

TOLERANCE AND ISLAMIC MYSTICISM IN THE WORKS OF JAMI

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ABSTRACT:

In today's globalized society, there is an overview of the needs of Islam and the science of mysticism, the importance of spiritual nobility, its importance, and relevance. The author, is devoted to the coverage of the period between the science of mysticism and Islamic sources through the processes of tolerance takes views. In some known sources, the works of Jami formulated a comprehensive and eloquent view of the work of the thinker and analyzed the role and position of the thinker in the Islamic world. The term Sufism was originally introduced into European languages in the 18th century by Orientalist scholars, who viewed it mainly as an intellectual doctrine and literary tradition at variance with what they saw as sterile monotheism of Islam. He independently commented on the moral aspects of Bahoristan from Jami's works.

Today, there is an idea of the importance of mysticism and spirituality in Islam, which speaks of the importance of mysticism, the science of mysticism and the connection between them. The article argues that the need for religious beliefs as a significant potential of society should be widely promoted through the intellectual heritage of thinkers.

They are important conceptual ideas that have theoretical and practical implications. Implementation of clear conclusions is one of the most urgent tasks facing the scientific community.

KEYWORDS: Sufism (Persian: صوفی‌گری), religion, faith, belief, divine communion, tolerance, culture, East, Taşawwuf (Arabic: التَّصَوُّف), globalization, Wahdat al-Wujud, spiritual communication, mystical interpretation, moral education, religious worldview, spiritual connection, social environment, the potential of society.

INTRODUCTION:

It is clearly known that the teachings of mysticism are spread throughout the world through Islam. It is Islam of Practitioners of Sufism have been referred to as "Sufis" (from صُوفِيّ, *ṣūfiyy / ṣūfi*). Tahammul [Persian - Tajik - tahammul - Arabic means "tolerance" derived from the verb "حمولة"] has also been an important condition of mysticism. The very essence of faith is formed on the basis of freedom, purity and tolerance. At the heart of mysticism is the idea of a perfect human being. It is the religious and ethical standards that show the way to the formation of high spiritual qualities. The religion of Islam pays special attention to the principles of humanity, the high moral values and the progress of society. It encourages tolerance and harmony with representatives of other religions and faiths. Islam has been regarded as a humane religion that has made a worthy contribution to world civilization.

MATERIALS AND METHODS:

Nowadays, researchers are widely discussing the application of mysticism, and Islamic theories regarding Islamic religion. The

views of the scholars on the beliefs are considered to be the focus of attention in each period. Proper interpretation of such processes is a requirement of time. Today, there is a great deal of confusion in the application of mysticism and related matters. These ambiguities are directly related to the worldview of the "leader" or "scholars" of those who need to enrich their spiritual world. That is why many of the mystic propagandists in some regions, especially in Uzbekistan, are in need of education. Looking outwardly, there are far more opportunities in mysticism. There is, in a sense, a lot of revival in mysticism and beliefs. Due to this apparent appearance, it is difficult to call it a mystic, "Mysticism, which relies heavily on the Qur'an and Sunnah".

According to Carl W.Ernst the earliest figures of Sufism are Muhammad himself and his companions (*Sahabah*). [Carl W.Ernst (2003). "Tasawwuf [Sufism]". Encyclopedia of Islam and the Muslim World]. Sufi orders are based on the "bay'ah" (بَيْعَة bay'ah, مَبَايِعَة mubāya'ah "pledge, allegiance") that was given to Muhammad by his *Ṣahabah*. Science should be based on accuracy. "We must understand that both scholars and the people of mysticism divide mysticism into two - Sunni mysticism and philosophical mysticism. The philosophical mysticism is condemned and rejected by all, both those who oppose it and those of mysticism. But many people use Sunni mysticism, which is based on the Quran and Sunnah..." [Sheikh Muhammad Sodiq Muhammad Yusuf. Imagination about mysticism. Hilol-nashr, T., (2016). 39, 35, 4, 236, 9, 35.]

During the "Philosophy" of Mysticism - in the 13th and 14th centuries, a number of thinkers and writers were brought up, and we call them Sufi philosophers. For example, Ibn al-Arabi, Abu Homid Muhammad Ghazzali, Farididdin Attor, Aziziddin Nasafi, Yahya

Suhrawardi, Ibn Saboin, Abdurazzaq Koshani, Abdulkarim Jiliy, Mahmud Shabustari, Jaloliddin Rumi, Abdurahman Jami, Abdulqadir Bedil are such thinkers. In their writings, many new ideas about the world and man, as far as excavation, freedom and choice, image and meaning, mind and spirit, time and period, the human race, are presented" [Komilov N. Mysticism. "Mavarounnahr" - "Uzbekistan" T. (2011) 249]

Opinions about the science of mysticism have different meanings.

