

Ideas of Tolerance in the Historical Heritage of Central Asian Thinkers

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Annotation:

The idea of tolerance, which is one of the important factors ensuring harmony and harmony, stability and development in society, has a long history and has been formed for centuries, and this process continues even now.

Tolerance has deep historical roots and has played an important role in the life of the society of different eras. The formation of tolerance began as a result of a person's desire to know himself, his family, and the expansion of his worldview, as a result of the emergence of beliefs, customs, visual arts, and spiritual culture in the period of primitive society.

Keywords: Bronze Age, Margyona, Bactria, "Avesta";

Academician Anatoliy Sagdullayev said, "In those distant times, when the worship of natural forces appeared, the events that happened in the environment that were beneficial and, on the contrary, harmful to humans, were evaluated as the efforts of good and evil forces in the mythological views of people. Evil forces were feared by people, they offered sacrifices to make them lean towards them, and good forces were valued and worshiped as patrons of clan members.

The eternal struggle of opposing forces in nature, interpreted as the struggle of goodness and evil, has been passed down from generation to generation. Therefore, such views created the idea of the uncertainty of human life, which is full of random risks.

According to the first written records, as early as the civilizations of the Ancient East, the ancient peoples, for example, the Sumerians, valued truth and goodness, law and order, justice and freedom,

diligence and honesty, and kindness, and lie and evil, chaos, injustice, those who rejected unkindness, distortion and various other vices. In the Sumerian view, high moral qualities and courage were not interpreted as a product of a person's striving for goodness and creativity, his spiritual culture, because such qualities were considered only a gift of the gods. Therefore, in the ancient records, which were written according to the orders of the rulers who ruled in the name of the gods, the information about the establishment of law and order in the country by the kings and the complete elimination of evil and violence was always reflected. The articles of the famous "Laws of Hammurabi" in world history began after the following lines. "When Marduk sent me to rule the people justly and bring happiness to the country, at that time I established truth and justice in the country and made people's lives better." It is also announced in the concluding part of these laws. "These were established by the mighty king Hammurabi, who brought just laws, real happiness and good governance to the country." I dried up the roots of internecine wars, improved the condition of the country, settled the people in strong places, and freed them from fear. So that the powerful do not oppress the weak, to give justice to the orphan and widow..."¹.

The important aspects of this source are that since ancient times, it has been important to negatively assess events such as raids, internecine wars, robbing the weak and defenseless, and putting an end to them.

Central Asia is one of the centers of world civilization. BC The end of the II millennium At the beginning of the II millennium, the first culture of statehood and urban planning was formed in the southern regions of the region, Margiyona and Bactria. This civilization of the Bronze Age is known as the "Ox civilization"².

According to the first written source on the history of the peoples of Central Asia, "Avesta" and archaeological data, by the 8th-7th centuries BC, the nomadic pastoral tribes living in the steppes and mountainous areas of the region were engaged in the military field and the production of weapons (military axes, daggers, bronze spears and arrows) with great success, and their cavalry threatened the settled agricultural population. In this period, in order to protect against external military invasions (protection of agricultural oases territory), large defense works were carried out, and strong fortress centers were used as a shelter for oase residents, as a shelter for cattle herds, which are the basis of community property. Such fortresses were found and examined by archaeologists in the regions of Margiyona, Bactria, Sogd and Khorezm oasis.

Turning to the historical roots of tolerance, in the historical processes of the above-mentioned periods, it is possible to observe the path of peaceful influence that helped spread various beliefs, traditions, and material culture in a wide territorial area. It is based not only on external cultural relations, but also directly on the processes of population migration - migration, and a synthesis of different worldviews, spirituality, and ethnic mixing took place³.

Due to the location of the Central Asian region at the crossroads of cultural and economic roads in important geographical conditions, this land has become a place for the development of advanced inventions and cultural achievements.

In general, the processes of transregional migration that took place in ancient times, the development of new centers of civilization are interpreted as examples. In this regard, it is necessary to pay attention to the interrelationship and influence of the autochthonous development of peoples

¹ Khrestomatia po istorii Drevnego Vostoka. Chast pervaya. - M.: V ysshaya school, 1980. - P.174.

² A.S. Sagdullaev Historical roots of tolerance. Scientific treatise. - "Civilization", 2018.

³ Mavlonov O., Mahkamova D. Cultural relations and trade routes. - Tashkent: Academy, 2004. - B.29.

and migrations. Migrations, in many cases, led to the change of language, faith, culture, moral and spiritual views, and served the development of society ⁴.

