

# Progress And Development Of The Tolerance Principle In Central Asia (Ancient And Early Middle Ages)

Murtazaeva Rakhbar, Adilov Abror, Saipova Kamola, Atadjanova Sayora

**Abstract:** In this article, the authors highlighted the historical aspects of the formation and development of the principles of tolerance in the socio-political and spiritual life in antiquity and the early Middle Ages among the peoples of Central Asia. The historical aspects of this problem have not yet been published in international publications.

**Index Terms:** Central Asia, tolerance, the ancient period, the early Middle Ages, territory, Zoroastrianism, Christianity, Buddhism.

## 1. INTRODUCTION

At the end of the 20<sup>th</sup> century, lots of changes in the socio-political and economic sphere of the world accelerated the process of globalisation. As a result, instead of struggle between 'cold war', ideologies and systems; terrorism, extremism, drug addiction, decreasing social and moral values, the institution of the family, and 'culture' called 'common' have begun to enter the lives of the young. At the same time, the rise of racial, religious, territorial, ethnic conflicts in the world, the growing of the population, and accordingly the demand for food and drinking water, the drought and the environmental problems of the world – all of these have been reflected in the humanitarian cataclysms, which take place in different parts of the world. And also the efforts of economically and militarily powerful nations to lead the world geopolitical arena cause conflicts and wars. Unfortunately, processes related to mass migration of people from hot-point and dangerous areas are not so positive. Both such a conflicted and dangerous and complex period in which mankind live make them be more patient and tolerant also respect other people who have different thought, whose language is different, who are from other races and genders, it has been noticed especially in the 21<sup>st</sup> century. In the 90s of last century, world community paid special attention upon it taking account its international importance. In particular, on 16 November 1995, the UNESCO adopted the Declaration 'On the Principles of Tolerance'. This Declaration has been signed by 190 countries, including Uzbekistan so far. The Declaration services as a preventer from any religious, racial discrimination, any extremist, terrorist ideology worldwide an ideological and methodological framework. It is important to note that tolerance, which plays an important role in the socio-political and spiritual life, which is one of the main elements of ensuring political stability, inter-ethnic and inter-religious harmony in countries. In this regard, the experience of Uzbekistan and the historical aspect of the issue are of great scientific, professional and practical importance. In September 2017, Ahmed Shawki, who is an Assistant of General Secretary of OTM, visited Uzbekistan and said that the historical experience of our country in this case was worth being studied by the world community. Uzbekistan, which is a part of ancient Transoxania, was recognized at the International Conference on Religious Tolerance in New York held in August 2018, as a country continuing gradually a tradition of tolerance and evolving it in the 21<sup>st</sup> century. More than 80 countries participating in

the Conference rightly recognized the experience of Uzbekistan in tolerance.

## 2. METHODS

The role of tolerance in the socio-political and spiritual event which took place in Central Asia from the ancient times to the 16<sup>th</sup> century A.D. has been shown. The problem of history of ancient and medieval tolerance in Central Asia have been researched by Uzbek scholars such F. Buryakov (Buryakov 2011), A. Sagdullaev (Sagdullaev 2018), R. Murtazaeva (Murtazayeva 2010, 2016; Murtazayeva, Doroshenko, Saipova 2018; Murtazayeva, Doroshenko, Inoyatova, Saipova 2018; Ata-Mirzaev, Gentshke, Murtazaeva 2010), M. Filanovich (Filanovich 2011), A. Odilov (Odilov 2019), K. Saipova (Saipova 2018). The history of inter-ethnic relations and tolerance in Uzbekistan has been researched by the Scientific Centre for 'Inter-ethnic peace and tolerance' at the National University of Uzbekistan since 2006. Last 13 years, 6 international (Ethnodemographic processes in Uzbekistan. - Tashkent, 2005. Book I. - 18.9 pp.; Book II. - 13 pp; Urbanization processes in Uzbekistan: history and modernity. - Tashkent, 2010. Part I. - 20 pp; Part II. - 14 pp; Interethnic relations and tolerance in Uzbekistan: historical experience and modernity. - Tashkent, 2016. - 18 pp.) and 7 republican (Interethnic relations in Uzbekistan: history and modernity. - Tashkent, 2003. - 29.5 pp.; Tolerance is the basis of the stability of society. - Tashkent, 2003. - 18.5 b.t.; Tolerance in the upbringing of youth is a requirement of time. - Tashkent, 2008. - 20 b.t.; Innovations in the History of Uzbekistan: Theory and Practice. - Tashkent, 2013. - 25 p.; Strengthening peace, security and inter-ethnic harmony in Uzbekistan is the basis for the country's development. - Tashkent, 2013. - 17,25 p.; The role and place of public diplomacy of Uzbekistan in strengthening friendship and cooperation with the world community. - Tashkent, 2017. - 13.75 p.) scientific-practical conferences have been held by the Centre. Also, fellow of the Centre have been working on scientific project called 'The Role of Tolerance in the Socio-Political and Spiritual Development of Uzbekistan (from antiquity to the present day)' since 2017.

