

A Symbol of Tolerance and Friendship in Jamiy's Work "Bahoriston"

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Abstract

In this paper analyzes the problem of tolerance and ethics on the basis of the work "Bahoriston". The importance of Jami and his scientific heritage today has been explored. Didactic works and Bahoriston were studied comparatively. The content of the given texts in the work was analyzed. In This article gives opinions about teachers and sages. Excerpts from some Islamic sources were quoted. Ways of using the scientific heritage of thinkers in furthering the symbol of tolerance and pure spiritual values were shown. The enlightenment-mystical views in the works of the thinker were formed as a whole. The role and place of Jami's work in the Islamic world was studied. An attempt was made to create a spiritual connection between the religious and mystical views in the work, a spiritual connection, and a separate scientific process. The important stages and necessity of the science of tolerance and ethics in today's society have been analyzed. Opinions were given on the importance, significance and relevance of spiritual growth in society. The text of the article states that the need for a religious worldview as an important potential of society should be widely propagated through the enlightenment heritage of sages and moral views.

Key words: Jami, friendship, tolerance, Islam, Bahoristan, happiness, gnosis, thinker, teacher, upbringing, truth.

Introduction

The study of the scientific heritage of thinkers is important for the development of society. The relevance and importance of the scientific heritage of thinkers has been the subject of separate research in each period. Through the study and analysis of such works, the development of society can in a sense be driven by change. The fact that the harmony of tolerance and the science of ethics has been recognized separately in each period also confirms our view. The second chapter of Bahoristan is called The Wisdom of the Wise, and at the heart of every story written about it is the idea of humanity:

“The pages of life are the pages of human action. Only the best works will be written on it.”

Shariat is the rule of Islamic law, and regulations that must be obeyed.

The Tariqat is the right path, and one cannot reach the Tariqat without a perfect knowledge of the Shari'at. Enlightenment is an advanced science, that is, a science that does not change for a while. The truth is a sign that he has achieved the greatest career. The status of Truth in the End is called this blissful excellence. After all, the attainment of Truth is regarded as the highest - the highest status (happiness). It must not be forgotten that higher happiness is no more. Therefore, it is said that in order to attain the highest happiness, everyone should not be deprived of morality in this garden.

It is well known that "children" who have grown up through education can make some discoveries, but such processes are of individual importance. We can see this today in the example of processes (various misguided groups) in some regions. We can achieve a definite goal only when education is closely connected with upbringing. It should not be neglected. Otherwise, as a result, our indifference to our "inner world" - our heart - will increase, embellishing the "appearance". It's hard to imagine how we would be different from those who eventually got lost. As a result of the integration of the cultures of the countries, we find that the Italians in the Mediterranean region have established indirect economic and cultural ties with the countries of the East. For this reason, there are reports of many encounters of Eastern literary sources in Italy, which the Spanish people were not even aware of. Therefore, the books of Spanish and Italian writers based on Eastern stories, Eastern-Western folk tales, legends in folklore, ancient Roman and Greek sources (such as "The Works of the Romans") were the memories of contemporaries, travelers, merchants.

Materials and methods

Jami, who lived and worked in the 15th century, like other thinkers, expressed ideas about the human factor and ways to ensure human happiness by praising its high moral qualities and beautiful qualities. During this period there were many ups and downs in the Movarounnahr region. Tourists (today's tourism) came from many regions. It is known from history that in the Middle Ages,

especially in the early XV century, tourists from many countries came to Movarounnahr. According to Rui Gansales de Clavijo, a Spanish tourist, Samarkand is rich not only in the abundance of food, but also in silk fabrics, satin, fur coats, countless goods from different countries, markets and squares, wide and beautiful streets. and the opinions of scholars from other countries are important. The Hungarian scientist Hermann Vamberi said that when we described the Samarkand palace, we chose the noble Spanish prince as our document, and based on his memories, we talked about the customs, ceremonies and elegant works of the palace. This is a clear indication of the fact that the regions of the world are not overlooked by tourists and are valued by them. It turns out that during Jami's lifetime, the science of ethics was evaluated as a field of science with a special vital status. If we look at each of the passages in the work "Bahoriston" and take only one phrase "Friendship", the first paragraph of the work, from the chapter "The story of the dervishes":

Abdulhasan Qushanji¹ said:

- There is nothing worse in the world than a person who befriends for something or for the sake of something.

The concept of friendship is a symbol of unity that must be built on this delicate feeling and interest (interest should only be for the sake of Allah).

If there is a purpose other than friendship, and the analysis of this phrase shows that there is an interest in his lover for some other (selfish) purpose in order to become a friend, is doing. When it comes to friendship, we see that many chapters of Mavlono Jami's work "Bahoriston" are about friendship, justice, equality and a prosperous society. Analyzing another verse about friendship, the first verse of Jami's "Bahoriston" is from the chapter "The Story of the Dervishes":

-Shibli was insane and was taken to a mental hospital. Then a few people went to see him.