- Abu Hussain Nouri: "Sufism is neither custom nor knowledge; but morality. If mysticism was a ritual, it would have been hard won. Science is learned by education. Mysticism is characterized by the divine qualities of the Divine". Sufi is a person who follows the path of mysticism. [Sheikh Muhammad Sodiq Muhammad Yusuf. Imagination about mysticism. Hilol-nashr, T., (2016): 35]

Historian Jonathan A.C. Brown notes that during the lifetime of Muhammad, some companions were more inclined than others to "intensive devotion, pious abstemiousness and pondering the divine mysteries" more than Islam required, such as Abu Dhar al-Ghifari. Hasan al-Basri, a tabi, is considered a "founding figure" in the "science of purifying the heart"[Brown, Jonathan A.C. (2014). Misquoting Muhammad: The Challenge and Choices of Interpreting the Prophet's Legacy. Oneworld Publications. p. 58. 2018]

The scientific heritage of many scholars (Jami) is written in a religious spirit. However, when one understands and analyzes this science, the human factor is highly valued. In pure science, human life cannot be separated from secular and world life

DISCUSSION AND RESULTS:

Many achievements can be made through science. One such science is the science of mysticism. The essence of mysticism is the supernatural power that leads to perfection.

Providence is regarded as a form of perception of the truth-inspiring knowledge, as a source of spiritual education. In the age of bliss and early post-Islamic world, doctrine and jurisprudence have been distinguished. At that time the science of mysticism was not isolated as "separate science". "The Muslims at that time used to follow him in everything he did" [Sheikh Muhammad Sodiq Muhammad Yusuf. *Imagination about mysticism*. Hilol-nashr, T., (2016):4]

Some modern-day "human" people view the theory of mysticism and the oneness of the body as uniform. Even "Wahdat al-wujood" (God embraces all things) - There is a place in the theory of the unity of the body as the essence of mysticism. Therefore, the diversity of views on this subject has been the subject of much debate. When analyzing the sources, according to the authors of the theory of "Wahdat al-wujood", one who believes that there is no other existence in the world is a polytheist. We can face such following information: "There is no God in the world, but His manifestations, except Him. He does not deny the fact that He is alone" [Sheikh Muhammad Sodiq Muhammad Yusuf. *Imagination about mysticism*. Hilol-nashr, T., (2016): p. 236].

For science, it is also necessary to properly approach the influence of time and space. In any case, it is necessary to distinguish between the 'Aqeedah - the essential knowledge'. The true essence of mysticism is the purification of the human heart and its spiritual perfection. "Sadly, the recession that followed the seventh century after the seventh century of Hijri did not neglect all mysticism. With the passage of time, the image of mysticism had been disrupted and kept away from Islamic teachings and the Shari'a rules" [Sheikh Muhammad Sodiq Muhammad Yusuf. *Imagination about mysticism*. Hilol-nashr, T., (2016): p. 9].

At various times (and even today) there have been such controversies and debates. This theory must be interpreted correctly. After all, analyzing and evaluating the seed of God is not our job or our ability! The existence and greatness of God is enough to reflect in the mind and heart of all of us.

The essence of mysticism and tolerance has been assessed along with religion and its major aspects, as well as moral norms. After all, the stability of the regions (whatever the environment and the regime) is shaped by religion and morality, art and literature. Religion and art do not divide time or space, nor any region or nation. The failure of religion and art to choose a nation is a practical manifestation of tolerance in the history of mankind. Let such a tolerance be judged by patience, obedience, and respect, and with the inner pleasure. It promotes peace and harmony among nations and regions, a spirit of tolerance and friendship.

Mysticism is the scientific legacy of those who embodied spiritual power, spiritual education and tolerance. We can regard them as noble beings who have formed the inseparable bond between Islam and man. That is why they say that mysticism is Tahliya, that is, to be free, to set the heart free and that it is a good, pure morality. Secondly, it is said that mysticism is purification, that is, purification of the soul from a stranger. Thirdly, mysticism is known as huzu', that is to show self-control, to show humor and to be an example of courage [Hussein Vaiz Kashifi. *Futuvvatnomai Sultani or ornamental teaching (the translation by N.Kamilov) T., Publishing house of national heritage named after A.Qadiri., 1994. P. 18]*

At the same time, "Mysticism is a legacy of virtue, and its basis is to adorn the simple life and virtues so that the soul can be pure and high" [Sheikh Muhammad Sodiq Muhammad Yusuf. *Imagination about mysticism*. 2016, P.35]

If we look at the true essence of tahammul, it can also be evaluated as a symbolic symbol of the patience, patience, and tolerance of those who embraced the image of humility, gentleness and humility. Even though tamamul is an expression of tolerance, it places a great responsibility on its owner. Not everyone can handle the tide. Through mysticism, people get "spiritual perfection". After all, such a rise is truly a phase of mysticism. The process of refining the level of "spiritual perfection" of the human being in the Islamic world is also shaped by the science of mysticism.

