

DAVID AGMASHENBELI AS TOLERANT CREATOR OF A MULTICULTURAL KINGDOM"

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Our country has always been diverse with the society and culture that our history Enriches, affirms and strengthens. I will quote Jeffery M. Gluckman Quote "One race, many cultures, one place". in my opinion, This quote is completely consistent with the beginning. becau(from the quote) "many cultures", about the diversity of this country indicates. "One place" is the country in which this Differences are collected. "One race" is probably "one".

A century of place" and cultural diversity indicate coexistence. If we say that most clearly It was seen in the XII-XIII centuries, and if it is really so, it is free

We can call Georgia as multicultural kingdom. This term is used to describe a society in which several cultures coexisted. for example, different languages, dress, forms of activity, educational systems, etc. of one geographic region

within the limits. And as for the question, is it or was it not Georgia as a tolerant country? first of all It is better to know the essence and meaning of this word. You

Tolerance comes from the Latin word for tolerance means. Tolerance is a social term which Denotes a different outlook, lifestyle, behavior and to bear the custom. Accordingly means the right to others Let them live their individual worldview

respectively. Also, in general, tolerance includes human Respect for free choice, rights and not to respect any particular choice. historically, Tolerance was mainly used by the state In the context of views opposed to religion

and "marked by the representatives of the dominant religion Acceptance, tolerance and endurance of the existence of other religions".as in low rank, to err, or to injure. But fate to listen to the other and thus grow together with mutual understanding". Probably, this means that today neither Christian nor any other religion is going to convert others to their faith. But they try to understand each other (according to the quote), listen and grow together.

Regarding my question, are we a tolerant country? Yes, we are! And we always were. Because in my opinion, ethnic, cultural and religious tolerance is protected in Georgia, and there are many facts and events confirming this. Let's start with ethnic tolerance, an excellent example of this is: the so-called "South Ossetia", where North Caucasian Ossetians have been coming and settling for centuries. Today they are demanding statehood, and we call them Os brothers. Also Armenians, Azerbaijanis, Russians and Turks, who really wrote our history with blood. But they live perfectly in our society and feel quite comfortable. Maybe they don't deserve it because of their historical hatred towards us. But today our nation still accepted them, because Georgia is a tolerant country. Perhaps a quote from Alaric Hutchinson can

answer this correctly. "Respect everyone who crosses your path, even if you feel they don't deserve it." Also, any ethnicity has its own culture. For example, in Akhaltsikhe you will meet Armenian restaurants, architecture and Armenian songs. This is their culture. Also in Marneuli where the tradition of dressing, upbringing, marriage and conjugal life is completely different from Georgian. This is the culture of Azerbaijanis. In Batumi, as the locals say, "the Turks are here". They brought their kitchen. As you know, shaurma, which came from Turkey, is one of the best-selling food products in the country. Turkish also became the second language in Batumi. It seems that we have accepted and adapted to the Turkish culture in one way or another. Because we are tolerant. At the same time, ethnicity is created by culture and religion. Unfortunately, I cannot say that there is complete religious tolerance in Georgia. Because we are a multi-religious country. For example, there are Christians, Muslims, Jews, and most importantly, these religions are divided into separate currents - Christians: Orthodox, Catholic, Protestant, Gregorian; Muslims: Sunnis, Shiites, Wahhabis. etc. In my opinion, full equality is impossible. Because when so many different religions live in one small space, the majority will always have the desire to dominate. And the minority will always try to protect its own identity, and due to these aspirations, conflicts also occur. Fortunately, this did not take a large-scale form and, thank God, it did not lead to victims, unlike other countries. Despite this, religious minorities in Georgia can speak loudly, recognize and serve their religions. At the same time, they have their chapels: synagogues, mosques, Catholic and Gregorian churches. Along with these, the best argument for religious tolerance is the opening of a Muslim chapel in the military part of Kutaisi. Therefore, we can say that Georgia and its population accepted and adapted to different ethnicities, cultures and religions. In general, one or two intolerant and uneducated people are always and everywhere to be found. The minority should not even pay attention to what attitude these people have towards them. But what attitude the state has towards them and how it treats them. Thus, I can conclude that our country is tolerant towards its own minorities even today.

