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Socio-Psychological Views of Eastern Thinkers on Social Tolerance

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A B S T R A C T

In this article, the author presents the views of Eastern thinkers on social tolerance, the psychological features of social tolerance and its contradictions. He also focused on personality traits in his own century.

A R T I C L E I N F O

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It should be noted that in the moral education of young people are medieval Eastern thinkers the role of their views is incomparable. In the middle Ages in the Muslim East, the great Arab thinker al-Kindi started the movement of Masha'iun, or Aristotelianism. Its founder was the Turkestan encyclopedic scholar Abu Nasr Farobi (870-950).

Farobi divides philosophy into theoretical and practical, and integrates ethics into practical philosophy. Moral issues have been raised in his books, such as The Book of Happiness, The Wisdom of a Statesman, and The City of Noble People. In them, human happiness is the main problem. "Happiness is a goal that everyone strives for, because it is certain perfection," says Farobi.The teachings of the railroad thinker Abu Bakr al-Razi (865-925) have a special place in ethics in the Middle Ages. His moral views are reflected in his books such as "Pleasure," "Philosophical Lifestyle," "Spiritual Medicine," and "Signs of Happiness and Prosperity[1]."

AlisherNavoi called on people to show kindness to people, to do good deeds, to restrain lust, to give to the poor, to be compassionate and merciful, to always eat the grief of the people, to live in their worries, humanity and He puts humanity above everything else: If you are a human being, you are a human being[2].

Hussein VazKashifi in his book "FutuvvatnomaiSultani or JavanmardlikTariqat" describes the essence of futuvvat, its subject, origin, pirumurid, sheikh and disciple relations, requirements for Sufis and futuvvat mentality, sect conditions, the clothes they wear, Opinions on the etiquette of hats are described in detail.

Hussein VazKashifi considers man to be the highest noble being in the world. The name of man is

[1]Aliqulov X. Mutafakkirlaraxloqvaadolatxaqida.T. Adolat. 1995-y.30-b.

[2]AlisherNavoiy. Hayratul-abror - T.: G'afurG'ulomnomidagiAdabiyotvasan'atnashriyoti, 1989. - 155 b.

immortal because of good remembrance, The fruit of the feast of life is to make a good name.he says.

This is the main idea of Preacher Kashifi's moral teachings. He denounces negative moral qualities and shows in a series of stories and narrations that they cause great harm to human life and society. Ethical norms are moral requirements that regulate people's behavior. Kashifi understands positive qualities as human qualities that must be present in people, and includes patience, modesty, chastity, purity, old-fashionedness, generosity, generosity, honesty, courage, humility, vigilance, high devotion, piety, fidelity to the covenant, piety, and honor. Describes qualities such as respect, ability to keep a secret. By a pious man, he meant a man who sought knowledge, who loved truth and justice, who fought against injustice, who was courageous, active, noble, generous, and open-hearted. Kashifi's work "Akhlaqi Muxsini" (dedicated to Hussein Boykara's son AbdulmuhsinMirza) is the most famous and important in covering moral issues. In his works, Kashifi also puts forward important ideas for his time on politics and governance. He emphasizes the need to use politics to administer justice:

No one in the world can drink clean water. If the kings don't get involved in politics. Kashifi’s invaluable moral heritage plays an important role in the upbringing of a harmoniously developed generation. In his work, he pays great attention to the upbringing of children. The child should be brought up as well as possible so that he may acquire good qualities[3].The child's mind is pure and clean, and it is necessary to protect him from harmful vices and negative habits, says the scientist. Kashifi says that a child should be directed to a profession from an early age, depending on his interests and abilities, and create conditions for him to pursue himself. It directly explains how responsible the parent and teacher are. The discovery cites ten different qualities of the perfect man:

The first is not to quarrel with people in good deeds;

The second is to be able to curb emotion and passion in any situation.

The third is not to look for someone else's fault.

Fourth, empathy for human unhappiness.

Fifth, if a person commits a crime, and he confesses his guilt, forgive him.

Sixth, to help people in need as much as possible.

Seventh, to care for the happiness of the people.

Eighth, man must be able to see the flaw in himself and correct it.

Ninth, to have good manners.

The tenth is sweetness and kindness. "

Hussein VazKashifi in his book "AkhlaqiMuxsini" talks about a well-rounded person and the beautiful spiritual and moral qualities that he must possess. These qualities serve as the foundation of human perfection.

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