



THE ISSUE OF TOLERANCE IN THE HISTORY OF RELIGION

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Abstract

The purpose of this article is to develop the research bases of the comparative study of religions, to reveal the original content of the issue of interreligious tolerance and the social nature of the current era, to scientifically research the specific characteristics, main principles and importance of this factor.

Keywords: Judaism, Torah, Islam, Christianity, Easter

Introduction

Illumination of religious ceremonies in the works of Abu Rayhan Beruni. Research scientists admit that Beruni's religious works were written based on the principles of tolerance and pluralism, which are relevant for today. Therefore, at a time when special attention is paid to the issues of interreligious tolerance and interconfessional harmony in our country, In order to deeply study and deeply understand the issues of the relatively young science of religion, it is necessary to research the extensive research conducted in this field by our great ancestor Abu Rayhan Beruni ten centuries ago. In order to deeply study and deeply understand the issues of the relatively young science of religion, it is necessary to research the extensive research conducted in this field by our great ancestor Abu Rayhan Beruni ten centuries ago. Lives in Jurjan. At the invitation of the Governor of Gilon and Tabaristan, Marzubon, who was living in Qabus Palace, he wrote the treatise "Relics of Ancient Peoples", known as "Chronology" in the science of history. In the introduction to the work, what is day and night, their combination and beginning, the essence of the month, year and millennium, the differences of nations in this matter, the attitude of nations to kings and governors, Shah Zulqarnayn, deriving the second millennium from one millennium, chronological series, false prophets and lost nations, Persian, The Sugdian and Khorezmian holidays and Eids, the ceremonies of the Jews, Syrians and Christians, ancient magicians, Sabians, Arabs, as well as peoples who believe in Islam, the Arabs' holidays in the era of illiteracy, and the days celebrated by Muslims are discussed. The great scholar Abu Rayhan Beruni paid special attention to the study of religions, religious traditions and rituals in his works. After all, religious ceremonies are an important component of all religions. Easter is one of the most important annual Jewish holidays. Unlike the Christian Easter, this holiday commemorates the





liberation of the Jews from slavery in Egypt (circa 8th century BC). In the Jewish Easter, the idea of waiting for the Messiah is also expressed.

The great scholar gives the following points about the Easter ceremony: “The Christian fast lasts forty-eight days, beginning always on Monday, and breaking the fast on Sunday, which is the forty-ninth day from the beginning of the fast; Christians call this day "saonin". Easter is the last of the fasting weeks between "Saonin" and the end of the fast, not before "Saonin" and not after the last day of fasting, are the conditions that Christians consider necessary. They cannot come to terms with the Jews either on the borders or in the "jaijals" where the Easter revolves. “Jaijal” is Arabicized from Syriac and means "time". Because "jaijal" is "gaygal" and this word and "mahzur" have the same meaning. But it is necessary to describe the existing forms in each nation. For Christians, the word "great tribulation" has one meaning. Christians call "big trouble" "indikdio", but because of the difficulty of repeating this pronunciation between words, they call it "big jaijal". The cause of this dispute between the Jews and the Christians is that the first year of Alexander's history is, according to the Jews, the tenth year of the "Mahzur"; according to Christians, it is the thirteenth year. The explanation for this is that some Christians take five thousand and sixty-nine years between the time of Adam and Alexander, and another five thousand one hundred and eighty years. Most people follow this last account”¹. Abu Rayhan Beruni states the following on the issue of determining the days of Easter: “They put the Easter on the twenty-fifth day of the first year of the "Jaijal", because the passover of the year of Christ's crucifixion coincides with that. They made the Easters of other years according to this Easter. Then, if the Easter is brought forward too far, it will be on the twenty-first day of Ozor, and if it is delayed too much, it will come on the eighteenth day of Nisan, and the period between the two will be twenty-eight days. As a result, even when Easter is pushed forward, it will be two days after the vernal equinox, which is evident in the spring. This is to bring out the judgment in Acts 7 and keep it in place. If the Christian day of separation is the same day as the Jewish Passover, or within a known and unchanging distance from it, it falls on Easter or parallels it on Easter-like days. But if it is not before Passover, then its earliest time is one day after the earliest time of Easter, which is the twenty-second day of Azor. And the time of the last fast is one week after the last time of Easter, because if they fall on the same day, the breaking of the fast will also be on the twenty-fifth day of the month of Nisan. Therefore, Christians fast on the following Sunday, one week after Easter. When Easter is at the latest, the breaking of the fast will also be on the twenty-

¹ Абу Райхон Беруний. Танланган асарлар// Қадимги халқлардан қолган ёдгорликлар. - Т.: Фан, 1968. – Б. 279.





fifth day of Nisan. That is why in Christians, fasting comes between thirty-five days. For this reason, the beginning of fasting is parallel to it and comes in the same number of days. The first of those days is the second day of Shubat, and the last is the eighth day of torment. As a result, the longest of two different distances between the beginning of Lent and Easter is forty-nine days and the shortest is forty-two days. In an ordinary year, there are forty-four days, seven hours, and one-tenth of an hour between the meeting of the Sun and the Moon at Easter and the meeting at Azor, or at the second Azor in the ibbur year. This meeting is always between the beginning of the small distance mentioned above and the beginning of the long distance and near the beginning of the fast, and is used as a basis for calculating the beginning of the fast. The calculation is based on such a meeting in the month of Shubat, and the closest Monday to this meeting is sought from two sides - that is, from the front and the back. If Monday is in the period extending from the second Shubat to the eighth Azor, which is the limit of fasting, it is the beginning of fasting. If he does not reach the limit of fasting on Monday, but is outside of it, that meeting is canceled, and the next meeting is checked like the previous one, and thus the beginning of fasting is found.

