

Impact Factor:

ISRA (India) = 6.317
ISI (Dubai, UAE) = 1.582
GIF (Australia) = 0.564
JIF = 1.500

SIS (USA) = 0.912
PIHLI (Russia) = 3.939
ESJI (KZ) = 8.771
SJIF (Morocco) = 7.184

ICV (Poland) = 6.630
PIF (India) = 1.940
IBI (India) = 4.260
OAJI (USA) = 0.350

SOI: [1.1/TAS](#) DOI: [10.15863/TAS](#)

International Scientific Journal Theoretical & Applied Science

p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)

Year: 2024 Issue: 02 Volume: 130

Published: 23.02.2024 <http://T-Science.org>

Issue

Article



Sahib Sayimovich Akhmedov

Navoi Innovation Institute

Teacher of the Social and Humanities department,

Uzbekistan, Navoi

ahmedov-s@internet.ru

THE PHENOMENON OF TOLERANCE IN JALALIDDIN'S TEACHING OF ROMAN PHILOSOPHY CONCEPTUAL SIGNIFICANCE

Abstract: This article deals with the issues of tolerance and inter-ethnic harmony in the socio-philosophical views of Maulana Jalaluddin Rumi, who is considered one of the major figures of Middle Eastern philosophy. It was analyzed on the basis of the conceptual ideas put forward in the scientific heritage of Jalaluddin Rumi that the features that form the culture of compromise, such as tolerance, solidarity, inter-ethnic harmony, unity and unanimity, which are universal human values, are one of the political factors that strengthen the atmosphere of peace and tranquility and stability in the society. It has been scientifically and theoretically analyzed that such apodictive theories in Jalaluddin Rumi's socio-philosophical views are an important factor in ensuring peace and tranquility in the development of society.

Key words: tolerance, tolerance, interethnic harmony, friendship, solidarity, social compromise, stability.

Language: English

Citation: Akhmedov, S. S. (2024). The phenomenon of tolerance in jalaliddin's teaching of roman philosophy conceptual significance. *ISJ Theoretical & Applied Science*, 02 (130), 273-275.

Soi: <http://s-o-i.org/1.1/TAS-02-130-28> **Doi:**  <https://dx.doi.org/10.15863/TAS.2024.02.130.28>

Scopus ASCC: 3300.

Introduction

In the system of socio-philosophical views of Jalaluddin Rumi, who is considered one of the great thinkers of Central Asia, philosophical ideas about peace and harmony, society and state management, international harmony and humanitarianism are of special importance.

Maulana Jalaluddin Rumi was a superstitious sage of his time, therefore he strongly condemns the principle of chauvinism through the idea that "We came to the world not to divide people, but to unite them." He is a scholar who spread the word to the world as a supporter of uniting all people as a family around noble goals and thereby promoting the friendship of peoples. "No way, O Muslims, I do not know whether I am a Tarsus, a Jew, a heathen, or a Muslim." promoted and promoted. The only wish for him was the happiness of all humanity, the beauty of the whole world. Thus, he became the pride of all mankind. Throughout his life, Jalaluddin Rumi fought against various religious beliefs, various customs and rituals that shackle human thinking and emotions.

LITERATURE REVIEW.

According to Maulana, all people are pure and innocent when they are born, and the various defects in their character are formed later under the influence of people in the environment, and their character changes. According to Rumi, vices in a person are not immutable qualities or character, but on the contrary, they are spiritual deviations that occur in them, and this condition can be transformed into goodness, virtue or can be reformed. The great thinker Beruni said: "The hearts of uneducated people are prone to superstition." Indeed, it is a pity that some people who do not understand the true essence of Islam do their evil deeds under the guise of religion. In almost all works of Jalaluddin Rumi, the most mentioned word is "Remember, this is the word of the prophet. A believer is a mirror to a believer. The heart of a believer is always in need of the Truth, because he turns from the darkness to the light in the hope of the Truth, says Maulana. According to the mystic, the bodies of believers are diverse, but their faith is one. People of faith who are united for a common goal and

Impact Factor:

| | | |
|--------------------------|------------------------|----------------------|
| ISRA (India) = 6.317 | SIS (USA) = 0.912 | ICV (Poland) = 6.630 |
| ISI (Dubai, UAE) = 1.582 | PIHII (Russia) = 3.939 | PIF (India) = 1.940 |
| GIF (Australia) = 0.564 | ESJI (KZ) = 8.771 | IBI (India) = 4.260 |
| JIF = 1.500 | SJIF (Morocco) = 7.184 | OAJI (USA) = 0.350 |

become friends become united. "Believers, without a doubt, are brothers and sisters". The One who created brotherhood between them is the Supreme Truth. The bond he made will never be broken. But it must be admitted that not all believers-Muslims adhere to the qualities mentioned above.

RESEARCH METHODOLOGY.