## 3. RESULTS AND DISCUSSIONS

Tolerance has deep historical roots and played an important role in the life of various societies in different historical ages. Formation of the tolerance began in the

primitive society as a result of the desire for knowledge of the world and widening their world-out-looking, and the development of beliefs, traditions, visual arts and spiritual culture. The territory of our country has been for centuries the crossroads of trade and economic relations between the East and the West, where various ethnic and religious beliefs came. In the social and spiritual life of the Middle Ages, these situations led to the idea of tolerance in the population. In those ancient times, when the cult of natural forces emerged, the events that were beneficial to the human environment and vice versa were regarded as the actions of good and evil forces in mythological views of people. People were scared of evil forces, sacrificed to make them inclined, and good forces were valued and worshiped as patrons of their offspring (Pershits, Mongayt, Alekseev 1968). Central Asia is considered as one of the centres of world civilization. Early statehood and town-planning culture developed in the southern regions like Margiana and Bactria, at the end of III and at the beginning of II millennium B.C. This Bronze Age civilization is known as the "Ox (Amu Darya) Civilization" (Lamberg-Korlovsky 1990). The peculiarity of the history of Central Asia is that, even in the distant past, the composition of the local population at different times expanded not only due to internal growth, but also due to external migration. According to archaeological data, migration processes particularly grew during the Eneolithic and the Bronze Age. Widespread location of ancient breeders in the Kopettogh, Murghab river basins, northern Afghanistan and the Surkhan and Zarafshan oases (Sarianidi 1975; Askarov, Shirinov 1993). It is also worth noting that the population of Belujistan and Harappa was gradually being diverted from the south of Afghanistan and the Indian River valley to the Panj River basin (Gardin, Lyonnet 1974-1978). In the second half of the second millennium B.C., an intensive migration of livestock population began from the steppes of Ural, Central Kazakhstan and West Siberia to Central Asia. Thus, the earliest history of Central Asia is characterized by tribal migration, assimilation processes between tribes of different economic and cultural backgrounds, and a long-standing cultural interaction. In these circumstances, the criteria for tolerance developed on a new basis. The main reasons for ancient migration were environmental, economic, social and political impacts (Gardin, Lyonnet 1978-1979), including rapid population growth in developed areas, scarcity of fertile land, water sources and livestock grazing, severe climate warming; in the case of droughts and Mesopotamian civilizations, there were wars between cities – states for mutual competition, fertile lands, and trade routes (Yoffie 1978). At the end of the III millennium, the invasion and military clashes took place in the regions of Near East (Syria, Akkad, Sumer). In this life-threatening case, a large proportion of peaceful civilians, including members of large grassroots communities, were forced to move their territories. In a similar mass migration, the number of migrants increased at the expense of the inhabitants of the provinces located on the ancient highways. Migrant groups from remote areas located in the lower Murghab River in Margiana, uncultivated lands. During this period the oasis was abundant with water, as the waters of the Amu Darya reached the Murghab oasis through the Kalif Uzboyi River, the Murghab River was an ancient tributary of the Amu Darya. As numerous

settlements were established, as well as migrants moved from the borders of the oasis and settled in the lower Balkhab oasis in Northern Afghanistan, in Alanbulaksay and Sherabad oasis in Southern Uzbekistan, from where they went to Bukhara oasis, Upper Zarafshan (Panjikent suburbs), East Fergana (Atanbaeva, Rogozhinsky, Murphy 2006), and the Tarim River (Eastern Turkestan) basin (Sarianidi 2010). The Ox civilizations also reached the Indian valley through north-eastern Afghanistan, where the traditions of the Harappa culture were exchanged for Bactrian-Margian, the cultural innovation of the Ox civilization (Sarianidi 1990). It should be noted that such long-distance Bronze Age migrations were carried out in peaceful conditions. Due to the rich nature of oasis and unstepped lands in the river, there were no rivals during migrating. Because of the location of the Central Asian region at the crossroads of cultural and economic routes in important geographical conditions, this land became a place of progress, development of cultural achievements. In general, the processes of trans-regional migration, which took place in the past, are interpreted as a factor in the development of new centres of civilisation. In this regard, it is necessary to pay attention to the interrelationships and effects of native development of peoples and migration. Migrations, in many cases, led to changes in language, beliefs, culture, morals and morals, and contributed to the development of society (Rtveladze 2005; Mavlonov 2008). It is also worth noting the negative factors having a profound effect on the interactions of ancient peoples, on humanity and tolerance. They are primarily concerned with violence, military occupation and wars. According to the Avesta, which is the first written source on the history of the peoples of Central Asia, and archaeological data, in the 8<sup>th</sup> and 7<sup>th</sup> centuries B.C., nomadic livestock breeders living in steppes and foothills of the region had great success in the military sector and in the production of weapons (military axes, daggers, bronze spears and arrows), and their cavalry threatened to local settled landowners. During this period, great defence was carried out to protect against external military occupation (protection of agricultural oasis), and strong fortress centres were used as a shelter for the population of the oasis, for the herds that form the property of the community. Such fortresses have been excavated and studied by archaeologists in the Margiana, Bactria, Sogd and Khorezm oasis. According to the Zoroastrian philosophy, mankind is given special place and opportunities in the struggle between good and evil. The human being must have good intentions and ideas, he/she should not destroy life, but they ought to be busy developing good relationships, making life beauty, respecting good things. Zoroastrian exhortation says that a person should have a happy life not in an unfamiliar, imaginary paradise but in a world that is familiar, dear, and alive for him/her. That is why the Avesta encourages them to take care of families, children and housing: 'Everyone who has a home is better than a homeless one.' People should be supportive of one another. Zoroastrians felt responsible for their tribesmates' behaviour in their daily lives. Common life dilemma and hard tasks united them giving hope for the bright future. The Avesta teaches to high morality, humanity, good conscience, compassion, and constant care for people and the motherland. The philosophy of the Avesta is still relevant today. It gives hope

