

FROM THE HISTORY OF RELIGIOUS TOLERANCE IN CENTRAL ASIA

Abror Anvarovich Adilov

Candidate of Historical Sciences (PhD), Associate Professor,
ISFT Private Educational Institution Tashkent, Republic of Uzbekistan

ABSTRACT:

In this article has been analyzed the history of religious tolerance in Central Asia by the helping historical literatures and sources as well. Besides, it showed that the establishment of the power of the Arab Caliphate in Central Asia, the ideas of Islam triumphed and Islam clearly occupied the position of monotheism, rejecting any division in relation to religion, especially polytheism and it should be noted that the ideas of monotheism ended the spiritual vacuum that existed before the advent of Islam.

Keywords: Tolerance, Central Asia, Religion, Muslim, Islam, population.

INTRODUCTION

As we know, with the establishment of the power of the Arab Caliphate in Central Asia, the ideas of Islam triumphed. Islam clearly occupied the position of monotheism, rejecting any division in relation to religion, especially polytheism. It should be noted that the ideas of monotheism ended the spiritual vacuum that existed before the advent of Islam. It was the ideas of Islam, such as equality before Allah, mercy, nobility, good neighborliness, tolerant and respectful attitude towards people of other religions, etc., that were met with deep understanding by the local population of Maverannahr and Khorasan.

RESEARCH METHODS

The above factors contributed to the widespread spread of Islam. Islam is the youngest religion among world religions. As mentioned above, Islam rejects violence against other religions, as it firmly stands on the positions of tolerance, generosity and benevolence towards the rest. According to historical data, it is well known that after the resettlement of the Prophet Muhammad (S.A.V.) to Medina in 622, peaceful, good-neighborly relations with the Jews were established from the very first days. The Prophet (s.a.v.) also allowed Christians who came to Medina to his mosque for worship, treated them with respect and honor. At the insistence of the Prophet Muhammad (S.A.V.), Muslims had to respect the "supporters of the sacred books", that is, the supporters of Musa (Moses) Jews, the supporters of the Prophet Iso (Jesus) Christians.

RESULTS AND DISCUSSIONS

In the holy book of Muslims, the Koran, in such suras as "Yunus", "Shuaro", "Khujurat", "Nakhl", "Maida", "Niso", in more than 50 suras, verses, any alienation is categorically rejected. , confrontation, hostility to strangers and, on the contrary, the ideas of peace, goodness, mercy between them are fully welcomed. Despite the difference in beliefs and confessions, every person created by Allah, whoever he may be, has the right to life and respect as a person. His honor, as a person, must be protected and valued. Thus, Islam puts in the forefront a respectful attitude towards a person, regardless of his social origin, gender, ethnic origin, racial difference, religious beliefs. Thus, Islam is different from other beliefs, it combines justice with tolerance. Forced Islamization was never allowed in the Muslim environment, it was punished by the state and the clergy. Gentiles who lived in Muslim countries were called: Ahli Zimma, which meant "protected, guaranteed population." Their lifestyle and activities were protected by the state and the law.

It is stated in Islam that a person's dignity, honor, dignity, and rights are valued as a servant of Allah, regardless of who he is. This brings to the fore the need to respect different religious views, teachings, respect others, regardless of their race, creed, ethnic origin.

In Islam, the concept of tolerance goes hand in hand with the concept of justice. In particular, if there was no concept of justice, as was always the case in the Middle Ages, the dominant religion was forcibly imposed on people of other religions, and those who were dissatisfied with it either had to accept the religion or leave their homeland. Islam promotes a fair approach in this matter as well.

In this regard, it is said in the holy book of Allah, the Holy Qur'an: "Allah will not prevent you from doing good and being fair to those who did not fight with you about religion and did not drive you out of your land. Indeed, Allah loves the righteous" (Surah Mumtahana, verse 8). In this surah, Allah calls Muslims to be fair and treat others well. After all, only where justice reigns, harmony and harmony will be found in the literal sense. This was a great lesson for the early Muslims who were faced with the question of how to treat people of other religions. When representatives of Christians from Abyssinia (Ethiopia) visited, Prophet Muhammad (pbuh) took them to the mosque, gave them a feast and served them. Also, the Prophet (pbuh) established a good relationship with the king of the Christian Copts in Egypt. Representatives of other religions who wanted to live in a country where Islam had settled were called "ahli zimma", i.e. "people guaranteed by the Muslim society". In turn, their rights were protected by Muslim rulers. In this regard, the Prophet (pbuh) said: "Whoever kills a member of the people will not even smell the fragrance of paradise. Of course, its smell comes from a distance of seventy years."

Even after the death of the Prophet (pbuh), the policy of tolerance, patience, and good neighborliness continued. For example, when Umar ibn Khattab (r.a) (634-644) captured Jerusalem (Baytul Maqdis) and Ludda, he showed kindness to the Christian

residents there and made a contract with them, giving Christians freedom of belief. According to this agreement, it was guaranteed that the churches would not be destroyed, Muslims would not occupy them and they would not pray in them.