They are ruining the well-being of many people with their destructive ideas and actions that harm the development of society. As stated by Jalaluddin Rumi, it is necessary to value peace and to draw reasonable conclusions from the consequences of various conflicts happening in the world. "We are like iron in battle, candles in a meeting. Blessings for a friend, death for an enemy," Mavlano said. Continuing his thoughts, he says that if the caravan gets lost on the road, someone says the road is this way, someone says it is that way. At that time, Satan comes to them and invites them to a completely different destination. In this way, the believers in the caravan go astray from the right path. And Satan calls them to him in a more active voice than before and keeps them away from their destination. In the same way, when some people lose their way in life and end up in a state of asceticism, some devils in human form use this mental state in them for their own benefit and mislead them by spreading negative disinformation. Such processes are useful for various fanatics and extremist groups that threaten the whole world, and cause them to expand their ranks. In this regard, Jalaluddin Rumi says: "This category of people does not stay behind the devil in the desert of lowness, stubbornness and opportunity, but follows this imitation. They follow so much that they have no inclination to turn or turn back. As a result, they die of hunger and dehydration in the desert and become food for worms." That is, people who are influenced by various destructive foreign ideas are also despised in foreign countries under the label of traitors. "O people, O believers! If a scoundrel stops you and calls you to do evil, if he promises that this work will bring you so much benefit, do not believe him. They are trying to mislead you, make you sad, and make you happy. If they follow you, you will have neither a friend nor a partner - they will all get tired of you". Although such hypocrites who mislead righteous people with various corruptions pretend to be religious leaders, in fact, their aggressive actions cause the death of many civilians. Those who fall into the trap of such hateful people and are their accomplices will follow them. They propagate the negative ideas of fundamentalism in the spirit of destructive ideas that we are following the right path and doing the deeds of Islam. However, all this is nonsense. Haqq the Most High said: "These are their words without evidence". Jalaluddin Rumi comments on such situations as follows: "Some people who are a minority, despite the fact that they remember the Truth with their tongues, they do not have any honor

in their hearts. Faith, in fact, is born in the heart, not in the tongue".

ANALYSIS AND RESULTS.

One of the main ideas of the state policy carried out in our country today is the stabilization of inter-ethnic relations. The concept of inter-ethnic harmony becomes a universal value, when the citizens living in that country are recognized as citizens of that country regardless of their race, religion, social status, and the state is responsible for rationally solving ethnic problems related to them. If based on the criterion of justice, in such a case compromise relations will arise in the society. The features that form the culture of compromise, such as tolerance, solidarity, inter-ethnic harmony, solidarity and unanimity, which are considered universal values, are one of the political factors that strengthen the atmosphere of peace and stability in the society. We all know that inter-ethnic harmony and tolerance is not a process that happens by itself. This process is an eliminative process that is directly related to the lifestyle, activity in society, and worldview of citizens living in that country. In order for the people living in the country to fully understand the essence of the concept of inter-ethnic harmony, they should be guided by the principle of social solidarity, that is, they should directly understand the common goals in understanding and solving the existing problems and changes in society, as well as the destiny of the country. Should be closely connected with Such spiritual and spiritual harmony serves as an important basis for the stabilization of society. It should also be noted that the intellectual potential of the people living in the society, respect for our spiritual and moral values, and friendly relations with representatives of different nationalities and peoples are of particular importance in the rise of universal human values such as inter-ethnic harmony and tolerance in the country. In particular, by studying the works of great scientists and geniuses who lived and created in different eras in the stabilization of issues of inter-ethnic harmony and solidarity in the society, and made a worthy contribution to the civilization of mankind, through scientific research and translation of their rare works into different languages, we will find commonalities in their ideas. Learning, regardless of race and religion, is a necessary factor in uniting all mankind, and most importantly, not giving in to various ethnic conflicts.

Special attention was paid to this issue in Jalaluddin Rumi's social views, which is why today he has become one of the figures whose works are translated, published and whose books are read the most in the world. Because the scholar does not choose religion, nation or people, the concept of Man occupies the highest place in his views, and he glorifies universal human values through his philosophical ideas.

| | | | |
|-----------------------|---------------------------------|-------------------------------|-----------------------------|
| Impact Factor: | ISRA (India) = 6.317 | SIS (USA) = 0.912 | ICV (Poland) = 6.630 |
| | ISI (Dubai, UAE) = 1.582 | PIHII (Russia) = 3.939 | PIF (India) = 1.940 |
| | GIF (Australia) = 0.564 | ESJI (KZ) = 8.771 | IBI (India) = 4.260 |
| | JIF = 1.500 | SJIF (Morocco) = 7.184 | OAJI (USA) = 0.350 |

CONCLUSION/RECOMMENDATIONS.

Jalaluddin Rumi, one of the great figures of the Middle Ages Muslim East, the scientific heritage, mystical and mystical views of time and time again call mankind to healthy faith, high spirituality, broad outlook, mutual cooperation, harmony and tolerance. These altruistic views of Rumi do not lose their spiritual, social and political value in any period of

development. After all, if we read and analyze any work of a mystic, I am sure that their main idea is that Maulana Rumi is calling on mankind to live happily, following the criteria of peace, harmony, and religious tolerance. This is the main reason why Jalaluddin Rumi is equally loved by all nations and peoples.

References:

1. Jalaluddin, Rumi. (2010). *Masnavi is spiritual*. (p.138). Tashkent: MERIYUS, 2010. Notebook 2.
2. Jalaluddin, Rumi. (2018). *The meaning is saba*. (p.68). Tashkent: New generation, 2018. 1st meeting.
3. Mirziyoyev, Sh. (2017). *We will build our great future together with our brave and noble people*. (p.13). Tashkent: Uzbekistan.
4. Sattorii, H. (2007). *The road passed by Rumi*. (p.145). T., World literature/2007. No. 10.
5. Chuliyeva, V.E. (2018). The intellectual and collaborative issues in the philosophical proposals of Jalaluddin Rumi. *Theoretical&Applied Science. Philadelphia, USA* 09 (65) 2018. pp.173-175. (#23: SJIF:5;667).
6. (2001). *Holy Quran. Translation by Abdulaziz Mansur*, Tashkent: Islamic University, 2001. Surah Hujurot, verse 10.