



ACTUAL PROBLEMS OF MODERN SCIENCE, EDUCATION AND TRAINING

KHOREZMSCIENCE.UZ





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ISSUES OF FORGIVENESS IN THE SPIRITUAL HERITAGE OF GREAT SCIENTISTS

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Annotatsiya: Ushbu maqolada buyuk allomalarning ma’naviy me’rosida bag’rikenglik masalariga katta e’tibor berilib, tasavvuf allomalarining asarlarida va XIX asrdayashabijodqilganma’rifatparvarlar asarlarida bag’rikenglik masalasining qay darajada yoritilganligi haqida fikr yuritilgan.

Kalit so’zlar: ma’naviy meros, tasavvuf allomalari, yoshlar tarbiyasi, bag’rikenglik, diniy bag’rikenglik, ma’rifatparvarlar.

Резюме: В данной статье уделяется внимание вопросу толерантности в духовном наследии великих мыслителей, также рассматриваются мнения о степени освещенности вопросов толерантности в произведениях суфийских мыслителей и просветителей в XIX веке.

Ключевые слова: духовное наследие, ученые суфизма, воспитание молодежи, толерантность, религиозной толерантность, просветители.

Annotation. This article focuses on the issues of tolerance in the spiritual heritage of great scholars, and discusses the extent to which the issue of tolerance is covered in the works of mystical scholars and enlightened people who lived and worked in the 19th century.

Keywords: spiritual heritage, Sufi scholars, youth education, tolerance, religious tolerance, enlighteners.

Introduction. In all religions of the world, the idea of humanity is paramount. For example, there is a popular narration that is found in Muslim variants in various variants. It is said that a pagan entered the house of a man who asked God for food. The host told him, “If you are a Muslim, I will feed you, otherwise you will not”. The pagan went out unscathed. Then a call came from God asking why you did not feed him. The host replies, “I did it because he did not disbelieve”. Then God commanded the host to come back and feed him, saying, “Even if he is a disbeliever, he is my servant, a human being”. This means that the beginning of humanism is from the God, and every person should treat others, with kindness [2.268].

Discussion. In the opinion of mystics, tolerance, humanity, kindness, and respect for people of other religions and nationalities are among the most important

issues. According to Rashahotu ayn ul-hayat, one of the famous sayings of the wise father is:

*Har kim ko 'rsang-Xizr bil,
Har tun ko 'rsang- qadr bil.*

That is, in life, in dealing with others, be superior to yourself, be humble, and do not waste every day, valuing and valuing it [7.15].

With these proverbs, the Holy Father urges people to be kind to one another and to spend each passing day in service and service to the people..

“According to the book “Lamahot min nafahot ul-quds”: Mawlana Ibrahim Sadr’s father’s house in Miyankol is visited by three great representatives of three sects: Mahdumi Azam, Sheikh Khudoydod and Sheikh Hussein Khorezmi. After a long conversation, Sheikh Hussein called the Khorezmian trainer and ordered him to play the flute. When the flute begins, he will play the dhikr of Samoa according to his teachings. The other two stand and listen out of respect. Then, when Mahdumi Azam and Sheikh Khudoydod Wali recite their sects, the rest stand up and respect the other sects. Such respect for each other’s sects by these three great men played a very positive role in the history of mysticism.

Another member of the Dahbedi dynasty, Kattakhankhoja Dahbedi was a generous man with many hands and was extremely generous. He did his best to help everyone’s wedding, to help the needy, to orphans and the needy. He lent money to hundreds of people, but he could not repay his debts to helpless people. Even the most arrogant person would never be able to pay off his debts in full. Kattakhankhoja Dahbedi used to narrate from Hadith: “Both the rich and the poor receive alms, but only the needy ask for it”. Thus, lending without a body is rewarded three times, as stated in the hadith [7.191].

Throughout his career, Imam al-Bukhari’s main goal was to benefit people, both scientifically and, if possible, financially. He always provided financial support to scholars, students, and even teachers and educators [6.422].

Bahauddin Naqshband was a direct disciple of the great mystic Said Said Kulol and was adopted by Hoja Muhammad Baba Samosi. And yet, Khoja Dunya-Khoja Abdulkhalik, who is considered the founder of the khodjagon series, is considered to be the spiritual pirs of Bahouddin Naqshband. According to sources, Bahauddin Naqshband did not hold slaves. And he said, “How can we be masters of others when we are servants of God?”. This indicates that humility and greatness are combined with the qualities of a great being.

All the religions of the world are based on the ideas of goodness and are based on such qualities as goodness, friendship, and peace. Encourages honesty and kindness, purity, brotherhood and tolerance.

Ahmad Donish, one of the enlighteners of the 19th century, emphasizes the need to instill in the younger generation a sense of diligence, patriotism and patriotism. Ahmad Donish pays great attention to the upbringing of children and thinks in his works that it is a complex process, in which the role of parents is invaluable. Donish advises parents to raise their children to be people who work for the development of society. According to him, parents should pay attention to the physical and mental development of their children and be a guide in the acquisition of knowledge and skills.