After the Muslims conquered Egypt, they guaranteed the Christian-Coptic communities to practice their religion. During the Abbasid Caliphate, the most protected religions were Christianity and Judaism. During this period, the religious leader of the Christians of the entire caliphate - the Nestorian Catholic - stood in the capital - Baghdad. By order of the caliph, the Eastern Christian Church was also subordinated to him. The Resh Galuta, which controlled a large Jewish community, was also located in Baghdad. Caliph Harun al-Rashid (786-809) put an end to sectarian disputes between Christians and returned to the Copts their temples that were taken from them by other Christian communities. The caliphs of Baghdad also paid great attention to Christian doctors. These doctors also headed medical institutions in Damascus during the Ummavi period (661-750) and in Baghdad during the Abbasid period (750-1258). In particular, the Christian physician Ibn Asal was the special physician of Caliph Muawiya. Another Christian figure named Isnosius, who took the name of Isaac, was in a leadership position in the state cabinet. Also, Jirjis ibn Bakhtyashu' was the personal physician of Caliph Mansur, and another Christian doctor, Salmawayh ibn Banan, was the personal physician of Caliph Mo'tasim.

After the death of the Prophet (S.A.V.), the policy of tolerance towards the Gentiles continued according to the testament and statements of the Prophet Muhammad (S.A.V.). For example, one of the righteous caliphs, Umar ibn Khattab (634-644), having captured Jerusalem (Quddus), concluded an agreement on religious freedom for the Christian population [1, p.102].

According to this agreement, it was forbidden to demolish churches, Muslims were not allowed to forcibly seize them. Christians were given the right to freely perform the ceremony of worship in the church. This right was given to Coptic Christians after the Egyptian caliphate took over. During the reign of the Abbasid Caliphate (750-1258), the most protected religions were Christianity and Judaism. The Nestorian Catholic was considered the head of all Christians, to whom the Eastern Christian Church was also subordinated by decree of the Caliph. The Jewish religious society "Resh Galuta", to which all the Jewish clergy were subordinate, also moved to the capital of the Caliphate. During the reign of Caliph Harun ar-Rashid (786-809), Christians also occupied responsible positions in the capital. For example, most of the medical institutions in Baghdad were run by Christians. A number of caliphs' personal enemies were the same Christians [2, p. 22].

It is well known to history that the enlightened caliph Ma'mun (813-833) once opened in Baghdad "Dar-ul Hikma" - a kind of academy of sciences, where scientists from different parts of the caliphate worked. No one ever reproached them for belonging to a different faith. Sunni and Shia Muslims, Jews, Zoroastrians, and Christians fully participated in literary evenings regularly held in Baghdad and Basra [3, p.186].

During the reign of the Tahirids (821-873), many communities of Zoroastrians lived on the territory of Maverannahr, partly Khorasan. The great scientist of the East, Abu Reykhan Biruni, describing the life of the population of the 11th century, wrote that Zoroastrian communities remained in the region.

According to some reports, the responsibility for looking after the Juyi-Arziz water dam, which provided Samarkand with water, was entrusted to the Zoroastrian community, this duty replaced the Jizya poll tax [4, p.140]. The Arabs called the Zoroastrians "Majus", and in Persian sources they are referred to as "Muts". At that time, a significant part of the Zoroastrians lived in Bukhara and Samarkand. In the villages of Ramush and Ramitan, there were Zoroastrian temples. According to the historian Narshakhi (XV.), in Bukhara, near the Mokh mosque, the tradition of trading in idols has been preserved [5, p.214-216].

In the X-beginning of the XIV century in Samarkand, under the name "Sabiya", a community of Manichaeans lived in the amount of 500 people. In the city, according to the description of Biruni, there was a Manichean temple called "negoshchak". The followers of Manichaeism, who fled from the persecution of Caliph Muktedir, found shelter in Bukhara and Samarkand. The local population received them warmly and even helped them in many ways [6, p. 275]. According to the description of Biruni in the 9th century, many Christians lived in the territory of Khorasan, in its main city, ancient Merv. Many Nestorian Christian bishops also operated in the city. Such people as the author of the "New Testament" Nestorian Ishadod and the author of the dictionary of the Syrian language Isa were born in Merv. Another Nestorian Christian, Abulkhair Khummar, became famous as a philosopher and healer, lived in Khorezm. For some time he served and studied science at the Mamun Academy (1004-1017), located in the capital of the Khorezmshahs-Mamunids in Gurganj (now Kunya Urgench). It was Hummar who translated the work of Aristotle and other authors of antiquity from Syriac into Arabic [7, p. 25].