The main part, which directly covers Georgia at the time of Davit Agmashenebeli. According to the thesis, we should determine and analyze whether he really created the Georgia of that time as a multicultural kingdom and Has the Georgian tolerant society in the country deepened even more? In my opinion, before I touch on the country, it is better to talk about the king himself and his outlook on "other nationalities and religions." That is why, according to the Arab historian Ibn-al-Jawzi, Georgia in the twelfth century had King David (later canonized), who went to the mosque with his son every Friday, attended prayers and even donated a lot of money. David also supported the Armenians and Jews living at that time in every way. Also consider the topic of global, religious conflicts and tolerance at that time. The tolerant, tolerant policy at the royal court of Georgia was especially strengthened by the holy king David IV the Builder. He was equally considerate of his Christian and Muslim subjects. Also, he actually carried out what was reflected in his title - the king of Abkhazians,

Georgians, Kakheti, Ranta, Armenians, Sharvansha, Shahinsha and conqueror of all the East and West. According to Armenian historian Mate Urhaul, King David "proclaimed himself equally, mercifully and justly towards the Georgians, Armenians, Jews and Muslims living in his kingdom". in which he admires his royal work and battles. Urhael also says that "he was a holy and good worker; Adorned with the service of every god and good justice.' This proves once again what kind of kingdom maker he was. And (in particular) tolerance can be seen in his implementation of cultural reforms. David's tolerant policy contributed to the development of trade and crafts in the country. As you know, the Armenians were very good at trade, and the king knew this very well. Since this was so, David settled them in the city of Gori, and it can be said that he took the first step towards strengthening the country's financial situation. Despite the fact that they were of a different nationality, the king (officially) equalized the Christian population and Jews as well. Economic direction was also one of the bases of the king's tolerant policy. His During his administration, he created a court that was generally multi-functional. In particular, since he represented the supreme ruler of the country, he had contacts with the leaders of the Muslim communities and showed (kind of) respect for them when, during the legal and legal disputes between the Christians, the king invited Muslim clerics to the court as mediators. Because the presence of representatives of other laws gave a more objective character to the judicial sessions. With this, the king's tolerant attitude towards people of different religions was better and clearer. With this, we already learned what kind of vision David had for the country's progress. It can be said that he took the responsibility of tolerance and fulfilled it openly. I recall George Eliot's quote, "The responsibility of tolerance rests with those who have a wider vision", which I think captures King's vision of equality quite well. The 12th-century Arab historian Ibn al-Azrak, al-Farik and the 13th-century Turkish historian Ibn al-Jawz Difrimir have interesting information about the legal status of Muslims in Georgia. According to their reports, after Davit Agmashenebeli annexed Tbilisi to Georgia, he gave an order about the inviolability of the Muslim religion and promised protection, good treatment and freed him from extortion. Also, at their request, he developed certain rules for the relationship between different ethnic units of the city. Because he knew very well that if he responded to the Muslims with blood and therefore forced them out of the country forever, he would first of all present the country as non-tolerant, violent and bloodthirsty. And then, accordingly, this factor and event would spread throughout the world at that time. Due to the fear of Georgians, merchants and artisans would no longer enter Georgia. As you know, we are one of the countries on which the world's largest and most important trade and caravan route passed at that time. It was called the Silk Road. And this was a great chance for the country's economic strengthening, development, and later (name). Both in terms of military, economic, multicultural, financial and tolerance. Because the king knew and calculated all this very well. That is why the king treated Muslims, their faith, people and Sufis well. To quote Joshua Lott Liebman, "Tolerance is a positive and sincere effort to

