent various diseases, sanitary and hygiene rules were followed, such as burying waste in soil, covering polluted areas with earth, stones, or ash, and disinfecting clothing and food through fire, heat, or cold. It was also customary to use ash, vinegar, wine, and various herbs for purification [6:16]. Traditions and values aimed at preserving water, soil, and nature reflect Avesta's universalist ideas and its support for a loving attitude toward nature and ecology.

Doctor of Philosophy G. Mahmudova notes that in Avesta, the sky, stars, moon, sun, seas, and water are described in relation to human life. Their connection to humanity is cherished and preserved, with an emphasis on teaching future generations to follow "right intentions, right words, and right actions" [6:15]. Instilling these ideas as enduring values and embedding them in the consciousness and spirituality of youth remains one of the most urgent goals.

RESEARCH METHODOLOGY

The relevance of studying this topic from an anthropological perspective is evident. Unfortunately, today, among youth, there are instances of viewing life superficially and failing to grasp the sanctity of family. Divorce rates among young families are increasing due to trivial reasons. Innocent children, at a time when they most crave love and attention, are left as "living orphans," deprived of parental care. In some families, unhealthy relationships, conflicts between mothers-in-law and daughters-in-law, or disputes between spouses result in cases where some women tragically resort to suicide. Identifying and practically resolving these issues is an objective necessity. In Eastern philosophy and moral heritage, the theme of love and compassion holds a significant place. Nearly all creators, thinkers, religious leaders, and scholars have deliberated on the topic of love and compassion, engaging in discussions and debates about their role in the world and human life. In Eastern countries, love and compassion are linked to cherishing the world and blessings created by God, valuing and preserving every living being and object, and refraining from causing harm unnecessarily.

Through historical comparisons, chronological, retrospective, and critical analyses of works by both Eastern and Western scholars, conclusions about this subject were drawn, adhering to principles of impartiality.

LITERATURE REVIEW

The article analyzes nearly ten sources written in Persian, Arabic, Russian, and Uzbek, conducting comparative research. Among these are historical works such as the Hadiths by Abu Abdullah Muhammad ibn Ismail al-Bukhari and the Book of Reflection by Abu Hamid Al-Ghazali.

RESULTS AND ANALYSIS

As noted above, in studying the values and traditions of life in Eastern countries, the phenomenon of love and compassion was found to be connected to specific human qualities. Based on this, a "4+6 Values Formula" was developed. Four habits give rise to love and compassion:

1. Love-filled laughter.
2. Doing good deeds.
3. Sincerity.
4. Offering support.

Emotions and feelings in people's hearts shape customs, which in turn develop into values. The following four values signify heroism:

1. Courage.

2. Avoiding causing emotional harm.
3. Rewarding kindness.
4. Not delaying punishment for mistakes.

However, these four values can be lost due to the following actions:

1. Ingratitude for sustenance.
2. Envy of others' strength.
3. Disregard for opportunities.
4. Arrogance and vanity.

The following four values are considered indicators of healthy thinking:

1. Foresight.
2. Knowing how to keep secrets.
3. Persevering until the end.
4. Consulting others before acting.

Lastly, these four values lead to four blessings:

1. Patience leads to achieving dreams.
2. Hard work leads to success.
3. Worship leads to piety.
4. Contentment prevents neediness.

Eastern scholars have studied humans as "intelligent beings" and categorized them into four types from a social-anthropological perspective:

1. Those who do not see their own faults but notice the faults of others.

These individuals are often selfish and arrogant. They become slaves to their desires, always believing they are in the right.

2. Those who see their own faults but not the faults of others.

This type of person considers everyone else as a scholar or superior, while deeming themselves perpetually on the wrong path. They tend to follow others blindly, which makes them easily deceived and misled.

3. Those who neither see their own faults nor the faults of others.

Such individuals are seen as unintelligent, careless, and ignorant. They neglect their purpose in life and view the world merely as a place for games and entertainment.