In addition, it is necessary to note the negative factors that had a great impact on mutual relations, humanity and tolerance of ancient peoples. They are primarily associated with violence, military invasions and wars.

The first written source on the history of the peoples of Central Asia is "Avesta", and according to archaeological data, it dates back to the millennium BC. By the 8th-7th centuries, the nomadic cattle-breeding tribes living in the steppes and mountainous areas of the region achieved great success in the military field and in the production of weapons (military axes, daggers, bronze spears and arrows), and their cavalry threatened the settled agricultural population. During this period, in order to protect against external military invasions (protection of the agricultural oases), large defense works were carried out, and strong fortress centers were used as a shelter for the oases' inhabitants, and as a shelter for cattle herds, which formed the basis of the community's property. Such fortresses were found and examined by archaeologists in the regions of Margiyona, Bactria, Sogd and Khorezm oasis.

of the Avesta tells about the political conflicts, struggles and incessant raids between the farming and herding population of this period : "We glorify Mithra with many pastures, the rulers of the countries who went into battle against the bloodthirsty enemy armies worship him." Also in another place: "Mitra of wide pastures, give strength to our forces, health to ourselves, see the enemies from afar, and give us the ability to defeat each and every one of them with one blow ⁵. "

Tribes intermarried with each other. Invasions, wars, endless separations and massacres brought to the human race. Leaders and warriors went on military campaigns and robbed the weak and needy. " Avesta" states that invasions and mutual wars "brought poverty and destruction to households, settlements, regions and countries."

Zarathustra (Zardusht) appears in such a turbulent historical scene. According to Zoroastrian legends, at the age of seven, he began to study the basics of customs, ceremonies and beliefs held by the members of the community in his country, and at the age of 15, he performed the duties of a priest "ataurfan".

The study of the ancient roots of tolerance in Central Asia is limited by the lack of written sources . If in " Avesta" this issue is related to religious philosophy and exhortations, Herodotus for the first time provides written information on the subject of tolerance in the history of Central Asia based on historical reality. It is reflected in the story of the political relationship between the ancient Persian king Cyrus II and the Massageta queen Tomaris. It is known that the millennium BC. In 530, Cyrus II marched against the Massagets, who lived in the steppes of the Uzboy basin of the Amudarya between the Caspian Sea and the Arolbay. After reaching Araks, the Persian king ordered to build a bridge over the ships to cross the river. Tomaris warns the ruler of the invaders who are entering the country: "King of the Medes: Abandon your purpose. After all, you don't know in advance whether building a bridge will lead to good or not. Stop these things and rule in your own country, don't be jealous that we rule in our country. However, you don't follow my advice and do whatever it takes to keep the peace. you may enter our country in peace, for we are three days' journey from the river. If you allow us to enter your country, do the same ⁶. "

⁴ Rtveladze E. Tsivilizatsii, gosudarstva, kul tury Central Asia. - Tashkent, 2005. - P.33; Mavlanov O'. Ancient roads of Central Asia. - Tashkent : Academy, 2008. - B.315.

⁵ Avesta. Izbrann ye hymny / Per,s avestiyskogo I. M. Steblin - Kamenskogo. - Dushanbe: Adib, 1990. - P.77.

⁶ Herodotus, I, 206.

In order to prevent war, violence and the destruction of innocent people, Cyrus II rejected such a humane, peace-loving proposal made by his opponent. According to Herodotus, the Persian king was killed in a fierce battle with the chieftain of the Massagetae. According to researchers, this battle was described as the largest "cruel battle" in the East, which left a deep mark in historical memory and was described by the Persian army who returned safely from the battlefield. This story, preserved among the Greeks who served in Iran and the Greeks living in the cities of Asia Minor, was used by Herodotus and reflected in his famous work "History" ⁷.

Religious tolerance has developed in Central Asia since ancient times. This process was also manifested in ancient times, and in the early Middle Ages (V-VIII centuries) it played an important role in the relations between peoples.

The emergence of the Great Silk Road was of great importance in the development of international relations. Its networks served not only trade and economic relations, but also cultural communication. Various religions, philosophies, spiritual values, examples of writing and visual arts spread through the Great Silk Road. This topic has been sufficiently analyzed in the literature ⁸.

Central Asia, located at the crossroads of the Silk Road, played an important role in the spread of various religions (Buddhism, Zoroastrianism, Monism, Christianity) to Eastern Turkestan and the Far East. These religions have gained great importance in the development of spirituality. Penetration of writing (Sogdian, Parthian writing) and new musical instruments to neighboring countries took place under the influence of Central Asia. Musicians from Bukhara, Samarkand, and Choch became famous in China in the VII-VIII centuries.

