

## THE PROBLEM OF TOLERANCE IN ORIENTAL PHILOSOPHY

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### ABSTRACT:

**This article briefly discusses some of the views of Eastern thinkers on tolerance and dogmatism.**

**KEY WORDS: tolerance, dogma, religion, egoism, myth, philosophy, science, ethics, arrogance, spirit, perfection, mysticism, atheism.**

### INTRODUCTION:

Until the 21st century in which we now live, humanity has come a long way. He has tried to convince himself and others that the path he has chosen is the path to perfection. In particular, in science, this path can be called the paradigm of the period. For example, in ancient times Greek philosophers thought that the transition from myth to logos could lead to perfection, in the Middle Ages they believed that only religious belief could lead to perfection, and finally in the new era they continued their development, believing that everything would be better if we followed science. So how far have we come to achieve the prosperity or perfection we dream of? If we have succeeded, then what is the last path we have chosen? That is, as long as we follow science and do not make mistakes? Or are we still in the process? So when will this path end, and when can it (humanity) truly attain rest? All of the fields listed (myth, religion, science) are equally challenging in finding answers and solutions to problematic questions like the ones above or in other words, whichever

form of worldview prevails, that worldview can dominate humanity. It should also be noted that all the problems that humanity has faced in the history of its development are due to the lack of tolerance for the people of that time. The reason is, "How a person thinks determines his or her lifestyle. In other words, we can do anything to defend our opinions, even the most heinous crime of killing dissidents or, in the language of philosophers, "Shooting is the transmission of an idea from a distance." Shooting at someone is done for one purpose only" [1, p. 92]

The main emphasis in educating the younger generation today is tolerance. The problem of tolerance is not just a problem of today. We also know from history that the problem of bigotry has caused great calamity to mankind. Furthermore, religious, racial, national, and regional wars continue to have far-reaching consequences. In particular, war is shown to be the biggest cause of famine, illiteracy and poverty.

### MATERIALS AND METHODS:

We can see that Mawlana Rumi criticized the above defects many times in his works. In particular, he narrates in one of the narrations in "Masnaviyi ma'naviy" as follows. This legend is about a merchant and his parrot, and one day the merchant asks all the members of his family one by one what kind of gift he will bring on his journey to India. Lastly, he asks his parrot. Then the parrot responds that it does not need

anything, just that it is enough to convey the message to the Indian parrots that he is living in a cage (prison). The merchant, on the other hand, goes to India and fulfills the parrot's request. Upon hearing this news, the captain of the parrots falls to the ground and dies. The astonished trader tells his parrot what happened when he returns home. Then when the merchant takes him out into the street and tries to bury the dead parrot, the parrot flies away and lands on a tree branch. Then the merchant asks the parrot. What symbolic message did the forest parrots send you? The parrot replied, "They told me, 'the more you focus, the more you risk.' [2, p. 54-56]. This is definitely a symbolic narration. This refers to dervishes and or straw living in the forests of India. Rumi says the liberation of the soul is associated with death. It is to be learned at the highest level from the Brahmins. Seeing spiritual perfection in Indian idols was a very dangerous view for his time. The reason was that accusations of Buddhism could have caused enormous problems. Rumi paid a lot of attention to this issue, that is, tolerance, the main reason for which is related to the historical period and environment in which he lived. Because everyone is a microsocium. That is, as a part of society, man reflects the virtues and vices of the society in which he lives. The religious and political divisions that arose as a result of the dogmatic views of Rumi's time did not fail to influence his worldview. In the words of N. Kamilov, "Rumi is a great thinker who was able to combine Islamic philosophy and wisdom, Eastern mysticism and philosophy, which have been accumulated over thousands of years, and combine mysticism and philosophy, revealing the dialectic of the human soul. You don't see any pattern of bigotry, blind fanaticism in his views. He looks at the world with a sharp and vigilant eye, studies man as he is, reveals the most delicate, the most hidden secrets of the human heart, reveals the laws and necessities

that we do not feel in the climates of our souls.[P. 3.,6]

The main factors that lead to dogmatism or bigotry are narrow-mindedness, one-sidedness and selfishness in education and upbringing. Rumi has struggled against the above vices through the narrations in his works. In particular, in his masnavi one can find the following legend about a lion and a rabbit. According to him, one day a lion will cause great damage to forest animals. That is, he starts hunting any animal he wants at any time. Then the animals gather in one place and try to find a way to make it unbearable. After that, they stop at the following idea. This means that after registering all the forest animals, one animal per day will have to voluntarily go to the lion and feed him. In return, the lion stops the chaotic hunting in the forest. When it is the rabbit's turn, he deliberately delays approaching the lion. The lion, on the other hand, is hungry and nervously greets him and asks why the rabbit is late. Then the rabbit encounters another lion on the way and explains why he wants to eat it. The lion is proud of this news and asks him who he is asking me if he is looking for a prey in my area. Then the rabbit replies that I can take you if you want. When the lion agrees, the two set off. The rabbit leads the lion to the well and shows him the inside of the well. In one move, he jumps into the well with all his might to destroy it and dies. The above epic is about selfishness, and Rumi may have been able to illustrate with very simple narrations that only self-discovery can lead to such a catastrophe (implying spiritual catastrophe).

#### **DISCUSSION AND RESULTS:**

It is very difficult to imagine mystical tolerance without the great Sufi and philosopher Ibn al-Arabi. These philosophical views are similar to Rumi's views on tolerance. This is also emphasized by Western orientalist. For example, the well-known German Islamic

scholar Annemarie Bregitta considers Shimmel Ibn al-Arabi to have always been praised as one of the advocates of inter-religious harmony and religious tolerance, as evidenced by the following statement of the author Ibn al-Arabi in one of his verses.

The fact that religion and art do not choose a nation means that "Tolerance" in the history of mankind is a practical expression of tolerance. May such tolerance be valued through patience and endurance, obedience and respect, and inner pleasure. This will strengthen the spirit of peace and harmony, tolerance and friendship between nations and regions "[7.]

The issue of tolerance can also be seen in the science of hadith. [8] The issue of tolerance also has a special place in Indian philosophy, which can be justified by the famous Indian philosopher Radhakrishnan through his views on sheep. At the heart of Radhakrishnan's philosophical system was the principle of "universal religion." According to the philosopher, human society, like human beings, lives by faith, and when it dies, it also perishes. The question is: which of the modern religions can claim to satisfy "the insurmountable need of man"? According to Radhakrishnan, they are all imbued with superstitions and unchanging beliefs, propagate superstition, and are separated from each other by barriers of enmity. In this context, the growth of atheism is natural."

#### CONCLUSION:

To this day, the issue of tolerance in every field is as important as it was in the Middle Ages. The reason is that humanity has not yet been able to achieve the desired level of tolerance in any of the existing spheres. At the same time, it is very difficult for an intolerant person to live happily in today's globalized world. In the words of M. Aripova, Candidate of Psychological Sciences, people with such a worldview say, "It is difficult for a non-tolerant

person to live not only in society, but also in harmony with himself. He lives in constant fear of those around him and of himself ... Because such a person, unlike a tolerant person, lives only in search of external causes for his shortcomings or shortcomings" [10, p. 13-185].

In conclusion, it can be said that the works of Eastern thinkers, which we have considered above, will not lose their status as long as humanity exists as a being. It can also have an impact on both the East and the West in elevating human thinking today. This is its uniqueness. In particular, Mevlana Rumi's views can have the same effect on all mankind, regardless of place and time, faith, race, nationality, gender, and so on.

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