for the bright future of human, the triumph of justice. First globalization in the world was in the middle of the 6<sup>th</sup> century B.C., the Persian Empire coincided with the formation of the Achaemenid state. According to Greek historian Herodotus, this large poly-ethnic state united 80 tribes and nations in the reign of King Darius I. It was a kingdom, e.g., monarchy, and based on the king's unrestricted governing and military-administrative rule. People of different races, languages, and cultures, of different religions lived in the Achaemenids. In these diverse ethno-cultural contexts, tolerance was vital. Persian kings paid special attention to the policy of interethnic relations in order to prevent internal conflicts and uprisings and revolts against them. The Achaemenid era is characterized by the ethno-cultural assimilation of various peoples and the confusion of their religious beliefs. Military colonies of different nations were erected in the kingdom, and artisans from all over the country were employed in crafts workshops and mass-building business. Also, tribes and ethnic groups were transferred to the central and remote provinces of the kingdom, which was named satrapies (Dandamaev, Lukonin 1980). Representatives of different nations (Phoenicians, Egyptians, Greeks, Armenians, Jews, Arabs, Hindus, etc.) in cities of Iran, Elam, Mesopotamia, and Egypt (Susa, Babylon, Memphis, etc.) Central Asians mentioned in written sources (Khorezmans, Saxons, Bactrians) lived together during the Achaemenids (Kent 1953; Dandamaev 1982). It is important to mention the role and importance of the Greeks in international relations in the context of ethnic and cultural processes. There were many Greeks living in Iran during the Achaemenids. The Persian widely used the services of Greek craftsmen, builders, physicians, sculptors, scientists and warriors. Many Greek-speaking Greeks served as interpreters, and also the Persian learned Greek language. According to the historian Curtius Rufus, the last ruler of the Achaemenid dynasty Darius III was fluent in Greek, and spoke freely with Greek warriors in the Persian army without a translator (Curtius Rufus). Sources in various languages (Babylonian, Ancient Persian, Aramaic, Greek) indicate that people from distant lands lived in the ancient centres of Eastern civilizations with local population. Their traditions, customs, language and rituals did not interfere with the relationship. Different peoples respected each other's religion and worldview (Sagdullaev 2018). There were no racial or religious barriers to adapting to social and economic life in the new territorial and cultural context. The process of assimilation was developed basing on mixed marriages. One can learn Herodotus' tolerance. Writing about the cultures, beliefs, and traditions of other peoples, the historian does not look at their spiritual values with a slight, disrespectfully, or prevails Greek culture against the peoples of the East. Alexander the Great, as a result of his invasion of Persia (334-325 BC), founded a large kingdom including Macedonia, Asia Minor, Egypt, lands between the Syr Darya and India. Alexander set an unrealistic goal, according to which he should have reached to oikumenē, the place where people live, as ancient historian Plutarch writes, it was to unite people into one single ethnicity, the people by one law and by uniting one common state. Alexander did not achieve his goals because they were dreams. After his death (323 BC), the state was split down. Parthia, Margiana, Bactria and Sogdiana, which were parts

of Central Asia and conquered by the Greco-Macedonians, were included into the state of Seleucids. Khorezm, Chach and Ferghana developed independently. From the middle of the 3<sup>rd</sup> century BC, Parthia and Greco-Bactria developed as separate states. According to researchers, in 324 BC, Alexander implemented the idea of ethnic integration. According to this idea, the process of mass assimilation should start as a result of the integration of one nation with another. Consequently, ethnic and cultural differences between nations become homogeneous (Schehermire 1986). In fact, such an idea first appeared in Sogdiana on the example of Alexander's marriage to Roxana. It was also expected that the Greek-Macedonian warriors left in these garrisons would marry local women as a result of the establishment of military strongholds in various regions of the East. After the invasions over, mass marriages took place in Susa. Alexander and one of his close friends Hestion married to Darius III's daughters. Many Greek-Macedonian soldiers married to the daughters of nobles of the Eastern Provinces. For instance, commander Salavk married to Spitaman's daughter Apama. The fact that such marriages were of equal-righted, a lot of cities named after Apama found in Seleucids. Religious tolerance developed in Central Asia in ancient times. This process was also seen in antiquity and played an important role in the interrelations of peoples in the early Middle Ages (5<sup>th</sup> - 8<sup>th</sup> centuries). The emergence of the Great Silk Road played an important role in the development of international relations. Its networks served not only for trade and economic relations, but also for cultural communication. Through the Great Silk Road, various religions, philosophical ideas, spiritual values, examples of writing and fine arts were spread. This topic has been adequately analysed in the literature (Rtveladze 2010). The development of tolerance in the region itself was reflected in the diversity of cultures and religious tolerance. As an example, different types of inscriptions were identified in Surkhandarya oasis. Bactrian, Greek, Indo-Kharoshthi, and Brahmins writings were based on Aramaic and Greek inscriptions (Rtveladze, Livshits 1985). Buddhist temples in ancient Termiz, Fayoztepa and Karatepa, Buddhist temple in Dalvarzintepa and Nana, who was considered as a divinity of animals, temple (Kushan period) and ancient Zoroastrian mausoleum in the suburb of the ancient city were studied (Rtveladze, Livshits 1983). This case in various areas of the region was occurred. According to archaeological and written sources of the ancient period and early medieval archaeology in Marv of Margiana, teachings of Mani, Judaism, Christianity, and Buddhism developed. Along with them, local beliefs were common in the worship of goddess and fire (Filanovich 2003). As we can see, it is likely that Marv was inhabited by the local population, including Jews, Buddhists and Christian preachers and representatives of other nations. It is worth noting that the emergence of certain religions, particularly Christian communities in Central Asia, was actually in the 3<sup>rd</sup> century A.D. It was at this time that persecution of believers of other religions began in Iran. Kartar, who is a fanatic Zoroastrian religious preacher, played a key role in this, and according to his instructions, efforts were made to persecute religious leaders in Iran and neighbouring countries. Representatives of the Christian community avoided this persecution in Iran and began settling in

