

## THE SOCIO-SPIRITUAL AND MORAL-PEDAGOGICAL VIEWS OF THE GREAT SCHOLARS ON THE RESOLUTION OF CONFLICTS

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### ABSTRACT

In the following article, socio-spiritual and moral-pedagogical views of Oriental and Western nations on conflict resolution in the teaching process have been thoroughly explained. In the statement, the aspiration for living without struggles and oppositions is an inseparable component of our national spirituality in the views of great scholars such as Farobi, Avicenna, Beruni, Tusi, Plato, Democritus.

**Keywords:** Western nation, as Farobiy, Avicenna, Beruni, Tusi, Platon, Democrit.

### INTRODUCTION, LITERATURE REVIEW AND DISCUSSION

Since the early ages of human society, every society has established the norms and principles of peaceful livelihood among human beings as a moral standard, ignoring repulsive activities that affect the human's daily ordinary lifestyle. In every nation and society, we see the fundamentals of a mutual peaceful way of life, mutual respect and tranquility among people, avoiding consistent trouble condemning offensive acts and conflicts, struggling for nonviolent lifestyle and free society through exploring anticipated causes of warlike actions and behavior.

Each historical progress is based on peaceful, neutral and harmonious condition. Most well-known scholars have expressed their points of view on peace and its prices and values. They assumed that only upon gaining peace mankind could achieve ideal excellence and the power of creativeness. The creativeness advances society at all scales. Therefore, our ancestors were conscious of the fact that peace is the cornerstone of happiness and luck, summoning us to live a life without wars and conflicts.

The works of notable figures such as, "Guliston", "Buston", "Bakhoriston", "Shakhname", "Kalila & Dimna", "Sindbadname", "One Thousand and One Nights", "Kobusname", "The remnants of ancestors", "Saodatname", "Siyosatname", "Rushname", "Kutadgu bilig", "Devani lughatit turk", "Khibat ul hakoyik", "Akhloki Jamali", "Khamsa" and other books, stories, quotations illustrate the principles and means of living without violence and conflicts.

Oriental scholars<sup>1</sup> such as Muhammad Al Khwarazmi (782-844), Abu Nasr Farabi (870-910), Abu Rakhhan Beruni (973-1048), Avicenna (980-1037), Yusuf Khas Khajib (XI cent.), Akhmad Yugnaki (XII-XIII cent.), Pakhlawan Makhmud (1247-1325), Makhmud Kashgariv (XI cent.) Alisher Navai (1441-1501) and other Islamic teachers and scholars such as Imam Al Bukhari (810-870), Khakim At Termizi (750/760-869), Az Zamakhshari (1075-1144), Imam

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<sup>1</sup> 1Haji Ismatullah Abdullah. Islamic Culture in Central Asia.-T.: East. B. 384; Anwar Hajiahmad. The Key to Paradise. -T.: Movarounnahr, 1998.-B. 208; MN Nuritdinov. From the history of social and philosophical thoughts in the XVI-XVII centuries. -T.: Avicenna, 1996. -B.216; E.E. Karimov. Yasaviya and Hodjagon Naqshbandiya: a true and fictional story. -T.: Uzbekistan. 2000.-B.72;

Al Moturudi (870-975) and other scientific works demonstrate that human being deserves to live a peaceful life and an honest ruler must provide serene lifestyle for his citizens.

According to Plato, there lie two contrasting powers in each individual's soul: grief and joy, passion and anxiety. The first one is virtuous, whereas the latter is a carnal power. It's necessary to maintain supporting the first power rather than the carnal one. Plato says that the virtuous power is an honorable challenge, but the other one is a corrupt challenge. Every human has to recognize that he stays between the two challenges and be aware to choose the first power each and every time. If he or she has trouble following the true one, he needs to consult with the master and obey his regulations.

According to Abu Nasr Farabi, a teacher should be the desired mentor for his disciples, both morally and spiritually, to study arts. "This kind of man aspires to perfection and achieves happiness. He is the one who knows well how to become happy" he says in his recollections. He considers that a person's wishes, ambitions, and future actions are all equal to his intention of achieving the desired happiness, that's how it's supposed to be estimated. There are two opportunities for a person to be a worthy well-balanced personality: good education and fine upbringing. Learning makes a person educated and intelligent, whereas, good manners are like a cloth on a bare body when treating people and communicating with them. However, when it comes to being a good teacher, one doesn't have to be too strict, nor too indulgent to his students. Because a teacher with excessive strictness is expected to be hated by students, on the contrary, a too merciful teacher is disapproved occasionally and cannot control his students eventually.

In the works of Abu Rayhan Beruni, we can identify two features of the Great Masters of all time.

1. Having a free and independent opinion.
2. Avoiding and not being dependent on the useless, inessential views and confirming truth only through deep critical scrutinizing.