4. Those who can recognize both their own faults and the faults of others.

These are wise and insightful individuals who follow truth and understand whom to emulate. Neither personal attachment nor material desires blind them. They strive to correct their own mistakes, offer sincere advice to others, and avoid those who refuse to acknowledge their errors or heed counsel.

Ibn Arabi emphasized the importance of self-reflection and action, stating: "Advise your soul first, for people observe your actions before your words." He highlighted the value of controlling one's desires and nurturing love and compassion as supreme virtues.

Mahmud az-Zamakhshari regarded these four qualities as signs of high spirituality and wisdom. He believed individuals embodying these values could achieve true moral and spiritual maturity. Love and compassion, he argued, elevate a person's character, enhance their perspective on life, and foster sincerity and goodwill. He warned against pride, falsehood, and arrogance, saying:

"Boasting about one's lineage is as deceptive as a mirage."

"The path of truth and honor is as firm as the steps of a lion in the forest."

"Support through words is greater than material aid."

Hasan al-Basri reflected on life as a fleeting moment, comprising yesterday, today, and tomorrow. Since yesterday is gone and tomorrow is uncertain, he stressed valuing today and living each day with love, kindness, and positivity. He urged individuals to embrace life with gratitude, learn to live well, and approach others with empathy.

The Four Pillars of Sound Thinking:

1. The ability to foresee the future.
2. Knowing how to keep secrets.
3. Persevering until the end.
4. Acting after consulting others.

These pillars lead to four outcomes:

1. Patience brings fulfillment of dreams.
2. Effort leads to success.

3. Worship cultivates piety.

4. Contentment ensures freedom from need.

In the anthropology of love and compassion, a person's greatness lies in their ability to act in ways that benefit humanity. Love and compassion elevate human emotions and actions, linking inner faith with external kindness. Words of kindness can uplift spirits, inspire generosity, and strengthen faith in life.

Instead of asking others for love, it is better to give love selflessly. As love is given, it multiplies in return.

The Anthropology of Friendship and Love:

True friendship is characterized by qualities such as forgiveness, secrecy, acceptance of apologies, and defense of a friend's honor. A real friend:

Forgives mistakes.

Keeps confidences.

Accepts apologies.

Rejects gossip about their friend.

Advises sincerely when needed.

Supports their friend in times of need.

Attends their friend's funeral.

Reciprocates kindness with goodwill.

Helps fulfill dreams and needs.

Protects their friend's dignity and honor.

A true friend enjoys their friend's company, increases their good deeds, provides help in all situations, and never betrays their trust. Friendship, as defined by these principles, is a reflection of true loyalty and compassion.

In human philosophy and our religious texts, particularly in the Hadiths, it is emphasized that when a Muslim meets their brothers or relatives, passes by others, or enters a gathering or public place, they should greet with "Assalamu alaykum!" (Peace and blessings be upon you). To make the greeting more complete and beautiful, one can say, "Assalamu alaykum wa rahmatullahi wa barakatuh" (Peace, mercy, and blessings of Allah be upon you). The response should also be equally proper. Giving greetings is the Sunnah (practice) of our Prophet Muhammad (peace be upon him), while responding to greetings is considered a command (obligation) from Allah

Almighty.

Indeed, in the anthropology of compassion, a person's heart is formed only when it is filled with love for others. When societies lack a sense of love and compassion, negative traits and hatred develop, which can even negatively affect the process of greeting one another. Hasan al-Basri, in his works, said: "The life of this world is three days: yesterday, today, and tomorrow. Yesterday has passed, tomorrow is uncertain. Therefore, value today, spend each day with love and compassion, learn to live well, and love life." As we interact with others throughout our lives, we experience various psychological states. For instance, when we have a conflict with someone, we may feel harmful emotions like anger, hatred, hostility, or resentment.

According to scholars, harboring animosity or resentment is harmful to one's health, potentially leading to cardiovascular and immune system issues. Additionally, it can cause problems like depression, anxiety, and irritability. Psychologists suggest that the way to overcome such states is to strive for forgiveness. Being forgiving helps improve and strengthen interpersonal relationships. While forgiveness can be a challenging task, it is an art that can be learned. Forgiveness is often categorized into two types: external or "unintentional" forgiveness (where one forgives but their attitude toward the offending person changes) and internal or "emotional" forgiveness (where inner negative feelings like hatred and anxiety are replaced with positive emotions such as empathy and compassion). External, unintentional forgiveness is significant in restoring relationships, while internal, emotional forgiveness is vital for our physical and mental health.