Central Asia's Sogd, Chach, and Khorezm regions (Buryakov 2011). In these circumstances, the people of Central Asia treated the refugees with kindness and generosity and greatly assisted them in their survival. For example, one of the prince who converted to Christianity in Iran was persecuted for his belief and fled to Sogd. The governor of Bukhara – Bukhorkhudot gave a great tribute to the prince granted him large land (Po stopam). There were many such examples during this period. The findings of Christian communities of the 2<sup>nd</sup>-3<sup>rd</sup> centuries BC, found near the ancient Marv fortress, in the Erkala, Koktepa settlements, indicates the position of these religious groups in the region (Dresvyanskaya 1989; Usmanova 1994; Loginov, Simson 1994). In particular, Orthodox Christians (Malkitians) in Khorezm, and Nestorian Christians in Marv, Sogd and Chach were actively involved in the work of government. It should be noted that the discovery of archaeological remains of ancient Christian churches by Kurmanti on the shores of Lake Issyk-Kul indicates that Christian communities had a special place among the nomadic populations in the northeast of Central Asia. For example, depicts the Christian Church of St. Matthias on the Issyk-Kul was described in the catalogue of the Asian continent, made by European cartographer Cresses in 1375. Many monuments of the Christians, who lived there, were found as a result of an archaeological excavation in 2005. The 3<sup>rd</sup> century AD data provides information on the metropolis of Marv and that metropolis sought to extend its influence to Kashgar. The Khorezm region, which is at the crossroads of various trade intersections, had trade and cultural ties with the countries of the Middle East. Christianity entered the region through Parthia, and in the 4<sup>th</sup> century AD there was also an Orthodox Christian (malkits) Episcopal (Buryakov 2011). It is worth noting here that the city of Antioch in Syria played a major role in spreading Christianity to the East. Zoroastrianism prevailed in Central Asia at that time, and the Zoroastrians at that time were sympathetic to other religions, including Christians. This is especially true in the correspondence of Karthar, a fanatic Zoroastrian religious figure of the late 3<sup>rd</sup> century AD, concerning the religious situation in Marv. According to him, the city of Marv was inhabited by Jews, Buddhist monks, Brahmins, Christians, and followers of Mani, which indicates the religious tolerance that prevailed in that region (Filanovich 2011). The population of Christian societies of that time grew, and the bishop of Marv, Iliia, even attended in the council of Nicaea. Sources report that in the north of the city of Marv was a monastery monument in the village of Zarb, dedicated to Saint Mar Georgios Marvazaya, later known as 'The ruin song', where many Christian Nestorians also came to pilgrimage. Another centre of Christianity was the Sogd region, where Christians came through the Great Silk Road as a result of the political situation in Byzantium and Iran. That is why at the beginning of the 5<sup>th</sup> century a Christian metropolis was established in the centre of Sogd – Samarkand. The first patriarch of this metropolis was Achaia (410-415). In turn, the Sogd immigrants who converted to Christianity also participated in the spread of this religion in Eastern Turkestan. Many physical evidence were also found in the Turfan oasis and the 'Thousand Buddha Cave' in Dunhuang. Noshfam's document of 841-842, who adopted Christianity on the lands of Ladakh (between Kashmir and

Tibet), is also relevant (Kibshict 1981; Jumagulov 1971). Armenian historian Egishe Vardapet noted that during the reign of King Shapur II of Iran (309-379), Christianity began to spread to the Indian (Sind) River, and during the Yazdigarde II (438-457) the representatives of these religions escaped from the persecution. As a result, the number of Christians in Bactria increased. During that time the Christian town of Vinkerd was built along the Syr Darya River, and Christian communities were established in Isfijab and Ferghana. There was also a bishop in Kashgar, and its bishop Marayyah attended the synod cathedral (424, Markabt). It is also noteworthy that Christianity of this period was beginning to mix with Asian indigenous traditions and other elements (Buryakov 2011). In state of Eftalits, which established in the middle of 5<sup>th</sup> century, Christianity became one of the main religions with Zoroastrianism. That is why, in 549, the Eftalian-Christians in Central Asia asked the Nestorian patriarch Mar-Abu to appoint a bishop (Nikitin 1984). It should be noted that the Turkic Kaganate, which was built in the middle of the 6<sup>th</sup> century AD, encompassed a vast area from China to the Black Sea coast. Under the reign the Eftalis and then the Turkic Kaganate, there were various religious beliefs throughout Central Asia. In particular, there were communities of Zoroastrianism, worshippers of Kuk Tangri, Manism, Shamanism, Buddhism, various animistic views, and also Christianity. There were mercenaries from different religions in troops of Turkic Kaganate at the same time. Sources reported that among the soldiers sent by Buharkhudot to help Bahrom Chubin when the Iranian army was defeated in 591 were Christian Turks with a cross on his forehead. In the 6<sup>th</sup>-7<sup>th</sup> centuries, one of the rulers of Ustrushana made coins the cross of the Nestorian Christian Church. These forms were also reflected in the coins of the Turk rulers in Chach at that time. This in turn testified to their conversion to Christianity (Nikitin 1984). Christianity was also influenced by the Afrigi dynasty in the 8<sup>th</sup> century. Along with Shamanism, Buddhism, and Manism, Christianity was spread among the Karluk Turks who settled in Yettisuv in 761. In Ak-Beshim settlement in Yettisuv, in Taroz and Nookat cities were found remains of Christian churches belonging to the 7<sup>th</sup>-8<sup>th</sup> centuries. Of course, Christian missionaries, especially the patriarch Timothies (780-819), played a major role in the spread of this religion in the region. Like other religions, our country played the role of a passage to Buddhism forwards other regions. The monuments found on the southern borders of the country (Ayritom, Dalvarzintepa, Karatepa, Fayoztepa, etc.), serve as a practical confirmation of that. Buddhism, which was state religion during the Kushan period, strengthened its position during this period. This can be seen in the fact that many Buddhist monks from India, especially from the north of Kashmir, came to Central Asia in 5<sup>th</sup> and 6<sup>th</sup> centuries. Even in the beginning of the 6<sup>th</sup>-7<sup>th</sup> centuries some Western Turkic Kaganate rulers accepted Buddhism. They also sponsored the construction of Buddhist religious facilities in south-central Asia, present-day Afghanistan, and northern India. Particularly in the 8<sup>th</sup> century, Buddhism was widespread in southern Takharistan and Huttalon. Constructing Buddhist monastery temples were developed, and such structures were first built in Balkh. Later they were in Termez, Shumen, Qubadien ten, two and three accordingly. Monuments found in Ajinatepa and Kofirqala, Buddhist texts in the Brahmin script found in

