

RELIGIOUS TOLERANCE IN THE ISLAMIC HISTORY OF THE CENTRAL ASIA

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Abstract:

In the article religion Islam rules analyzed which entered the territory of Central Asia during the Arab caliphate, promoted monotheism, unlike other religions, and put an end to the state of spiritual emptiness in the country by the helping historical sources.

Keywords: Central Asia, Islam, religion, Arab, population, country.

INTRODUCTION

Islam, which entered the territory of Central Asia during the Arab caliphate, promoted monotheism, unlike other religions, and put an end to the state of spiritual emptiness in the country. It was under the idea of monotheism promoted by Islam that moral principles such as calling the population for unity, good neighborliness, tolerant and respectful attitude towards representatives of other religions and peoples were put forward in the life of the society.

RESEARCH METHODS

Islam, the youngest religion among world religions, supports the idea of tolerant attitude towards representatives of other religions and condemns oppression and violence against them. From the time when Prophet Muhammad (pbuh) migrated to Madinah (622 AD), he lived there on the basis of a mutual agreement with the Jewish tribes, observing the principles of patience and tolerance [1]. It is well known from history that Prophet Muhammad (pbuh) treated the Jews well and gave them gifts. Also, when the group of Christians of Najran visited Madinah, the Holy Prophet (pbuh) allowed them to pray in his mosque. The representatives of "People of the Book", i.e., the faith of the Jews in Moses and the Christians in the Prophet Jesus, are held in high esteem [2].

RESULTS AND DISCUSSIONS

In the religion of Islam, great attention is paid to establishing sincere and honest relations between people, being compassionate and generous to others, showing "respectful mercy" to relatives, freedom of belief, religious tolerance. In the holy book of Islam, the Holy Qur'an, there are many verses in more than 50 chapters about not allowing discrimination, conflict and enmity between people of different nations, peoples and religions, and about living in

harmony and harmony among representatives of different religions (Surah Yunus, 19, 193). - verses; Surah "Shuaro", verse 8; Surah "Hujurot", verse 13; Surah "Nahl", verse 125; Surah "Moida", verse 32; Surah "Nisa", verses 75-76, etc.) [3].

Another chapter on tolerance in the Holy Qur'an will undoubtedly attract the reader's attention. In particular, in verse 46 of Surah Ankabut, it is stated: "(O believers!) Debate with the People of the Book only in the most beautiful way, except for those who do oppression (aggression) among them." [4].

In this surah, the idea of unity with the representatives of the "people of the book", i.e., Jews and Christians, is put forward. In the 6th verse of the "Kafirun" surah, it is said: "To you - your religion, to me - my religion.") all the people would have believed. So will you force people to believe?" (Surah Yunus, verse 99) explains the essence of the matter. Islam has been absolutely far from the idea of forcing one's faith into one's religion. That's why in the Holy Qur'an, the holy book of Islam, the idea of "There is no compulsion in religion" (Surah Al-Baqara, verse 256) is a priority, and only a person who understands the true meaning of Islam should be a believer-Muslim, Islam is for all people of other faiths. It is also noted that it is open [5].

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.

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) occupied Jerusalem (Baytul Maqdis) and Ludda, he showed mercy to the Christian residents there and made a contract with them, giving Christians freedom of religion [6]. 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 personal 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 physician, Salmawayh ibn Banan, was the personal physician of Caliph Mutasim [7].

It should be noted that during the era of the enlightened caliph al-Ma'mun (813-833), scholars of other religions worked together with Muslims at the "Darul Hikma" (academy) in Baghdad. Moreover, there was no ethnic objection to representatives of different peoples from different regions of the caliphate. In general, in the social life of a Muslim state, ethnic, tribal, and territorial divisions are forbidden, and only the religious belief of a person is considered important. Sunni and Shiite Muslims, Jews, Zoroastrians, Christian poets and writers freely participated in poetry and literary discussions held in Baghdad and Basra, and they held debates at various levels.

For example, Khalaf ibn Musanno, in a scientific meeting in Basra, the Nahvi scholar Khalil ibn Ahmad of the Sunni sect, the poet Humayri from the Shia, Sufyan ibn Majoshi', a lover of the teachings of the Kharijites, the Jew ibn Rasil-Jolut, the Christian Nazir al-Mutakallam, the pagan (Zoroastrian) Umar ibn al-Mu'yid brings information about the friendly conversation of the likes. In a Muslim country, temples and churches of different religions are often located next to each other, and representatives of different religions freely perform their religious practices.

Muslims and Christians worshiped side by side in the Great John Temple, which later became the Ummavi Jama Masjid. The Ottoman Turkish sultans, who renamed Constantinople "Istanbul" and made it their capital, put an end to the differences between the Christian churches and sects here, and provided religious freedom to Christians and other religions. During the period of the Tahirids, Somanids, Karakhanids, Ghaznavids, Seljuks, Khorezmshah-Anushtagini dynasties, which ruled in Central Asia and Khorasan in the 9th-12th centuries, this issue was considered with due attention.