"Who are you?" The madman asked them.

"We are your friends," they said.

He took a stone in his hand and attacked. They all fled. "Come back, plaintiffs," he said, "a friend will not run away from a friend and will not be in a hurry to avoid his torment." It is known that Sheikh Shibli was one of the leaders of the sect of his time. According to some sources, the scholars who sentenced Mansur Hallaj to be hanged took him (Shibli) to a insane asylum. The narration of these verses as an imitation of Shibli is about the need for friends to lend a helping hand to each other, even in good and bad days.

When we analyzed the only verse in the work "Bahoriston" "About friendship", we saw how much meaning and content it is combined. This means that if we aim to bring up a harmoniously developed generation, we must live with a sense of involvement in its upbringing and education. In today's dangerously fast-paced world, we need to spend more time educating our young people by analyzing pandnoma works like Bahoriston and expressing our views on its modern significance, that is, its current status. Friendship also has its own normative bond, which serves only as a bond of friendship. People sometimes do not distinguish between friendship and "acquaintance" - kinship in the social processes in society. If a person is born as "Adam", it means that "Adam" must live a life of kindness. Indeed, Adam was created by Allah as a noble and honorable being. Therefore, it must not be forgotten that the One who chose existence also took control of it. It is obvious that in order to take a step towards good, we must always cooperate and, conversely, never unite in cooperation for evil. It makes sense that while people are members of each other, what they don't like about themselves shouldn't be acceptable to others. It is a great fact that man is a jewel, and that it is a great fact that just as brothers and sisters quarrel over each other, so should all human beings live in peace and harmony with one another. It should not be forgotten that people are focused on things that are beyond their control, depending on their living conditions and ability.

Allaah says in the Qur'aan:

"Allah does not burden any soul beyond its capacity" (Surat al-Baqara, 286)

Analyzing Saadi's poems on Gulistan, we must take into account that in 1958 the 700th anniversary of Gulistan was widely celebrated around the world by the decision of the World Peace Committee.

The comparison of Jami's "Bahoriston" with Sa'di's "Boston" and "Gulistan" is not just a comparison, it is a proof that each of the ravzas (gardens) in it is a unique ore. It is known that Saadi's works are historically popular among the Uzbek people. It is well known that Saadi's works "Boston" and "Gulistan" have been taught in madrassas as basic textbooks. Sheikh Jami's collection of

¹his real name is Abulhasani Fushanji and he is one of the famous wise Sufis of Khorasan. (Died 952) Fushanj was Fushanj in Arabic of a place originally called Pushang near Herat

commentaries on Arabic grammar, Sharhi Mullo Jami, is still being studied in madrassas. Our classical writers and poets from civilization have been influenced and learned from this great word artist. For example, we can see that Navoi's Mahbub ul-Qulub, Khoja's Gulzor, and Avloni's Turkish Gulistan or Morality were created under the direct influence of Saadi's Gulistan. If we take another process: in the "Devoni Foni" there are 22 taboos to the ghazal written by Sa'di and 4 ghazals in his style.

It is clear that no matter how much we try to spend our lives (long or short) in this mortal life, we must always spend our time (life) to keep our inner world (soul) clean and to strengthen the idea of generosity. Not only do we comment on the above verses, but along with similar bytes and verses, there are also wise stories that we are far from reaching any conclusion without commenting on it. In the second chapter of Abdurahman Jami's work "Bahoriston" the following exemplary story is given:

In order to congratulate the Caliph of Baghdad, the King of India sent him a gift - a greeting along with a philosopher-doctor who was skilled in the field of medicine and wisdom. When the doctor came to the Caliph of Baghdad, he stood before the Caliph and said:

"I have brought you only three gifts for kings and for sultans:"

"Well, what are they?" Said the caliph.

"The first dye," said the doctor, "makes the hair black." Hair dyed with it never loses its color and never turns white.

The second thing is that no matter how much food is eaten by swallowing it, the weight does not fall on the stomach and the client is not upset

Upon hearing this, the Caliph of Baghdad, after thinking for a moment, replied:

"I thought you were wiser and your mind was better." The paint you are talking about is an investment of pride and fisher oil.

Is not the blackness of the hair a sign of darkness and the whiteness a sign of light. Only the ignorant exchange light for darkness.

It is known that a person always strives to know the "Secrets of Rejuvenation" throughout his life and to always be full of "strength and courage". In this case, everyone sets "goals" and moves towards them. In order to spend the life given by God in a meaningful way, it is necessary to take action and a clear goal, that is, to live for the benefit of society, to teach young people the process of education using their opportunities and time. The road must be blocked. As the first President Islam Abduganievich said, "Reform should be for the people, not for the reform." All opportunities should be focused on the "human factor."