The idea of tolerance has a special place in the works of Ahmad Donish:

- socio-political tolerance, that is, recognition of the equality of all people in society;
- economic tolerance, that is, to help each other, to support those in need of the weak;
- tolerance or family tolerance in family relationships, that is, respect for women, recognition of their rights;
- national tolerance – different nations live in mutual friendship;
- ethnic tolerance - respect for the traditions, values of different peoples;
- religious tolerance –the reconciliation of people of different religions;
- universal tolerance-respect and value of people [5.51,52].

Ahmad Donish asserts that tolerance is manifested through such human qualities as self-awareness, living in harmony, mutual respect, patience, contentment, gratitude, forgiveness, endurance, mutual appreciation, equity, companionship, compassion, and in his works he gives a broader light on this [3.28].

The Jadids, the national progressive intellectuals of Turkestan in the late 19th and early 20th centuries, also espoused the ideas of religious tolerance. Prominent figures such as Mahmudhoja Behbudi, Abdurauf Fitrat, Munavvarqori Abdurashidkhonov and others promoted the idea of tolerance in their works and practices. For example, A. Fitrat's "Debate" and "Stories of an Indian Traveler" focus on religious and national tolerance.

Thanks to the cooperation and contacts of our national progressive intellectuals with their colleagues in Russia and other Muslim regions, the ideas and practices of tolerance have developed in their work. Mahmudhoja Behbudi, one of the brightest representatives of the idea of Jadidism, during the heated debates on the forms of government in Turkestan, in particular, at the congress of the Executive Committees of the Turkestan region in April 1917 in the work of elected bodies of the indigenous people. insisted on equal participation. It would be wrong to say that muslims are backward and fanatical, he said, adding that we do not know each other well in general, there is not much that we live together, and that only the freedom that ensigns unites us, muslims are interested in such a merger.

It is not profitable for Russians to separate the city administrations from each other, in many cities the parts where the Russians live are not able to meet their needs. Russians need to work with young muslims. Let the Russians not be afraid of oppression. The Jews among the Muslims of Bukhara have been living, enriching and developing for 1,200 years. Europeans with cultures and armies should not be afraid that reducing the rights of Muslims would be contrary to the principles of democracy [4.14,18]. In the works of the Jadids, the ideas of tolerance are expressed in harmony with their time, with a special emphasis on the field of education.

First and foremost, they set out to educate the people and make them world-class. The Jadids have come up with plans to send young people to Germany, France, Turkey, Egypt and other countries for training. For example, such suggestions were made in M. Behbudi's articles "Needs of the Nation" (1909) and Cholpon's "Doctor Muhammadiyar" (1915).

Abdullah Avloni talks about the consequences of intolerance, among other things: “History has shown that when a nation is divided and enmity reigned, it turns to a world of crisis”. With these words, Avloni proved the importance of tolerance for the development of the state and society.

Tolerance, freedom and friendly treatment of all peoples were the main factors in the rise of Jadid political activism. This is especially evident in the idea of Turkestan autonomy. Autonomy was the first attempt to build a nation-state based on universal ideas, which was tested in the world experience. By this time, the religious and national tolerance of the progressives had taken on the status of a public policy and had become a single concept. However, the tolerance of the Jadids did not prevent them from prioritizing the importance of Islamic culture. They have always said that Muslims also contribute to the achievements of world civilization.

Results. The Jadids, who made extensive use of the works of Aristotle, Plato, and Socrates in their writings, and who were well acquainted with contemporary philosophical currents, found common ground between them and Eastern Islamic philosophy. The Jadids strongly defended the worldview principles of intercultural dialogue. It is not right to spread it only under the influence of modern processes. Tolerance has historical roots in Central Asia. For centuries, people of different ethnicities and religions have lived in peace. That is why in the minds of a more active part of the society, regardless of religion or race, there was inter-ethnic harmony and freedom, a friendly attitude to the people around them.

As the President of the Republic of Uzbekistan noted, “... we are all pleased with our joint work on the in-depth study of the invaluable heritage of great people, the improvement of their monuments and the perpetuation of their memory” [1.45]. Indeed, one of the main and sacred tasks of all of us, especially our intellectuals, is to thoroughly study the unique and priceless wealth created by our great figures and convey its meaning to our youth. The tolerance of our great ancestors, the commonality of secular and religious sciences in their worldview, religion and justice, and patience are exemplary for all of us.

When asked from a wise man: “Is it possible to express all the good qualities in a person in one word?”, he replied: “Yes, tolerance”. Indeed, tolerance is the basis of all qualities in man, the beginning of good deeds. It is known that our country is a sacred place where different cultures, national traditions and religious beliefs have met for centuries. For many years, harmony and solidarity have prevailed in this land inhabited by people of different religions and nationalities. It is the sacred duty of every citizen of our country to continue this tradition.

In conclusion, it should be noted that our people, enjoying the rich springs of culture and enlightenment of our great ancestors, not only in terms of interethnic harmony and religious tolerance, but also in terms of kindness, family, child rearing, respect and honor of parents adhere to the principles of specific broad-mindedness, generosity and moderation. Due to the fact that our country is historically a multi-ethnic country, all the conditions for the peaceful life of people of different religions have been created on this land. Everyone, society as a whole, must build relationships on the basis of tolerance, recognizing the diverse traditions, cultures and values of peoples. After all, peace and tolerance are the key to development.



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