It is absurd for anyone who wants to know who the mystic people are, without first having to rely on perfect sources about Islam and the human factor.

Therefore, it is difficult for thinkers, especially Jami, to associate with one aspect of spirituality. There are rare artifacts that are linked to different areas of society. We need to study its scientific, spiritual, cultural, literary aspects and enlightenment. We can do this by forming a relationship of spiritual nobility ([ertebat] ارتباط) [See also [ertebat] ارتباط - Persian, for a relationship of communication and spiritual harmony]. Jami and Navai's "master-student" are examples of this. The two educators in their day embodied the most advanced teaching - mysticism. Without exploring the works of Jami and Navai, it is difficult to form the meaning - the essence of the ritual - the ritual between them. Therefore, by analyzing the scientific heritage of Jami and Navai - the issue of social life and spiritual decoration in Mavarounnahr region can be seen. It requires strong faith and good education to spread the information widely.

The murshid and murid series of the representatives of the sect (tradition of "master-disciple", for information: Jami was also a follower of Muhammad Nakshband, Sheikh Sadiddin Qoshhgari). He was in charge of being a "mentor" for Navoi. According to some

sources, the founders of mysticism, Hasan al-Basri, who was interpreted as the youngest contemporary of the first caliph, said: "Whoever does not have a mentor is a devil". That is why it is said, "For those who have no Master, the teacher is the devil". In the Sufi chain of teaching, the tradition of the teacher - the disciple - is formed by a spiritual connection ([ertebat] ارتباط) - a ritual. With a clear evolutionary study of this spiritual robot, one can learn the imaginary form of tolerance. The life, works and views of Jami with his ideological and theoretical aspects are shaped by religious and philosophical views in the Middle and Near East. Navai continued the tradition of great masters and predecessors with the spiritual connection of Navai. The humanistic ideas of the thinker have many traditions and socio-cultural values of the peoples of Central Asia. Such values are based on the rich spiritual heritage of written literature and socio-philosophical thought. This process served as an indication of tolerance. Through tahammul, spiritual nourishment takes the form of a ritual. This strengthens the sub-realism of the same science.

At the same time (together with the impetus for the formation of mystic ideas), Jami's scientific heritage plays an important role in the works of great thinkers of the 15th century in Central Asia. His works are a continuation and propagandist of the socio-political and humanitarian ideas.

In order to enjoy Jami's scientific heritage it is necessary to take the template from it and apply it for the good of society.

In the XIV-XV centuries in Maveraunnahr and Khorasan there was a breakthrough in many areas of science. At this time, religious sciences, such as spirituality, philosophy, history, literary pedagogy, geography, medicine, mathematics, logic, ethics and other sciences were promoted.

Since the second half of the 15th century, Herat became a cultural and scientific center.

During Hussein Bayqaro's reign, science and literature in this region grew. "Jami" is a philosopher of the time. Many works of "Jami" describe the ideals of humanity, justice, morality and moral maturity, love and kindness. Through the work of "Baharistan", he has highlighted some of the key issues for public administration, the establishment of fair order, and the harmony of spirituality and culture. Each piece in the work - the garden is decorated as a separate beauty and a virtue. The poems "Yusuf and Zulayha", "Leyli and Majnun", "Hiradnamayi Iskandari" are included in Jami's collection "Haft Avrang" ("Khamsa"). It expresses love and affection, friendship and brotherhood, compassion, mutual aid, knowledge, and other human values. In addition to literary works, Jami's works include topics related to the teachings of religion and mysticism. He played a special role in the development of culture at the national level. The combination of the religion and philosophy of Jami served as a basis for the development of philosophical thoughts.

The book "Nafahot al-uns" is devoted to the life of six hundred and sixteen famous Sufis. This work will be an important source for studying the philosophical, elfical and moral views of Sufis. So Jami is said to have been "busy in prayer for the Holy Ghost and not wasting their time" [Sharafuddin Roqumi. Tarikhi tomm. T., Ma'naviyat. 1998. Pp. 53-55.]

Most of the works are written in religious spirit. His works include the categories of moral development, moral perfection, and justice. At the same time, it is stated that it is necessary to administer public administration fairly. This is an important issue, which is at the stage of gradual rise to each time and place.

Governance and control of the state is based on a combination of spirituality and enlightenment, namely the category of justice. The core of justice in such governance is to be stabilized through human thinking, faith, and soul. This is the basis of the spiritual

development that has been crushed through oppression.