The development of tolerance in the region is reflected in cultural diversity and religious tolerance. As an example, in the Surkhandarya oasis, samples of different forms of writing have been identified. These include the Bactrian script, the Greek script, the Indo-Kharashti script, and the Brahmic script based on Aramaic and Greek scripts. Also, the Buddhist temples in Old Termiz, Fayoztepa and Karatepa, the Buddhist temple in Dalvarzintepa and the temple of Nana, the goddess of the animal world (Kushon period), and the Zoroastrian mausoleum - novus, around the ancient city, were studied ⁹.

The level of development of the worldview and spirituality of the ancient inhabitants of Central Asia is expressed in various art samples (sculpture, murals, images of ossuaries). In many cases, they indicate the common culture of the peoples of the region.

Many examples of tolerance can be given in the history of the peoples of Central Asia in the ancient period and the early Middle Ages. In this regard, adherents of different religions and beliefs had the right to choose their place of residence and had the opportunity to engage in various professions. People freely performed their religious holidays and rituals. Zoroastrian fire pits, Buddhist, Christian and Jewish temples are not forbidden to be built side by side. Hostility and racial hatred towards people of other faiths and their own deities did not exist.

Therefore, in the early Middle Ages, Buddhism and Christianity spread in Choch, Fergana Valley and Yettisuv oases. Due to the migration of the Sogdians along the Great Silk Road to Eastern Turkestan and the Far East, fire temples, i.e. fire temples, were built in the cities of Chanyan, Loyan and Kaifan in China ¹⁰.

⁷ Kurbanova D.Sh. Ancient and early medieval spiritual culture of Khorezm oasis. - Tashkent, 2015. - B.170.

⁸ Rtveladze E.V. Velikiy shelkovyy put'. - Tashkent: Sharq, 2000.

⁹ Sagdullaev A., Rtveladze E. V strane zolotogo ognya. - Tashkent: Uzbekistan, 1983. - S. 77-83.

¹⁰ Rtveladze E. Tsivilizatsii, gosudarstva, kul'tury Central Asia. - Tashkent, 2005. - P.33; Mavlanov O'. Ancient roads of Central Asia. - Tashkent: Academy, 2008. - P.159.

In ancient times and the early Middle Ages, different faiths and religious views constantly influenced and enriched each other. The Sogdians, Bactrians, Khorezmians, Chochians and Farganians played an important role in bringing cultural achievements to other tribes and peoples. International cultural dialogue has created the ground for the development of worldview on new bases. The level of development of spiritual culture is expressed in unique examples of art. The pursuit of goodness, creativity and beauty is reflected in the monuments of art.

We can observe this connection in the emergence and development of relations between regions and the relations of the population engaged in the productive economy, as well as the proportionality in the emergence of social management. Researchers M. U. Tojiyeva and ZNTojiyev in the article "Historical roots of tolerance and the present time" tolerance as a high value goes back to the long history of our country. The creation of trade routes in our country since the Bronze Age, the mutual economic, political and cultural relations between different peoples, peoples and regions have been a call to goodness and goodness to strengthen neighborly relations. They expressed the opinion that our people were able to demonstrate the principles of tolerance in that period. The historical roots of human qualities, as mentioned above, are directly related to the development of cultural and economic relations, the development of ancient roads and the emergence of centers of civilization. In the process of researching the characteristics of the emergence and development of the initial historical-cultural and economic relations, it is necessary to pay special attention to the fact that the achievements in the field of production and culture were widely popularized as the first characteristics of this civilization, and the peoples were interested in expanding contacts and popularizing their achievements in other centers. We all know that the Great Silk Road has passed through the territory of our Motherland since ancient times, connecting the East and the West and creating a solid foundation for the development of inter-ethnic communication and the establishment of the ideas of solidarity, harmony and tolerance among the population. Enjoying the rich sources of culture and enlightenment of our great ancestors, our nation is unique not only in terms of inter-ethnic harmony and religious tolerance, but also in terms of religion, faith, manners, kindness, family, child upbringing, respect and dignity of parents. they follow the principles of generosity and moderation. As we mentioned above, the tolerance characteristic of the Uzbek people has deep historical roots and has not gone through many painful and sad times. The formation of multinationality in our country is also a proof of the tolerance and hospitality of our people.

In short, the unity and harmony between different nationalities and peoples living in one country is always important for that country. As a result of the policy of tolerance and practical reforms carried out in our country, the harmony and solidarity of the peoples of our country is getting stronger.

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