Over the centuries, scientists and scholars who have emerged from the land of our country have instilled in their works the concept of tolerance, especially religious tolerance, as an

integral part of the spiritual life of the region's residents. After all, the great muhaddith Imam Bukhari - in the science of hadith, Imam Moturudi - in the science of aqeedah, Burhoniddin Marginani - in fiqh, Abu Lais Samarkandi - in the science of exegesis, Khoja Ahmed Yassavi - in Sufism, promoted the ideas of tolerance. According to the hadiths of the Prophet Muhammad (pbuh), "I am an enemy to the one who harms Zimmi", Muslim scholars have paid due attention to both the scientific and theoretical aspects of the issue. It should be noted that the issue analyzed in the hadiths is described in a wide and comprehensive manner. And the Muslim rulers gave a guarantee that the dhimmis (those of a different religion) would have all the rights.

In the works of a number of scholars, especially Abu Nasr Farabi, Ibn Sina, Abu Rayhan Beruni, Mahmud Zamakhshari, and others, the spiritual concept mentioned above was evaluated as an important tool for strengthening the foundations of social life. The famous sheikh Khwaja Ahmed Yassavi (1105-1166) who worked in this period If he is uncircumcised, don't hurt him. The wisdom of the name is significant because it expresses the attitude of the Muslim world towards people of other religions.

The analysis of the above comments and historical processes show that the policy of tolerance towards people of other religions continued during the Arab Caliphate and later. The Islamic world, unlike Christian Europe, did not persecute people of a different religion and free-thinking. However, in medieval Christian Europe, the Inquisition and the Order of the Jesuits attracted not only people of other religions, but also scientists, scholars, and free thinkers who were engaged in scientific activities.

At the beginning of the 20th century, a major European orientalist, Adam Metz, in his work entitled "The Muslim Renaissance" recognized this issue as follows: "The presence of many communities that believe in foreign religions separates the Muslim kingdom from Europe, which is completely under the influence of Christian fanatics." [8]

During the Arab caliphate and the subsequent Tahirids period (821-873), Zoroastrian-fire-worshipping communities, which the Arabs call "pagans", also existed for a certain time on the land of Movarounnahr. In particular, the great encyclopedist Abu Rayhan Beruni noted the existence of the Zoroastrian community in the country even in the 11th century [9].

According to some sources, the community of Pagans living in Samarkand was entrusted with the responsibility of watching over the main water dam of the city - Joyi Arziz ("Lead Fountain") and monitoring its operation. This in turn replaced the jizya tax for them. In Persian, pagans (Zoroastrians) are called "Mughals" and the sources mention that they lived in different cities.

By the 10th century, although Islam had reached the level of a recognized state religion in the Samanid state, Zoroastrians, monist believers, Christians, and Jewish communities also lived in the country. In particular, in Bukhara and Samarkand, a group of Zoroastrian fire worshipers was operating under the name of pagans, and there were fire worshipers' temples in the villages of Romush and Romiton near Bukhara. According to the 10th century historian Narshahi, the tradition of trading with gods was preserved near the Mokh Mosque

in Bukhara. In this century, Zoroastrian zealots also believed in the "Teaching of Mukanna" in Ilaq region [10].

According to al-Nadim, a community of 500 people called themselves "Sabians" lived in Samarkand. It is in this city that at the end of the 10th century, Moni's houses of prayer called "nigoshak" operated. The great scholar Abu Rayhan Beruni also noted in his work that until the beginning of the 11th century Samarkand was a religious place of Monism.

It should be noted that the Monis who fled from the persecution of Baghdad caliph al-Muqtadir settled in Movarounnahr, including Samarkand. It is also recorded in historical sources and literature that the Monis were well received in this country, and the Monis later established their residence in Samarkand.

It should be noted here that Monism became the official religion in the Uyghur state east of Movarounnahr and became one of the main religions among the Turkic population. Therefore, it was not for nothing that the Arab caliphate, and then other Muslim dynasties, paid attention to this factor in their mutual relations. At one time, under the influence of the monites in Sughd, Turkish literature also appeared in Ettisuv, Turfon, and Dunhuan. Although Islam was fully established in Movarounnahr and Khorasan, it should be noted that representatives of different religions lived in harmony in the south of Central Asia, in ancient Marv. Marv claimed the role of the center of the eastern part of the caliphate during the reign of Caliph Harun al-Rashid (786-809). Many people of science, culture, literature, art, representatives of various religious faiths, members of various peoples gathered in this city. Caliph al-Ma'mun (813-833) used Marw as his residence for several years (813-819) after he came to power. During this period, many centers of science were operating in the city, and many scientists, poets, writers, and doctors from different regions visited this place to study and improve their skills. Marv was able to maintain such potential and position until the Mongol invasion.

When it comes to Marv, the memoirs of the famous geographer Yaqut Hamavi (1179-1229) are of great importance. About the city of Marv, he said: "There were 10 libraries in Marv that everyone used. There were 2 libraries in the mosque itself, one of which housed 12,000 volumes of books. ... The works of the scientists there are spread all over the world, therefore the scientists of that land are known all over the world".

