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## THE PROBLEM OF PERSONAL EMOTIONAL STATES IN THE WORKS OF EASTERN THINKERS

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### ABSTRACT

The article shows the role of subjective and objective factors influencing the formation of emotional states in the works of Eastern scholars. It is stated that the role of the volitional sphere is especially important in the process of controlling and managing the emotional stress of the Eastern thinkers. Also, our scholars distinguished the qualities and characteristics of a moral person and explained its meaning and essence.

### KEYWORDS

Oriental symbols, emotional states, personality, patient, frustrating state, contentment, patience, moral purity, spiritual maturity, goodness, spiritual image, behavior.

### INTRODUCTION

The education of tolerance in the peoples of Central Asia and the Middle East has a long history. Our ancestors instilled in their children qualities such as being patient with representatives of other religions and nationalities, respecting the culture, language, and customs of other peoples, and being patient when

faced with difficulties and looking for ways out of this situation. . On this basis, it is safe to say that our ancestors continuously propagated the education of tolerance to future generations.

In his writings, Ali Ibn Sina urges people to perfection and emphasizes that the main goal is to follow

knowledge, and he advocates that a person should not be afraid of difficulties in order to achieve this goal: "O brothers! People's heroes are not afraid of trouble. The one who refuses the problem and its solution is the most cowardly of people" [2]. Ibn Sina points out ignorance, ignorance, cruelty, arrogance, and hatred as the defects that hinder human development. He describes ignorance as the opposite of knowledge, ignorance as the opposite of intelligence, cruelty as the opposite of mercy, arrogance as the opposite of justice, and hatred as the opposite of love. Alloma also includes the high moral character of people living as friends and cooperation. Because everyone, while living with people in society, strives to live with them in a friendly way [3].

The main idea in Najmuddin Kubro's Rubaiyat is to educate a perfect person, get rid of bad behavior such as lust, enmity, suspicion, slander, discord, hypocrisy, immorality that lead to destruction, and call only to do good deeds and spiritual purity [2].

In his works, the great poet Alisher Navoi shows that people are divided into two types, depending on how they behave in interpersonal relationships, "hilm man" and "mild person" and analyzing their characteristics, he expresses the following points: "Hilm is the precious garment of a moral person. and it is the most durable fabric of all types of clothing. As a result of hilm, a person receives the respect of the people, thanks to hilm, they receive favors and blessings from elders to

children." On the contrary, in the actions of people who are the opposite of them, "... when adults make fun of and laugh at young people, they seem so disrespectful and small in their eyes; "If young people are joking and lighthearted towards adults, they will be shameless and careless in their eyes." When they face a problem or deal with people, they behave like a snake and "like a snake, they shake the soil into the air" and they enjoy it, "they make their heads blue with their light nature" [2].

In the process of communication, nawai people can hurt each other's hearts, hurt both themselves and others, and lead to frustrating situations, the need to be pleasant in any situation, such a person should express his grievances gently and as a result, "sorrow that can be pleasant to the heart is his by saying that "there is a chance for any good" through the word [7].

Also, in the works of A. Navoi, there are very deep thoughts about generosity and how to implement it. The poet compares generosity to "the raging sea of human property" and says, on the contrary, "a person without generosity is like a spring cloud without rain and a musk-barn without smell." He encourages people to be generous, that is, "doing good, looking for good" and "ignoring the faults" of others. We can see that the poet's views on manners also contain ideas about tolerance. In particular, according to his opinion, manners protect people from disrespecting each other, jokes, humiliation, etc.

Navoi says that the qualities characteristic of a real person are seen as "contentment, patience, humility, love, loyalty, generosity, diligence, cabbage, kindness, humility", for example, "satisfaction is a spring, it does not dry up when its water is taken away. It's a treasure - it doesn't decrease with what you spend. It is a field - the seed bears the fruits of honor and love. It is a tree - its branch bears the fruits of shyness and respect. Alloma expresses the following opinion about patience: "Patience is bitter - but beneficial, hard - but repels harm, patience is the key to happiness and opens doors" [2] and urges people to be patient in difficult situations that occur in interpersonal relationships.

Generosity is defined as the true criterion of humanity: "Generosity is a fruitful tree of the garden of humanity, but it is the sweet fruit of the tree, the wavy river of the land of humanity, but it is the original gem of the tidal river." So, at the heart of generosity, Navoi understands that there is ungrateful help given to him in making people's problems easier, and encourages him to have such a quality.