Our great philosopher scholars explain the simplest way to treat a sick child by highlighting the anthropology of a mother's love and compassion. When a child falls ill, a mother's heart cannot find peace. She spares neither her money for expensive medicines nor her time to consult doctors. This behavior stems from a deep maternal instinct, suggesting that a mother herself can also heal her child. All it takes is a heart full of love. Unfortunately, in the 21st century, finding the pure love and compassion of a mother is becoming increasingly rare. In the anthropology of love, the "segment of a mother's love" is described as follows:

1. The Vitamin of a Mother's Love

Through simple words, a mother can fill her child's body with beneficial emotional "vitamins":

"You are the most important person in my life. You are precious to me. I cannot live without you. Your father and I love you very much!" This creates a social process that strengthens the love and bond between parents and children.

2. Therapeutic Love of a Mother

In cases of mild illnesses, a mother's words can act as a remedy:

"You are strong and healthy. Your heart, body, and stomach are powerful and in good shape. You eat well and grow healthily. You rarely get sick." These affirmations foster the child's love for life, build positive thinking, and support their goals and aspirations in life. This is a socio-

anthropological process of nurturing and encouragement.

3. Psychological Support Through a Mother's Love

To prevent a child's mental state from breaking down, constant emotional nourishment is essential:

"You are a lovely child. You sleep well. You are not anxious. You are patient and intelligent. Your speech is developing well. Your brain functions excellently. Everything will be fine for you." Such words provide the child with psychological strength and resilience.

4. A Mother's Love as a Powerful Remedy for Illness

When a child is severely ill, beyond medication, the mother's love and attention become crucial. Through her sweet words and care, she can help fight the illness:

"I love you so much. You are important to us. Let your sickness disappear. I will take away your pain. I will erase all your struggles." Conversely, if a child constantly hears scolding from their parents, they may become more prone to illness. It is harder for a child to recover if their parents don't believe in them or if the family environment is filled with conflict.

5. "A Mother Cannot Live Without Her Child, and a Child Cannot Live Without Their Mother" Experience

If parents look at their child with fatigue, resentment, or frustration, it leads to more failures and illnesses in the child's life. This is a proven psychological factor. Children need to grow and live with their parents in an environment that fosters happiness—a socio-anthropological process that ensures their well-being. Parents should express loving words to their child at least three times a day. A sick child, however, requires ten times more love and attention. Parents must frequently say, "I love you," which becomes a part of the anthropology of love and compassion in modern family upbringing.

In the philosophical and ethical heritage of the East, tolerance holds a significant place. Doctor of Philosophy M. Hojjeva writes, "Tolerance is a clear manifestation of individuality based on respect for diverse views, beliefs, world cultures, and the acceptance of universal values on the foundation of tolerance." Tolerance reflects a person's inner spiritual state (their consciousness of truthfulness, elevated mood, attitude towards work, health level, interests, confidence, lack of reluctance, sense of fear, openness, willingness to take responsibility, strength of love, and affection). [12:5] Furthermore, "Tolerance is a call to preserve eternal values and traditions and to transform them into even greater beauty. This feeling not only ennoble a person but also significantly determines their behavior, ethics, political and spiritual integrity, and their attitude toward sacred matters." [12:29]

Indeed, tolerance is not pure friendship or love in its true sense, but rather a step toward friendship and love. It ensures that a person can live and act effectively in a social environment where diverse cultures coexist and where moralism and democratic values are established. In an

environment devoid of tolerance, it is difficult for love between individuals to exist, and those deprived of the feeling of love are unlikely to possess tolerance. In the Eastern philosophical and ethical heritage, tolerance is primarily interpreted as mutual cooperation, respect, understanding, and appreciation. Friendship and love cannot exist without these ethical values. Therefore, love harmonizes and unites all moral values in a single point and purpose, elevating them to the level of beautiful and noble feelings.