According to Beruni's information, a metropolitan (mitran) of the Syrian Malkit (orthodox) sect and a number of Nestorian Christian bishops worked in Marv during this period (9th century). The fact that Ishadod, the author of the Syriac dictionary, the Nestorian Christian Jesus, and the author of the interpretation of the Christian religion "New Message" ("Novyy Zavet") came out of Marv also indicated the opportunity given to representatives of other religions and their potential. A representative of the Nestorian Christian religion, physician and philosopher Abulkhair ibn-Khummar lived and worked in Khorezm. It was Hummor who translated the works of Aristotle and other ancient authors from Syriac into Arabic [11]. At the time, the Christian family of Marvda Rabbon Sharif was also famous. The founder of the family, Sahl, had a great reputation as a famous physician and mathematician. This person also translated Ptolemy's "Almagist" and was respected by his contemporaries. His

son Ali ibn Sahl made a name for himself as a famous physician who was well-versed in Oriental and Greek sciences [12].

Another famous Christian doctor, Ibn Musa, also worked in Marv, and in addition to treatment, he also dealt with issues of medicine and botany. He also studied nutritional problems while working at a hospital in Marv.

First, during the reign of the Tahirids (821-873), especially the Somonids (874-1005), Samarkand, the center of the ancient Sughd-Zarafshan oasis, began to play the role of a major trade and economic center. During this period, foreign trade relations developed, and many merchants from far abroad began to visit the city. Undoubtedly, representatives of various religions, including Christians, came to the region through trade routes, and a certain part of them found it desirable to stay in the center of the geographically and climatically favorable, politically stable region. For this reason, Vazikard (Vazkard) in Shavdar (Savdar) district near Samarkand got the name of a village where many Christians live.

There was also a well-decorated church and monastery in this village. Ibn Havqal, an Arab author who was here, noted that many Christian families lived in the village. According to the results of research, this village corresponds to the territory of the present city of Urgut. Some of the Christian artefacts found in the area are now kept in the State Hermitage Museum in Russia. It should be noted that the items mentioned above belong to the VIII-IX centuries of our era. The region of Shavdar is geographically favorable, with a mild climate, and even a number of Christian pilgrims from the Middle East visited this place.

Also, near Urgut, a church in the Byzantine style, and the remains of a jug with the image of a drowning man were found. Later, not far from Urgut, the remains of a Christian temple were also found by archaeologists on Koshtepa Hill. It should be noted that not only the symbols of the Christian religion, but also the remnants of the altar of fire worshipers were found in this temple. From this, it can be assumed that this temple may have been used by representatives of both Christianity and Monism.

Academician Yu. Buryakov in his article notes that a new Christian scripture in Syriac was read in Shavdar by the French epigraphist Michel Tardue. According to him, a famous Christian figure from Shuturket city in Choch region will visit Sugd. This person taught from the Bible and translated Syriac texts into Turkish. The reader's attention is drawn to the fact that these texts also belong to the 9th century. On the other hand, it should be recognized that representatives of different faiths lived in the city of Shuturket near Chirchik. Arab geographer Maqdisi, who came to the city, described the city as a strong fortress with rich shops. Even then, Christianity had a special place in the spiritual life. In particular, Abul-Faraj notes that there was a Nestorian Christian temple in Samarkand in 1046.

All the above-mentioned facts and considerations indicate that even after the establishment of Islam, there was an atmosphere of inter-religious tolerance in the country.

It should be noted that until recently, there was no information about the presence of other religions, including Christianity, in the Ferghana Valley. Currently, a Christian cross made of silver from a settlement of the 10th-11th centuries near the city of Kuva, and a ceramic

cover with a symbol of the Christian religion found during the excavations in Rishton in 2010 serve as an answer to the above opinion. According to the analysis of the researchers, the ceramic cover mentioned above belonged to the Christian community living in Rishton in the 10th-12th centuries [13].

Also, examples of Christian monuments in Movarounnahr and Turkestan region, as well as settlements in Marv, Ettisuv, East Turkestan region, as well as new archaeological findings from old Termiz and Kashkadarya show that during the Samonite period, believers of different religions existed not only in one region, but also in many other places of the country.

CONCLUSION

According to historian Narshahi, the Christian temple was located in Bukhara, near its Attaron gate. Later, the Arabs built a mosque on the place of this temple. At the beginning of the 9th century, the influence of Christianity was very strong in the valleys of Bishkek, Tokmok, Chu, and Talas in the territory of present-day Kyrgyzstan, east of Movarounnahr. As a result of the missionary activities of the Christian patriarch Timofey (780-819), Christianity began to spread among the Turkish khans. During this period, many Jewish communities lived in the cities of Movarounnahr and Khorasan. At that time, Jewish communities lived and worked not only in Samarkand and Bukhara, but also in the city of Yehudiya in the Guzgan region, Balkh and other places.

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