Nowadays, since the Orthodox use the Julian calendar for church work, and the Catholics use the Gregorian calendar, it is rare for them to celebrate Easter on the same day. Most Protestants celebrate Easter on the same day as Catholics. Historically, the first Sunday after Nisan 14 has been established by the Church since the 1st century AD. Christians fast before Easter. To determine the exact date of Easter, a special table, i.e. Paschalia, adopted by the First Ecumenical Council of Nicaea in 325 is used. Abu Rayhan Beruni also provides valuable information on the relationship between Jews and Christians regarding the celebration of Easter: "In order to determine the beginning of the fast, the interlocutors of the Messiah found it necessary to know the Jewish Easter first, and asked the Jews for a fatwa about the Easter and when it would come. And the Jews, because of the enmity between them and the Christians, said the opposite of the truth in order to mislead them. At the same time, the chronicles of Christians were not uniform. Finally, many of their accountants were competent to calculate the beginning of the fast, and calculated it according to different periods and different actions. They came to use the so-called "chronic" table. Among Beruni's numerous scientific works, the historical treatise "Relics of Ancient Peoples" occupies a special place. In the introduction to the work, what is day and night, their combination and beginning, the essence of the month, year and millennium, the differences of nations in this matter, the attitude of nations to kings and governors, a king named Zulkarnayn, deriving the second millennium from one millennium, chronological series, false prophets and lost nations, Persian, Sugdian and Khorezm





holidays and Eids, Jews, Syriacs and Christians, ancient magicians, Sabians, Arabs, as well as peoples who believe in Islam, Arab holidays in the Jahiliyyah period, and Muslim holidays are discussed. In "Relics from ancient peoples" the Jewish calendar is presented in the form of a table of holidays. Beruni himself describes it as follows: "We say: the way of knowing the beginning of the Jewish year and its mood became known to us, and when we were freed from obtaining these through calculations and tables and from ordering their months according to their beginnings and the numbers of their days, we had to describe their Eids and famous days in a necessary manner. Because by knowing these days, we know the reason why the beginning of the year cannot be on certain days". The scientist begins a separate chapter on the Jews as above, explaining their calendar months, fasting days, and holidays, and presents the data as evidence in tabular form. This proves that Abu Rayhan Beruni studied Jewish traditions and holidays in the 10th century, and that they lived in Central Asia for a long time. Coverage of religious ceremonies in travelogues. One of the famous Arab geographers, Abu Ishaq Ibrahim ibn Muhammad Istakhri (10th century), wrote this book in 951 based on his travels to Iran, Arabia, Syria, Egypt and other countries and his impressions of other people's travels in different countries. . In chapter IV of the work, the descriptions given to Alloma Movarounnahr try to reveal the climate and social life of Ustrushona, Sogd, Bukhara, Jizzakh, Choch and other topographical places in the early Middle Ages. Abu Ishaq Istakhri writes about the "gate of the Jews" and trade centers in Balkh in "Kitab Masalik al-Mamalik". The fact that Jews lived in this city long before the introduction of Islam is also confirmed by the information given in "Fazoil Balkh", that is, one of the gates of the city is called Yehudiya. Another work written in the same period, "Kitab hudud al-olam min al-mashrik ila-l-Maghrib" provides information about a city called "Jews" in the Fergana valley (in the region of Jalalabad region of present-day Kyrgyzstan) in the early Middle Ages. "Jewishness" means "the place where the Jews live", "the territory of the Jews" when translated from the Turkish language. And Ibn Khordadbeh mentions that he heard from merchants about the local Jews who lived in this region even before the introduction of Islam to Central Asia. He devotes the 72nd chapter of his work to the ways of the Jewish traders and explains the following in this regard: "These Jews speak Arabic, Persian, Romanian, French, Andalusian, Slavic languages. They travel by land and sea from the East to the Maghrib and from the Maghrib to the East. From the Maghreb they brought servants (khadam), slaves, rabbit skins, and swords. They used to bring musk, aloe, cinnamon and other products to al-Faram from China. Another route of Jewish merchants was the Slavic states of the Caucasus region of the caliphate, from the capital of Khazaria to the Caspian Sea, and from there to Balkh and Movarunnahr





to China. They traded in other ways as well. "Besides trade, Jewish merchants also acted as a cultural exchange between different peoples. They brought various goods from Eastern countries, rich families found oriental products according to their taste. Amir Timur did not threaten the Jews during this period because he was tolerant in religious affairs, patron of merchants and artisans. Due to the free and stable situation in Bukhara, many Jews from Iran came to Central Asia. In general, during the time of Amir Temur and the Timurids, many Jewish communities were moved from Iran to the Movarounnahr region, and some of them lived in Bukhara. During the Timur's period, the Christian communities of Central Asia survived and, despite being separated and distant from their religious centers, occupied their position in the region for a long time. However, detailed information about the lifestyle of the Jews during the Timur's period was not found in historical sources.

Summary. Studying the history, teachings, differences and similarities of world religions is one of the urgent issues of today. On the one hand, this is related to the growing interest, and on the other hand, it is the demand and needs that have arisen in the process of globalization. Because establishing a friendly relationship between religions and their representatives, which have a unique place on the world scale, forming the principle of inter-religious and inter-ethnic tolerance is one of the main conditions for ensuring international peace. From this point of view, the comparative analysis of all religions performs its own functions. Comparative theology has become one of the main directions in the field of religious studies today. However, it should be noted that its formation as a science and the period in which it appeared are still controversial issues among Western and Eastern theologians.

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