Conclusion and Recommendations

In conclusion, compassion and love are the highest sentiments that inspire humanity towards virtuous deeds and a life of harmony with the world, surroundings, and especially with living beings. No individual, nation, or community has ever perceived them as negative phenomena. On the contrary, they have always sought beauty, nobility, and grandeur in these feelings through thoughts, ideas, and endeavors. This is why humanists believe that friendship and love can save the world.

Compassion and love emerged as humans transitioned to living in clans, tribes, and communities. The harshness of the wild, the struggle for survival, and the instinct to preserve their kind encouraged them to support, appreciate, and love one another. Without such emotions, experiences, and relationships, humanity would not have survived or resisted the forces of nature.

Admittedly, the concepts of compassion and love did not exist in the early socio-historical stages. Anthropological, archaeological, and ethnographic findings lack depictions of such emotions. However, this does not imply that friendship, brotherhood, or compassion did not exist during those times. The necessity of life itself made loving, valuing, and relying on one another a social imperative.

As humanity transitioned to communal living and broader social-anthropological relations were established, the instinct to rely on and support one another evolved into economic, spiritual, and social connections. Losing these connections deeply affected individuals, causing sorrow and a desire to replace what was lost. This led to the establishment of diverse feelings such as compassion, familial love, love for children, passion for creativity, and devotion to one's profession. As the scope of social relations expanded, so did the range and complexity of human emotions and internal experiences. Despite this, humans remained emotional beings, increasingly striving to perceive and understand the external world through sensitivity. They even sought to absolutize their perceptions during emotional states. Such aspirations heightened their curiosity about self-awareness and placed humans at the center of social existence (as noted by thinkers like Hume and Avenarius). Simultaneously, these aspirations expanded their interest in understanding the external world and fueled epistemological curiosity (as seen in the works of Descartes and Bacon). Consequently, some philosophers linked friendship and love to internal emotional experiences, while others viewed them as reflections of broader aspects of life, activities, and relationships.

These perspectives cannot be viewed separately, as internal emotional experiences, no matter how unique they may be for creative individuals, hold no greater subject than the themes of

friendship and love in the external world. This dynamic gives social significance to compassion and love, making them beautiful, noble, and grand. The conducted research highlights the philosophical and socio-anthropological aspects of promoting friendship and love in life, leading to the following scientific and theoretical conclusions:

1. Our ancestors created unique historical and literary sources emphasizing that compassion and love are powerful forces ensuring the harmony of social relations and driving the progress of individuals, states, and societies. This spiritual heritage forms the foundation of our national values. Studying, applying, and enriching it in daily life further strengthens our traditions, adapting them to contemporary realities and expanding the opportunities to follow them.

Love and Affection as a Moral and Ethical Factor in Social Relations Love and affection manifest as a moral and ethical factor that ensures humanity, patriotism, and family values within the system of social relations. In a society where friendship and love prevail, there is peace, tranquility, and prosperity. Conversely, where they are absent, instability, distrust, danger, fear intensify, leading the society to decline.

3. Love and Affection in Eastern Philosophical Heritage

In Eastern philosophical heritage, love and affection are exalted as a great force that guides individuals toward spiritual maturity and perfection. In Eastern philosophy, an individual's self-awareness and the expression of love and affection toward the surrounding world, along with the reflection of inner experiences, take precedence.

4. Socio-anthropological Features of Love and Affection

Studying the socio-anthropological characteristics of love and affection requires considering the distinctive aspects of Eastern and Western cultures. In exploring Western culture, the following features should be emphasized:

Relying on personal strength and abilities;

Freedom of thought;

Respecting human emotions, dignity, and values;

Ensuring that love and affection do not contradict the law or the interests of others;

Believing in creating love, affection, and beauty in the hearts of people as a foundation for living. Building social relationships based on friendship and love, and instilling these values in the minds of individuals, drives societal progress and prevents various social vices, destructive ideologies, and conflicts.

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