Zangtepa indicate the peculiar position of Buddhist religion in the South (Gafurov 1988). In 626, Chinese tourist and priest Syuan Tszyan was in Central Asia and reported that there were about a thousand Buddhist priests in ten monasteries in Termez (Boltaboev, Mahmudov 2013). This religion was spread not only in the south but also in Sogd, as reported by the remains of the Sanozor Buddhist shrine in the region (Kobzeva 2018). The remains of a Christian church and the remains of a Buddhist temple were found at the Govurkala Memorial Complex. In the early Middle Ages, another religious movement – Manism was formed in Central Asia. The followers of the religion, escaping from persecution in Iran, sought refuge in Central Asia. This religion extended its influence especially in Samarkand and Chaghaniyan. It is worth mentioning that the influence of believers in the Sogdian area was increasing, and their religious leader's headquarters was located in the centre of Samarkand which was the centre of Sogd. At the end of the 7<sup>th</sup> century Sogdian language was accepted as the official language of the Eastern Mani temples. Excavations from the territory of our country on the religion of Mani have been found in some places in the south, including the Bittepa monument in Surkhandarya. After some time Manism began to spread among the Turkic tribes. The 'Nafnoma' – 'Khalqnoma' of Mani religion – the list of the nations is importance. Later in Sogd literature in Sogdian and Turkic languages appeared. Three special alphabetical inscriptions were used for this literature. Mani writing was used in Sogdian and Turkic literature. Later Uighur writing was developed on the base of the Sogdian script (Sodikov 1989). As for the case in Sogdian, another interesting event is noteworthy. Chinese traveler Syuan Tszyan said that in Sogd (30s of the 7<sup>th</sup> century AD) the people worshiped a soul named Des. In particular, the author said in his memoirs: 'They sacrifice five camels, ten horses and one hundred sheep for him a day. The number of palmers can sometimes reach up to 1,000 people.' The author continued, noting that the influence of the fire-worshippers in Sogd was strong, that there were various temples, and two Buddhist temples were empty (Samarkand 1971). Another Chinese author, Hoy Chao, who was in Sogd at the beginning of the 8<sup>th</sup> century, said that 'worshiping the spirit of the sky' was a priority in Sogd and there was a 'temple of ancestors' in the palace of the governor (Gafurov 1988). In the beginning, representatives of Judaism in Central Asia began to appear during the reign of the Achaemenids (6<sup>th</sup> century BC). True, they were often engaged in commerce and trade caused by the Great Silk Road, and they lived in a very small area. Generally speaking, the emergence of the Jewish community in the country dates back to the 5<sup>th</sup>-6<sup>th</sup> centuries. Nasafi writes a narration of that period in his 'Qandiya'. According to him, the authors of the dam in the Zarafshan oasis (Juyi-Arziz) were Jewish. According to some narrations, Jews were also involved in the founding of the ancient capital of Khorezm – Cot and Khiva (Filanovich 2011). In the social and spiritual life, firstly in reign of Eftalis and then ruling of the Turkic Kaganate had a spirit of kindness and tolerance towards other people and representatives of other religions. Good neighbourship and respect were one of the features of the Turkic tribes. It should be noted that in the 2<sup>nd</sup> half of the 6<sup>th</sup> and beginning of the 7<sup>th</sup> century, the Turkic Kaganate included a vast territory from the Far East to the shores of the Azov Sea,

from the northern Siberia to the Himalayas. The region was inhabited by many peoples and tribes, all of whom believed in different religions, and all had their own values and views. It was already mentioned that other religions, including Christianity, Buddhism, and Manism, began to spread as a result of the influence of China and Central Asia among the Turkic people who believed in the spirit of the Kuk Tangri. The Western Turkic emperor, Tun-Yabgu (Tunshoh) (618-630), pursued a policy of reaching out to the local people, first of all the nobility, and establishing kinship with them. He was sympathetic to the Central Asian peoples and their culture, based on the essence of the interests of his country. Tun-Yabgu also focused on tolerance in social and spiritual life, especially religious, ethnic, civil tolerance and solidarity. In addition to the dominant role of Zoroastrianism in the Kaganate, various animistic views, the spirit of the Kuk Tangri, Christianity, Manism and Buddhism were also widely distributed, and their faith was protected by the Kaganate. The traditions of mutual respect and good neighbourliness played a vital role in this. Undoubtedly, the aforementioned domestic politics of Tun-Yabgu played a major role in the solidarity of the population and the prevention of various ethnic and religious conflicts. It is important to note that from ancient times in Sogd and neighbouring regions, representatives of different nationalities and diverse religious communities lived and worked together. In this regard, the history of the relations between the Sogdians and the Turks and their symbiosis are of great importance. It is worth noting that the involvement of the role in the historical and cultural processes not only in Middle Asia but also in Central Asia should be properly recognized. For example, the 'Burgut Memorial' of the 551-630 Turkic rulers found in Mongolia in 1962 illustrates the active involvement of the Sogdians in the government of the Kaganate during the Turkic empire (Bersham 1997). The chief (leader) of the Sogd tribes in Kaganate was given the title of 'eltabar', e.g., the head of the large tribe. And also the Turks also participated in the administration of Sogd. In particular, Nakhband (Chinese Nopanto) from Bukhara was a high-ranking official of the Turkic khan's palace, Chakin Chur Bilga Bichut's son, who was noble of Turks, served for many years as mayor of Panjikent. That is why the unity and solidarity of the people often overshadowed Chinese emperors (Otakhodjaev 2003). The Chinese spy, who sent information to his emperor in 607, wrote: 'The Turks are not naive and resourceful, and a conflict between them may be put. Unfortunately, there are Sogdians among them, who are cunning and tricky. They teach and direct the Turks' (Otakhodjaev 2003). When we study the roots of the idea of tolerance between the Sogdians and the Turks on the basis of the written inscriptions of Sogd, we find many important facts. In particular, the documents of the Mount Mugh Archives, which provide information on the processes occurring in Sogd in the late 7<sup>th</sup> and early 8<sup>th</sup> centuries, are of particular importance. These documents mainly belong to 'king of Sogd, governor of Samarkand', then Devashtich, who was the mayor of Panjikent. These documents show that the Panj governor had been Chakin Chur Bilga Bichut's son before Devashtich was. He has ruled the Panj region and city for more than 15 years (about from 693 to 708). During Sogd nobleman Devashtich's time as governor of the Panj province, Utt, who was Turkic nobleman, was his