Discussion and Results

Building tolerance is a process that is relevant today. At the same time, it should not be forgotten that the science of ethics also has a special place. In the Holy Qur'an, the Hadith, and in the moral, spiritual, and educational works, along with the definition of "knowledge", the norms and rules of etiquette and behavior, life and etiquette are widely sung. All this is a tendency to be involved in the "human factor" and its vital necessity.

As we write about Jami's work and his scholarly work, we see his bytes rich in the symbols of tolerance above.

In addition, we see in the following verses in the chapter "On the Wisdom of the Wise" in the 2nd chapter of "Bahoriston":

During the reign of Alexander the Great, He conquered a fortress by trickery and ordered its destruction. Alexander:

... to say: "Whoever is not well-behaved with his people, the skin on his body is his prison, for there is tension and anguish in his body, and the prison is a resting place before him." It is known that there are different "categories of people" in society, and in their spheres of activity they are not the same in appearance and inward appearance (outward and inward). This is manifested in the failure to follow the wisdom of Mawla Rumi, "Either be as you appear, or appear as you are."

The symbol of acceptance is this tolerance. In the chapter "The Story of the Dervishes" in the 1st stanza of Jami's "Bahoriston", we see the statement of the issue of purifying the hearts from pride - air, depravity and hatred:

Hashim Sufi said:

- It is easier to dig a mountain with the tip of a needle than to wash away the pride of pride from the heart.

It is known that the traces of ants are difficult to detect during the day. Therefore, it is easier to find an ant's footprint (a way to form the enlightenment of purity and purity) in the dark than to be arrogant and boastful. It is understood that ants work hard, gather their food, and live honest and clean days. It is better to live in the pursuit of enlightenment and to contribute to spiritual literacy in the hope of honest and pure sustenance, than to live with lust and arrogance. In another verse, the first verse of Bahoristan is given in the chapter on the story of the Darwish: Abu Ali Rudbari said:

- The narrowest dungeon is where the opponents sit together. It is known that the more stains a person's heart is filled with, that is, the more he is filled with arrogance, the more he tortures himself by fighting against that Lust. There are some people who fall

into the temptation of the nafs and are completely cut off from the inner world. If a person loses his moral and spiritual literacy, he becomes a "civilized savage." This, in itself, leads to the destabilization and disintegration of society. When we look deeper into the environment, everyone living in a society has a unique lifestyle and area of activity.

Conclusion

In conclusion, the ideas of friendship and tolerance are of special importance in Jami's scientific heritage. Factors such as the human factor, nationalism, patriotism, internationalism are among them. In the scientific heritage of Jami and his contemporaries, thinkers have identified their views on peace as a substantial condition for spiritual growth. It is necessary to inculcate in the minds of young people the deep philosophical and philosophical theories and tolerance in the scientific views of society. We all need to enrich the spiritual world of the younger generation today. The development of society is also, in a sense, determined by a comparative analysis (comparison) of past, present and future patterns. Therefore, thinkers need to further analyze the scientific heritage. Scholars of the past should follow the example of their heritage. It should be compared with the work of today's sages. And confidence in the future and growth is to be predicted. Just as each era has its own demands (reforms), one of the most pressing demands of today is the issue of tolerance. It is necessary to prevent the spread of various groups in the world. For the development of society today, it is more important than ever to promote the symbol of friendship among the population, especially among young people, to apply it on the basis of the scientific heritage of thinkers and the criteria of tolerance. It is hard to imagine the future if everyone chooses their own path and lives by their own desires. The role of scientists is also assessed by their services to stabilizing instability in society. The scientific heritage of scientists should be studied. We should accept science not as religious and secular, but as a complex system. If we take it as a whole, in a sense, the confidence in the taste of ascension and peace will increase. As a result, friendly international relations are being formed. The reason is that many today have gone astray (chosen the wrong path) and almost all of the controversy is exacerbated by not knowing exactly what science is. It is well known that conflicts between states are also the result of this. Controversy is also forbidden in Islamic sources. For example, it is narrated on the authority of Abu Mas'ud that the Messenger of Allah, may Allah bless him and grant him peace, said, "Do not disagree, so that your hearts do not disagree again." Narrated by Imam Muslim.

There are different nations in the world, but many do not understand the unity of science and faith.

There should be no indifference. Today's issues are also the result of indifference and hypocrisy. This is one of the factors that serves to break tolerance. No matter how much we write, it is useless if it is not followed. In some cases, when you are preparing to write, you stop to look at the "processes" around you. If we promote friendship and tolerance more, I think we will achieve a clear (targeted) result. After all, tolerance is also (interfaith) tolerance. This in itself serves to further strengthen the image of friendship. Tolerance and spiritual literacy are also an important and integral part of the development of a society. Mutual respect was also further developed through the formation of such spiritual literacy and tolerance. Such respect and solidarity is an important condition of the symbol of friendship.

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