Through the spiritual and cultural "ertebat", new interactions were formed within the interactions of many cultures. For example: "The main reason for cultural growth in the Middle East was a new phase of feudal relations. The strengthening of the economic ties between the Arab Caliphate countries and the close interaction and interaction of different cultures - Indian, Central Asian, Iran, Arab, Greek, and Roman - play an important role in the cultural development of this period". [M. Khayrullaev. Renaissance and Oriental scholars T: "Uzbekistan" 1971: p. 43]

These examples of Khayrullaev show that a new way of development has been formed on the basis of intercultural values of people.

Newly formed cultures have revealed the mutual nobility and spiritual elevation. The spiritual elevation of Islam is of special importance in this spiritual development. In particular, Uzbekistan established the Islamic International Academy of Uzbekistan and the International Center for Islamic Culture. The School of Sufism was established in Bukhara. Anniversaries of famous thinkers like Bahouddin Naqshband, Khoja Ahror Wali, Najmiddin Kubro, and Abdukholiq Gijduvani were celebrated. Several samples of scientific works of major representatives of mysticism were published.

It is well known that in many democratic countries around the world, citizens have the right to freedom of conscience. Therefore, it is necessary to strengthen pure religious relations through spiritual education. For such beliefs the relationship between the various representatives must be strengthened. And it is necessary to create governing bodies, civil society institutions of state power. It is necessary to enrich the activities of public and non-governmental organizations. There is a need for further awareness of citizens. Provider

tolerance is essential for interfaith tolerance. Important tasks must be identified in the study of the problem of creating a fully developed human factor that meets today's requirements. To set such a path, it is important to remember that "philosophy of Sufism" has a role. We are one of the multinational societies that we believe is the people of Uzbekistan and its attitude to religious tolerance and its development based on consensus. The interests and needs of different nationalities need to be carefully considered. Progress in finding solutions to some of the emerging problems in society is supported by the international community. It is necessary to study the rich cultural heritage of the Oriental thinkers.

CONCLUSION:

To sum up, the cultural heritage of the Oriental thinkers the ideas of patriotism play a special role. Nationalism, patriotism and internationalism are also important. In the scientific heritage of the thinkers, it is defined as the subtitle condition of the nobility, which complicates the views of peace. The deep philosophical and irreligious theories of thinkers, especially Jami's scientific ideas, should be instilled in the minds of young people. In this way, we will undoubtedly increase their national self-awareness. And we add loyalty and patriotism to our country. This ensures their pride in their nation and their aspirations to respect other nations. Discussing the meaning of this cultural heritage is one of the most pressing issues of our day. The philosophy of national and universal values should be widely applied in Jami's works. Widespread advocacy among the population, especially the youth, is more important than ever in today's globalized world.

Many ideas of Nakshbandiya, which have been shaped by the mysticism and irfon, should be eliminated. Instead, it is necessary to strengthen the pure faith by relying on new scientific foundations. Ideas on faith, justice,

conscience, honesty, diligence and patriotism should be widely promoted. At the same time, it is necessary to take into account the words of Nakshband, "Dil ba yoru, dast ba kor" – "Your heart is in Allah and your hand is in labor". The basis of these words is that science was widely used in its time. And to this day it is still relevant.

Jami, considered to be the successor of the Nakshbandi sect, was called "Khotimatushshuaro" in the East and the West. After all, after "Firdawsi, Anwar and Sa'di" (in some cases the fourth "prophet" is the successor) is referred to as the follower and collector of the "knowledge" [*Abdurahman Jami. Muntakhabi ghazaliyat. Dushanbe, Adib., 2016: p. 5*]

In his works, "Shawahid al-Nubuvvat", Jami's compelling story about the prophet is presented. In this work he writes about the prophet. In this, he commented on the revelation of Surat al-Yasin (Sura 36) in the Qur'an.

Jean Jacques Rousseau notes that "Another advantage of good deeds is that it uplifts the heart and makes it more valuable".

He has (Jami) condemned the brutal bloody controversies for his civilian career through his works. According to Jami, the country was often devastated by unjust rulers. Various disasters and tragedies overshadowed the nation. He says that people are tired of paying taxes.

Jami remained true to his noble feelings. Even the ruler of Azerbaijan and the Turkish Sultan invite him to the palace but he refused to their offer.

In today's society, you may be surprised to see the "Business" of some "leaders" and you think that you become "contemporaries of Jami". Therefore, the destruction of society is not done only by a group of people. The "society is waning" because of the traitors we face.

To be more precise, we must use the tribute to properly evaluate our values and our

pure faith. Sometimes, there is an increase in the service of “spirituality” and “enlightenment”. In this case, the essence of true spirituality and enlightenment must be shaped by ertebat. It is the responsibility of every scientist to build this process through a specific process.

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