assistant of housekeeping – framandor. The fact that the Utt' fame was second after Devashtich is confirmed by numerous documents. According to the documents dated 718-719 when Devashtich was the king of Sogd and the governor of Samarkand, he sent his ambassador Fatuvarn to Chach for help against Arab (Otahodjaev 2003). The document is Fatoufarn's reply to Devashtich, which reports that he met with tudun (king) of Chach and tutug (king) of Fergana. These documents shed light on the interethnic issues in Sogd and show that the Sogds and Turks united in a common problem. This alliance served as the founding of a coalition of Sogd, Chach, Ferghana and Turks against the Arabs in 719-722. The fact that the indigenous peoples opposed the foreign invasion and their participation in the liberation movement signified the strong friendship between these nations. Another document from the Mount Mugh Archives contains the 'Wedding certificate' and 'The bridegroom's obedience to the bride', which relates the marriage and mutual agreement of a Turkic noble named Uttagin with the daughter of a Sogdian girl Dughdruncha under the patronage of the governor of Navekat (Navkat, the city of Yettisuv). The document is important because it reflects the marriage pattern between the Turks and the Sogds. The marriage was recorded in the Zoroastrian 'Law House'. According to Zoroastrian tradition, Turkic Uttagin took some responsibilities in front of bride Dughdruncha 'with the participation of the holy god Mithra' (Otahodjaev 2003). This document is important because it reflects the close relationship between the two nations. Another document found on the mount Mugh is a letter from the Arabic deputy's representative, Abdu Al-Rahman bin Subh, to Devashtich, which contains the names of Sogdian Nijitak and Turkic Vaghnpat Kurchi, who were Devashtich's close friends. Although Vaghnpat Kurchi was Turkic, he accepted Zoroastrianism and achieved the status of 'vaghnpat' – 'great priest'. Thus, during the Turkic rule many Sogd nobles became a part of the Turkic hierarchy, and the participation of the leaders of the Turkic group in the local administrative-managerial and economic systems. It is also noteworthy that the documents found on Mount Mugh do not mention any ethnic or religious differences or racism. The religious tolerance and literal tolerance between the Sogd and Turkic populations is also due to the complementarity of the religions they believed in. Chinese traveller Syuan Tszyan in his 'Biography' reports that the Zoroastrian tradition at the Turkic Empire Palace in Yettisuv and the Turkic worship of fire was a logical confirmation of the aforesaid (Tugusheva 1991). In the Middle Ages, Sogdian immigrants, like a number of other religions (Manism, Christianity), also served to some extent as missionaries in the spread of Buddhism in Eastern Turkestan, Turkic Kaganate and western China. At the same time, Sogdians settled in East Turkestan, along with the locals, mainly the Turkic, believed in Buddhism. Many Sogdian Buddhist written literature analyses this. It is even known that the Buddhist works were copied by the Turkic secretaries. For instance, the book 'Vajrachhedika' was copied by a Turkic secretary named Kutlug. Historically important works such as 'Vessantara jataka', 'Mastak chashant', 'Our deed' have been translated into Uzbek (Ishokov 2000).

-tolerance is a universal value, which is the result of human aspiration and creativity. Its most important criterion is the enrichment of thinking, worldview, religion, customs, language, and spirituality of many generations;

-historical development of tolerance can be observed in the example of the history of Central Asia nations. This process is defined by various factors

-in the beginning of tolerance, as a result of the expansion of human ecological knowledge due to the desire to pick up the secrets of the environment, the respect for life-giving nature is also manifested in family and community relationships (family, children, elder people, and matriarchal traditions);

-the development of the territorial boundaries of future nations and states at the beginning reflected the ever-changing ethnic and cultural processes that were not associated with the location of a single ethnicity. Long before the ethnic and state-political borders were established, the geographical boundaries had been determined by the geographical features. Throughout the various historical periods, many tribes and ethnic groups have developed a common cultural tradition, especially because of their mixed settlement. Their immediate neighbourhoods, their long-term interactions have resulted in not only cultural but also ethnic synthesis;

-therefore, the peaceful migration of the ancient times was a tribal confluence of the nations, which led to the assimilation process, without interfering with the interaction of language, beliefs and race;

-during the development of the first poly-ethnic states in the world, although they were the result of war and occupation, the traditions of spiritual development were not interrupted. Consequently, the desire to learn about the world and other peoples' cultures was developed;