Benevolence, kindness, generosity are highlighted as components of generosity. Karam... not to bring up the done work again, not to talk about it, not to thank the person and not to put it in his face" and illuminates its true nature.

In his ghazals, Boborahim Mashrab promotes the achievement of moral and spiritual purity, the struggle against negative vices in life, and analyzes the defects in society and their harmful manifestations. He expects justice from the rulers of his time. He even addresses them and asks them to take care of the people and listen to their complaints. It would not be wrong to say that the problem of tolerance is highlighted in his propaganda.

It can be seen that the issue of tolerance is focused on the ideas put forward by Bahauddin Naqshband, who put forward the idea of Sufism to be with the truth. He said: "Iza hayamut bi - tahiyyatin fa - hayyuv bi - ahsani minho", that is, "If a person greets and blesses you, you greet and bless him better." "What is faith?!" to the question, Khoja Bahauddin answers that "to protect oneself from all things that can harm people is faith."

The great fellow poet Amir Khusrav paid special attention to the virtues of tolerance in the wisdom of Dehlavi and in his lifestyle.

Amir Khusrav perceives medieval Muslim and Indian culture and customs as a whole, does not separate them from each other, accepts religions and cultures as the diversity of the world. Amir Khusrau was completely against bigotry and recognized and loved the greatness of people regardless of their faith, religion, nationality, race, and origin. He appreciates

both believers and bad people, friends and enemies - everyone for their existence, glorifies them as a gift of creation. The poet emphasizes that showing evil towards others will be punished in the end.

The famous poet, writer and thinker Sheikh Saadi Shirozi, realizing the essence of the universe and man, calls people to study and appreciate the original masterpieces of life and the world. He sees such true human values in being kind, fair and tolerant. The poet puts not hurting someone's heart, peace, friendship and thirst for knowledge among the perfect human qualities and thus contributes to the poetic elaboration of the principles of tolerance. The poet emphasizes that improving the language of others is one of the characteristics of a perfect human being, and condemns inflicting not only physical injury, but also emotional injury to others.

Abu Rayhan Beruni defines the spiritual appearance and behavior of a person with the presence of moral concepts such as good and bad. Beruni said, "It is a celebration of goodness and it is not an easy task to achieve it. In general, striving for good and achieving it requires a lot of work and effort, patience and perseverance, strong will and high moral character, always fighting for the goal. It is on this path of struggle that perfection can be achieved" [5], he inculcates the education of tolerance in people.

In Beruni's views, one can find many ideas that can be analyzed as the education of tolerance, including, "We do not call him a brave person who eats his breakfast in the morning and eats his dinner in the evening," the scientist writes. A brave person is a person who sooner or later harms his enemies and benefits his friends. At this point, Beruni tells a story: Abdullah, the son of Caliph Umar ibn Abdulaziz, bought a precious stone ring for a thousand dirhams. His father heard this and wrote a letter to his son: "According to the news that reached me, you bought a ring. My advice to you is to immediately sell that ring and feed a thousand hungry people with its money. In this story, Beruni emphasizes that a mature person is one who can do good to everyone [4].

Our grandfather Amir Temur, a talented general known all over the world, in his book "Temur's Laws" spoke about patience and the need to think carefully before starting a job and then carry it out. and another part ends with whether to know or not to see. After being warned about the events, I can say that some things should be done with determination, vigilance, caution, courage and patience" [1]. Our great grandfather said that when he started to do any work, he first thought carefully and then acted. "Before starting a job, I would think of ways to get out of it. I would bring it to the end by showing the right action, firm discipline, patience, carefully thinking about it, and not forgetting the past" [6]. Our grandfather A. Temur

said in his writings that he was very tolerant towards his slaves, that he not only forgave them for their sins, but also remembered them in his meetings and praised them for their bravery and value, thereby making the slaves his friends. Analyzing Timur's rules, one can understand that his main idea is to promote patience and tolerance in difficult situations.

It can be seen from the mentioned points that the emotional side of the person and the psychological aspects of its manifestation are revealed in the works of Eastern scholars. Especially, according to their opinions, it was shown that if the occurrence of negative emotional states in a person is conditioned by their negative behavior, a positive image determines their maturity.

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