understand the beliefs, practices, and habits of others without accepting them." It was almost unbelievable and impossible in the world at that time to show such tolerance to the head of a country whose kingdom had suffered for almost 400 years with all the atrocities of the Muslims and Muslims that they had done to us. For example, one of the countries, which at that time were our constant enemy, the Turks-Selchuks, and their religion was also Islam. Their first campaign was in 1065 under the leadership of Alg-Arslanma, which involved the sacking of Trialeti, Samtskhe, Shavsheti, Klarjeti and Javakheti. He also took Akhalkalaki and brutally killed the population. In 1068, Kakheti raided Hereti. And the biggest and hardest period for Georgians starts from 1080. This event was recorded in the history of Georgia under the name of "Great Turkey". This year, wild Turks brutally ravaged Shavsheti, Adjara, Samtskhe, Kartli, Argveti and Klarjeti; They are burning Kutaisi and Artanuj. The invasions also became permanent. Before the Turks, there were Arabs who committed no less crimes in Georgia. One of the hard periods was 735-737 years. The campaign of Marvan II Ibn Muhammad (according to Georgian sources, Murvan Kru). He first conquered Kartli, and then moved to Samtskhe, camped in Odzhakhe and invaded western Georgia via Zekar. And then his army destroyed the cities of Egris, especially the castle and fortresses. In the end, the domination of the Arabs (ie Muslims) and Turko-Selchuks (ie Muslims) lasted for almost four centuries in total, and they did not bring us anything good. But David, who freed the country from them, and whose invincibility extended from border to border, gave rights to the Muslims, instead of putting them to death and expelling them, from the country. However, the king knew how merciful his people are, noble and tolerant by nature, and Shota Rustaveli later formulated this feature as a formula: "Ever avoid the enemy, do not hesitate to kill". The commandment of David and this formulation of Rustveli once again emphasized the tolerance of the Georgian nation towards other ethnicities and religions. (The humane and tolerant policy developed on the basis of Davit Agmashenebeli was continued by our kings for centuries after his death). I will also remember one of the Turkish-speaking tribes settled by the king, the Kivchaks. Their original residence was east of the Volga River, and in the eleventh century they moved to the Black Sea coast. In my opinion, this event in history was very visible for the country to once again show tolerance and especially multiculturalism. Because, first of all, when David resettled 40,000 (families) Kivchaks in Georgia in 1118, the ethnic groups in the country expanded even more. It is true that the most real reason and purpose of their settlement was to strengthen the Georgian army. Later, he would help in the fight for the unification of Georgia and the final expulsion of the Seljuk Turks. By 1116, the king had already achieved significant success. He annexed Kakheti, Lore, Gishi, Rustavi, Samshilde and other cities. Tbilisi, Dmanisi and several fortresses remained in the hands of the Seljuks. The Georgians, weakened by the battles, found it more and more difficult to expel the Turks. Since David knew all this very well, he decided to invite the crows as an auxiliary force. Because they were famous in the world at that time for riding and they were easy to keep. He placed them mostly in suitable ("right")

places (in Heret, Kvemo Kartli and Northern Armenia) and thereby made the borders more or less protected from enemy invasions. Considering this factor, one may wonder what tolerance has to do with it and where it appeared. But, in my opinion, this is not so. Because when David settled them, he gave them horses, weapons and it can be said that they got equal rights as Georgians. I think that this once again showed Davidic tolerance.

I can finally say that Saint King David the 4th Builder was indeed both the catcher and kindler of that spark. which gave the final look to Georgia; To be established in the 12th century and to this day as an ancient and invincible creator of a tolerant and multicultural kingdom. This is my final conclusion. Because every opinion in my essay is derived from historical sources.

References, in the introduction and main part.

1. Wikipedia about tolerance and multiculturalism.
2. Mamuka Dimitradze's article "Is Georgia tolerant?".
3. "Holy King David the Fourth Builder" and "David's Tolerance". Eka Kapanadze's portfolio.
4. Tbilisi thematic forum, "What did the Turks do to us Georgians?".

I also used some quotes as well.

1. Jeffrey M. Gluckman's quote from "Deadly Exchange".
2. Quote by Bede Griffiths.
3. Quote by Alaric Hutchinson.