-according to written sources, in the 5<sup>th</sup> century B.C., Central Asians like Khorezmians, Bactrians, Sogdians, Saks lived and worked with other ancient peoples in the ancient cities of Southeast, such as Susa, Babylon, Memphis, and the island of Elephantina. There were no serious obstacles or barriers to them being able to afford housing, property, learning the local language and writing, and respecting their beliefs;

-in the context of ethno-cultural diversity, ethical and spiritual values were the basis for their unity, even if they had different cultures and religions. Thus the pursuit of peace, stability, harmony and tolerance retained its value, and freedom of conscience, which is the choice of the religion, is guaranteed;

-geographical location and climatic conditions of the region: Central Asia, in particular, present-day Uzbekistan contains of geographical terrain and landscape in a favourable geopolitical location. There are mountains, forests, steppes, deserts. The climate is moderate (continental), but is not free from the whims of nature. Water scarcity has always existed throughout the region. This situation required the local population to be patient, enduring, hard-working, and at times difficult to survive in the dry and hot summer. These geographical conditions led the population to endure any difficulties of nature, to refrain from labour, to have power, determination and will. This was also noted by the authors of antiquity, particularly by Herodotus, who is the 'father of history'.

#### 4.CONCLUSION

-regional ethnic harmony: It is well known that in the territory of Asia, from the Bronze and Iron Ages, settled tribal populations and nomadic cattle tribes inhabited. The relationship between these groups since ancient times based on mutual respect and compromise. These relations between the land-working people of the oasis and the nomadic herdsmen were reflected in the mutually beneficial trade and economic relations and respect for their particular lifestyles. The tolerance and trust of the Turkic people living in the steppe and highland regions, the patience and diligence of the people of the oasis were the basis of this balance. The balance between the north and the south could be seen through the centuries when the Turkic tribes began to migrate to the region, not interfering in the internal affairs of the indigenous population, and in good neighbourly relations with the locals.

-analysing of all the considerations and the relevance of the issue in the socio-political and spiritual context, this article has been finished. It is the first time that the role of the principle of tolerance in the social and spiritual life of the medieval country, its historical aspects have been researched. Historical sources, scientific literature, and the results of the research have directly been used in covering the essence of the scientific issue.

## REFERENCES:

- [1] Yu. Buryakov. 2011. The formation of Christianity in Central Asia (according to written and material sources) // Russian Orthodox Church in Central Asia. 140 years neighbourhood with Islam. Materials international conference - Tashkent. - P.25.
- [2] M. Filanovich. 2011. The historical roots of confessional tolerance in Uzbekistan (antiquity and the Middle Ages) // Russian Orthodox Church in Central Asia. 140 years Neighborhood with Islam. Materials international conference - Tashkent. - P. 275.
- [3] A.Adilov. 2019. The Role of Tolerance in the Socio-Spiritual Life of Uzbekistan (as in the Middle Ages) .- Tashkent: Turon-Iqbol.
- [4] R. Murtazayeva. 2010. Interethnic relations and tolerance in Uzbekistan: historical experience and modernity. / Answer.ed. R.Kh. Murtazaeva. - Tashkent: Mumtoz so'z. - 400 p.
- [5] R. Murtazayeva. 2010. Tolerance - as an integrating factor in multinational Uzbekistan. - Tashkent. Uzbekistan, 2010. - 14 pp.
- [6] R.Murtazayeva. 2016. Mahalla - Mascani of Interethnic Tolerance and Tolerance. Tashkent: Mumtosis.
- [7] R.Murtazayeva, T.Doroshenko, K. Saipova. and other. 2018. Interethnic harmony in Uzbekistan and tolerance: a look through the prism of centuries. - Tashkent: Turon iqbol. - 124 p.
- [8] R. Murtazayeva, T.Doroshenko, D.Inoyatova, K.Saipova and others. 2018. Barrikeng beki Uzbekiston Diasporalari Tarihi (Bukhoro Yaudiylar, Nemis, Koreans, Greek, Uyfur Boltikb'yi Hallari Misolida). - Tashkent: Turon iqbol. - 176 p.
- [9] O.Ata-Mirzaev, V.Gentshke, R.Murtazaeva. 2004. Interethnic Tolerance in Uzbekistan: History and Present. - Tashkent: University. - 179 p.
- [10] A.Sagdullaev. 2018. The Tarikhiy Roots of Borging. - Tashkent: Civilization, 2018 .
- [11] K.Saipova. 2018. Tolerance of the Uzbek people to evacuated and deported peoples during the war against fascism. - Tashkent: Turon iqbol. - 5.37 pp
- [12] Ethnodemographic processes in Uzbekistan. - Tashkent, 2005. Book I. - 18.9 pp
- [13] Ethnodemographic processes in Uzbekistan. - Tashkent, 2005. Book II. - 13 pp;
- [14] Urbanization processes in Uzbekistan: history and modernity. - Tashkent, 2010. Part I. - 20 pp;
- [15] Urbanization processes in Uzbekistan: history and modernity. - Tashkent, 2010. Part II. - 14 pp
- [16] Interethnic relations and tolerance in Uzbekistan: historical experience and modernity. - Tashkent, 2016 .-- 18 pp.
- [17] Interethnic relations in Uzbekistan: history and the present. - Tashkent, 2003.
- [18] Tolerance is the basis of stability in society. - Tashkent, 2003.
- [19] Youth Tolerance - Requirement of the Period. - Tashkent, 2008 .
- [20] Innovations in the Science of Uzbekistan Science: Theory and Practice. - Tashkent, 2013.
- [21] Strengthening peace, security and inter-ethnic harmony in Uzbekistan is the basis for the country's development. - Tashkent, 2013.
- [22] The role and place of public diplomacy of Uzbekistan in strengthening friendship and cooperation with the international community. - Tashkent, 2017.
- [23] A.Pirshict, A.Mongayt, V. Alekseev. 1968. The history of primitive society. - M.: Higher school.
- [24] K.Lamberg-Korlovskiy. 1990. Modeling of vzaimodeystvia in III tysyacheletii do n.e.: from Mesopotamia do doliny Inda // Vestnik drevney. - M. - No. 1.
- [25] V.Sarianidi. 1975. The Ancient Farmers of Afghanistan. - M.: Science;
- [26] A.Ascarov, T.Shirinov. 1993. Early Urban Culture of the Bronze Age of South Central Asia. - Samarkand.
- [27] J.Gardin, B.Lyonnet. 1974-1978. La prospection archeologique de la Bactriane orientale: premiers resultats // Mesopotamia. XIII-XIV
- [28] H. Frankfort. 1985. Tradition harappenne et innovation Bactrienne a'Shortughai // L'archeologique Bactrienne ansienne. - Paris.
- [29] A.Sagdullaev. 2000. Central Asia and India - the formation of early paths of historical and cultural ties // India and Central Asia (pre-Islamic period). - Tashkent.
- [30] W.Adams. 1968. Invasion, Diffusion, Evolution // Antiquity. XLII. - № 167.
- [31] N.Ioffi. 1986. Spheres of interaction in Mesopotamia // Ancient civilizations of the East. - Tashkent: Fan.
- [32] B.Atanbaeva, A. Rogojinskiy. 2006. Shagim burial ground - a new monument of the Bronze Age of East Ferghana // Archaeological Studies in Uzbekistan. 2004-2005 - Tashkent.
- [33] V.Sarisnidi. 2010. Long before Zarathustra. - M.: The Old Garden.
- [34] E.Rtveladje. 2005. Civilizations, States, and Cultures of Central Asia. - Tashkent.
- [35] O.Mavlonov. 2008. The ancient ways of Central Asia. - Tashkent: Academy.
- [36] M.Dandamaev, V. Lukonin. 1980. Culture and Economics of Ancient Iran. - M.: Science.