Beruni evaluated people's minds, and beliefs, acknowledging the diversity of people's mindset and their complexity since the early times.

1. "Human is the greatest of all creatures around the world. However, mean human being doesn't want his partner to own more than he does."
2. "Putting his own belief, his clan and his creed higher than other's causes much trouble and hostility among people.
3. "Heresy and credulity lead to misunderstanding and chaos in society".

Again contemplating a teacher as a profession, the major goal here is not to baffle and demotivate students now and then, as it brings about dissatisfaction and monotony. If a student switches from one subject into another, he feels just like walking in different boulevards. As he doesn't manage to get what he wants from a particular area of study, another lesson begins. Overall, he tries to take as much information as possible during lessons neglecting monotony as it makes it much weary and exhausting.

There is nothing to achieve and gain in disputing with an ignorant person on any unnecessary matter. Also, Beruni says in his books such as "Mineralogy" and "India" that "A fine person knows the limits of his pleasure, but there are persons whose needs and desires are beyond the limitations." A person who is in charge of his sensations can take control of his negative attributes and turn them into positive ones healing and isolating them.

From the perspective of Avicenna<sup>2</sup>, a true teacher should be fair, kind and patriot who is fully aware of child upbringing. The teacher has to move into a child's mind and psychology. Moreover, Avicenna states that the teacher should use particular gestures to students in his speech and various types of methods during lessons. In this case, the teacher can identify and discover a pupil's choice to choose a profession. "If a pupil is connected to bad habits, his ambiance is about to distort. Anger makes a flame, anxiety makes skinny, hesitation makes a man reckless. Besides, good manners make a body and ego moderate and relaxed. If your friend or partner sees a devilish quality inside you but don't tell you to clean it up, that evil grows bigger then, it will be hard to overcome it. Also, a true ruler must cleanse all the negative dots inside him, so that he can cure other souls for a long time.

If one is diligent to take care of his family's qualified upbringing, this family is destined to be happy. It's important to take "the destination of measures" for granted, as it demonstrates good examples of child upbringing.

If you are cautious to speak, communicate and listen to others you are on the right path and never get confounded. If are careful of the injury on your body, be careful when speaking to the listener likewise."

According to Tusiy standpoint, the responsibility of the teacher is equal to the function of a ruler of the country. As well as the king, the teacher also needs to be diligent, sober, deliberate and mindful of the activities students are doing, be fair and honest to them, and be able to express his view directly and fluently.

Democritus once said, "Jealousy produces conflicts among people". He says that being unable to get away with negative qualities a person indeed gets trapped and confused about his way.

A great scholar V. A. Suxomlinski considers that "A mean person can never be humble, determined, brave and responsible". Also, conflictology as a field of study opens up some of the best sayings, quotes, and references to the students forming the right mindset about contradictions and disagreements on the whole.

According to the great philosopher Kant<sup>3</sup>, "Being obsessed with fame made the ingenious men less intelligent from the early ages."

As a matter of fact, fame removes a man's mind, intelligence and eradicates his people in need, friends, and relatives.

Alongside with Kant, Sh. Duclos says, "Anger is a temporary flash of hatred, but hatred is permanent anger." Once in anger, a person doesn't see anything but anger. Consequently, he keeps offending the ones who are close to him. It's difficult to keep it under control when a collision strikes. It takes a long time to recover after the burst of anger as it seems to be relaxing some times, but it's not. It's natural when you direct your anger towards somebody, this somebody shows spontaneous anger, self-defense, stress and anxiety at a time. Rage and anger generate contradictions and problems which can hardly be resolved. As a result, it can be hard to forgive one another.

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<sup>2</sup> Homid H. Scholars of mysticism. -T.: East. B. 208; N.Kamilov. Mysticism. The first book. —T.: Writer, 1996. —B.280; N.Kamilov. Mysticism. The second book. -T.: Publishing House of Literature and Art named after Gafur Ghulam, 1999. -B.204; Sufism in the Muslim Civilization.-M.: Science.1989.-B.339

<sup>3</sup> Grishina N.V. Psychology of conflict. -St. Petersburg. - 2009. -B. 112

According to Voltaire, "The reason for each fight is the weaknesses of each side".

In addition to that, M. Gorki asserts, "We ought to be gentle and kind to each other, as the quintessence of all truths is the blessed human being".

It's crucial to accept a person's feedbacks and opinions straight, to treat him well. In this manner, J. Lambert says, "The first appearance is deceptive. Good qualities are usually embodied with modesty, but drawbacks are embodied with fraud."

Although through the history and progress of all nations and peoples, it's been considered to look at conflicts and wars objectively, the impact of conflicts on the spiritual and educational development of humanity is undoubtedly enormous.

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3. Гришина Н.В. Психология конфликта. –Санкт-Петербург. - 2009 . –Б. 112.