At one time, the Orthodox Rabbana family lived in Merv. The head of the Christian family was a famous physician and mathematician. And his son Ali ibn Sahl also grew up as an outstanding personality. He was known as an experienced physician, fluent in several Eastern and Western languages. Another well-known physician, ibn Musa, being a Christian, in addition to the medical business, conducted research in the field of pharmaceuticals and botany. While working in a hospital in Merv, he also dealt with the problems of nutrition, which was an innovation for that time [7, p. 26]. Christians also lived compactly in the Shavdar district in the area of Koshtepe (Samarkand), in the town of Shuturket, in the Tashkent oasis, in the areas of Kuva and Rishtan (Ferghana) and in Semirechye [7, p. 26].

Christianity continued to play an important role in the social and spiritual life in some places of Maverannahr. It is necessary to note the journey of Abul-Faraj to Samarkand, which took place in 1046, in the memoirs of which the author emphasizes that in the city of Samarkand there was a church of Nestorian Christians. Most of the territory of

Semirechie was influenced by Christians. Christian missionaries played a big role in it. For example, following the missionary During the activities of Patriarch Timothy (780-819), adherents of this religion appeared among the Turkic kagans [7, p. 26].

Jewish communities also lived in the cities of Maverannahr and Khorasan. Most of them lived in Samarkand and Bukhara, also in the city of Yahudia, in Balkh and in other places. The famous Western traveler Veniamin Tudel, who visited the countries of the East in 1165, wrote that many Jews live in Central Asia, especially in Samarkand, as well as in Damascus and Baghdad [2, p. 30].

The population of Maverannahr and Khorasan, having the roots of an ancient civilization, a rich agricultural culture, after the 8th century professed Islam of the Hanafi persuasion of Sunnism, and, unlike others, were more open, tolerant, and tolerant. Since the Hanafi sense approved the harmony of local traditions with the canons of Islam. Local Muslims were distinguished by generosity, sensitivity and nobility. It should also be emphasized that this region played an important role in the Muslim renaissance, where great scientists such as al-Khwarizmi, al-Farobi, al-Ferghani, ibn Sina, Biruni, the great hadith scholar Imam al-Bukhari, religious scholars imam al-Maturudi, Burkhanuddin Marginani, Abu Lays Samarkandi, az-Zamakhshari and many others who propagated the ideas of humanism and tolerance in their statements and works. In many ways, these geniuses corresponded to their people, whose roots are in the genes of the traditions of tolerance of Islam: patience, diligence, sincerity, hospitality, striving for light, for science, enlightenment, knowledge.

CONCLUSION

Unlike medieval Europe, where the Inquisition and the Order of the Jesuits dominated, obscurantism, in Muslim states, including in Central Asia, people of other faiths, as emphasized above, have always lived in peace and harmony. The question is objectively brewing: what about the jizya tax and some restrictions introduced during the period of Arab colonization? The truth is that non-Muslims living in Islamic states had some restrictions. Yes, they paid jizya, which was charged from non-Muslims (who did not convert to Islam). There were also some restrictions in everyday life, such as non-Muslims were not allowed to walk in bright clothes, wore a special knot around their waists, they were not allowed to ride a horse in the city, and they were not allowed to build their houses higher than mosques and shrines. But these listed restrictions did not in any way prohibit the right of the individual to run his own household, life and activity, which was guaranteed and protected by the state, holding family and religious holidays, praying in churches, temples, synagogues, and living his own life. Their family, personal (domestic) life was inviolable. Non-Muslims were fully engaged in their trade and commercial activities, construction activities, agriculture, handicrafts, science, culture, art, etc. It should be noted that many Jewish and Christian families were, in essence, very prosperous and wealthy families. Also, the ethnic difference was

alien to the Muslim environment. There was no division along racial and ethnic lines. Summing up, the following should be emphasized, the territory of Central Asia, especially Maverannahr in the Middle Ages became the standard of religious, tolerance and good neighborliness. Historical data, the facts presented in this article indicate that it is the country beyond the Amu Darya River, i.e. Maverannahr was the birthplace of religious tolerance.

REFERENCES

1. Filshinsky I.M. Caliphate under the rule of the Umayyad dynasty (661-750). - M.: Severo-print, 2005.
2. Odilov A.A. Uzbekiston Izhtimoiy-Manaviy Hayotida Bagrikenglik Tamoyiling Tutgan Urni (Urta Asrlar Misolida). T.: Turon-Iqbol, 2019
3. Khamidov M. Insony va diny bagrikenglik.// Markaziy Osiyo va islom civilizations. Republic of anjuman materiallari. T., 2018. B.186.
4. Negmatov N.N. Samanid states (Maverannahr and Khorasan in IX-XII centuries). Dushanbe: Donish, 1977.
5. Abu Reykhan Biruni. Chronology. T.1961. Volume I
6. Filanovich M. Historical roots of confessional tolerance in Uzbekistan. (Antiquity and Middle Ages)//Russian Orthodox Church in Central Asia. 140 years. Good neighborliness with Islam. Materials of the international conference. T., 2011.
7. Buryakov Yu. Formation of Christianity in Central Asia (according to written and material sources) // Russian Orthodox Church in Central Asia. 140 years. Good neighborliness with Islam. Materials of the international conference. T., 2011.