- [37] M.Dandamaev. 1982. Indians in Iran and Babylonia in the Achaemenid period // Ancient India. Historical and cultural ties. - M.
- [38] R.Kent. 1953. Old Persian: Grammer. Texts. Lexicon. – New Haven
- [39] Kurctiy Ruf IV, 11, 5.
- [40] A. Sagdullaev. Ancient History of Central Asia ... - B.78.
- [41] F. Schehermair. Alexander of Macedon. - M.: Nauka, 1986. - p.291-293.
- [42] E. Rtveladze. The Great Silk Road. - Tashkent: Shark, 2000.
- [43] E.Rtveladze, V.Livshits. Monuments of ancient writing. - Tashkent: Fan, 1985.-38 p.
- [44] A.Sagdullaev, E.Rtveladze. In the country of the golden fire. - Tashkent: Uzbekistan, 1983. - p.77-83.
- [45] M.I. Filanovich. Religious tolerance of cities on the Silk Road // Tolerance - the basis of the stability of society. - Tashkent, 2003.
- [46] Yu. Buryakov. The formation of Christianity in Central Asia (according to written and material sources) // Russian Orthodox Church in Central Asia. 140 years Neighborhood with Islam. Materials international conference - Tashkent, 2011. - p.20-21.
- [47] In the footsteps of Thomas. Christianity in Central Asia. - M., 2011. - P.40.
- [48] G.Dresvyanskaya. Necropolis of the old Merv // Transactions of the UTake Ashkhabad, 1989. T.XIX; Usmanova Z.I. Christian monuments of Turkmenistan // From the history of ancient cults of Central Asia. Christianity. - Tashkent, 1994. - P.29-31;
- [49] S.Loginov, O.Simson. Excavations in Merv on the Erkale hillfort in 1992-1993. // Abstracts of scientific conference reports / Merv in the ancient and medieval history of the East. - Mary, 1994. - p.51.
- [50] V.Livshchits, A.Khromov. Sogdian language // Fundamentals of Iranian linguistics. Middle Iranian languages. - M.: Nauka, 1981. - p.354-361; Zhumagulov Ch. Language of the Old Turkic Nestorian monuments of Kyrgyzstan. - Frunze, 1971. - p.10-12.
- [51] A.Nikitin. Christianity in Central Asia (antiquity and the Middle Ages) // East Turkestan and Central Asia. History. The culture. Communication - M., 1984. - P.122.
- [52] Gafurov B.G. Tajiks. Book one. - Dushanbe: Irfon, 1988. - P.310.
- [53] H.Boltaboev, M. Mahmudov. History of literary-aesthetic thinking. Volume I Ancient period. - Tashkent: Classical Word, 2013. - p.386.
- [54] O.Kobzeva. The historical roots of tolerance in Uzbekistan. Interethnic harmony in Uzbekistan and tolerance: a look through the prism of centuries. - Tashkent: Turon-Iqbol, 2018. - P.9.
- [55] K. Sodiqov. Old Uighur inscription. - Tashkent, 1989. - p.42.
- [56] History of Samarkand. Two drops. Volume I - Tashkent: Science, 1971. - B.128-129.
- [57] B.Gafurov. Tajiks. Book one. - Dushanbe: Irfon, 1988. - P.358.
- [58] A.Bernshtam. Central Asian antiquity and its study over 30 years. // VDI, 1997. - No. 3. - P.88.
- [59] A.Otakhodjaev. National and religious intolerance in Sogd in the early Middle Ages (based on written sources) Materials of Republican scientific-practical conference. - Tashkent, 2003. - B.171.
- [60] L.Tugusheva. Uyghur version of the biography of Xuan-Jian. - M.: Nauka, 1991. - P.5-7.