



HUMANISTIC IDEAS: KINDNESS, GENEROSITY, AND TOLERANCE IN THE WORK OF MAVERANNHAR SCIENTISTS

Nematullo Mukhamedov¹, Nurulloh Turambetov²

¹*Doctor of Historical Sciences, International Islamic Academy of Uzbekistan 11, A Kadiri, Tashkent, 100011, Uzbekistan*

²*Teacher of the UNESCO Chair in the Comparative Study of World Religions, International Islamic Academy of Uzbekistan 11, A. Kadiri, Tashkent, 100011, Uzbekistan*

ANNOTATION

During the medieval period in Mawarannahr, eminent scholars such as Imam Bukhari, Imam Tirmizi, Abu Bakr Kaffal Shashi, and Abu Lais Samarkandi were actively engaged in the study and propagation of Islamic sciences. Concurrently, Sufi luminaries like Zangiota, Sheikh Umar Bagistani, and Sheikh Havand Tahir also resided in the region. This period of intellectual activity was juxtaposed with the Mongol invasion, which precipitated a crisis in the socio-cultural fabric of Central Asian societies. It was during this epoch that Islamic trends or tariqats such as Yassawiya, Kubrawiya, and Naqshbandiya emerged.

This study delves into the exploration of the principles of tolerance, humanism, benevolence, and generosity as espoused in the works and activities of scholars like Imam Tirmizi, Abu Bakr Kaffal Shashi, and Sufi figures including Zangiota, Sheikh Umar Bagistani, Sheikh Havand Tahir.

KEY WORDS: *Maverannahr, Central Asia, Imam Bukhari, Termez, Imam Tirmizi, Shash, Hastimam, Abu Bakr Kaffal Shashi, Zangiata, Sheikh Umar Bagistani, Sheikh Khavand Tahir, tolerance, humanism, kindness, generosity.*

INTRODUCTION

The concepts of humanism and tolerance are crucial in scenarios where individuals from diverse national cultures and beliefs coexist within the same geographical area and engage in close social interactions. Historical evidence suggests that the inhabitants of Uzbekistan have adhered to a variety of religions since ancient times. The region has been home to followers of Zoroastrianism, Judaism, Christianity, Islam, and other religions, who have lived without restriction, attained creative excellence, and continue to coexist harmoniously. Existing records substantiate the absence of any significant conflicts, let alone wars instigated by religious differences, within this territory. (Nematullo Mukhamedov & Nurulloh Turambetov, 2021:68-73).

Interreligious tolerance and interethnic harmony in Uzbekistan are not recent phenomena, but rather have deep-seated historical foundations. Historically, Uzbekistan has been a fertile ground for the development of various religions and cults, including Islam, all of which have significantly contributed to the spiritual evolution of the region's population.

Over the course of centuries, Islamic traditions have been intricately woven with the rich cultural heritage of Central Asian peoples. This amalgamation has given rise to a unique Muslim culture in the region, influencing not only spiritual and educational aspects of life but also shaping the trajectory of scientific and educational development.

Uzbekistan, with its cities such as Bukhara, Samarkand, Nasaf (Karshi), Termez, Khiva, and Shash (Tashkent), has been at the epicenter of these historical processes. These cities have gained recognition across the Muslim world as prominent cultural hubs (Mukhamedov Nematullo, 2020:205-208).

MAIN PART

The scientific legacy of regional scientists has underscored human values such as amiability and tolerance, as well as customs. These crucial human values embody principles such as friendliness, philanthropy, modesty, compassion, and benevolence, which were the primary subjects of the scientific and creative legacy of these scientists. This is evidenced by the collections of hadiths by Imam Bukhari, "al-Jameh al-sahih" and "al-Adab al-mufrad" (al-Bukhoriy, 1991: 480), Imam Tirmidhi's "al-Sunan" (Tirmidhi, 1993:208), and the works of Abu Lays Samarkandi "Tafsiri Samarkandi", "Tanbeh al-gafilin" (al-Samarkandiy, 2006:12). Furthermore, this is also apparent in the works of Alisher Navoi, particularly in his philosophical and didactic compositions "Muqomat ul-lugatain",



"Nasoim ul-muhabbat" (Navoi, 2000:6), as well as in the contributions of regional scientists to the worldwide advancement of science, literature, art, and culture.

Imam Muhammad Ismail Bukhari holds a significant position in the field of Islamic studies, renowned as the "Imam of the Muhaddis." His magnum opus, "al-Jami al-sahih," is revered in the Islamic world as the second holy book following the Quran, according to Islamic doctrine. This work is regarded as one of the significant literary.

Termez, one of the oldest cities in the country, has been a hub for the development of science and culture since the early Middle Ages. Medieval sources reveal that over a hundred scientists originated from this city, contributing to various fields including Islamic studies, natural and exact sciences, history, and literature.

The city of Termez, due to its high concentration of scientists, has been dubbed "Madinat ur-Rizhol," translating to the "City of Saints."

The scientists hailing from Termez are globally recognized as Nisbom at-Termizi. Among these notable figures is Imam Tirmizi, one of "Six authentic Muhaddis", who contributed significantly to the field of hadith studies during its "golden age."

Imam Tirmidhi, formally known as Muhammad ibn Isa ibn Saura ibn Musa ibn Zahhak al-Sullami az-Zariyir al-Buqi at-Tirmidhi, and colloquially referred to as Abu Isa, was born in 209 AH (approximately 824 AD). His birthplace was the village of Bug, located near Termez. His family was of average social standing.

The renowned medieval historian, Abu Saad Abdulkarim al-Samani, documented that Imam at-Tirmidhi was not only born but also conducted his work in the village of Bug. This led to him being alternatively referred to as Bugi. He was given the moniker "Zarir" due to his frequent crying, a reaction to the death of his mentor, Imam al-Bukhari. Towards the end of his life, Imam at-Tirmidhi experienced deteriorating eyesight.

Imam at-Tirmidhi is celebrated for his significant contributions to Islamic literature, with "Sunani at-Tirmidhi" ("Jami' at-Tirmidhi") and "Ash-Shamail an-Nabawiyya" ("Ash-Shamail al-Muhammadiyya") being among his most notable works. In these texts, he emphasized the virtue of generosity, associating it with the qualities of prophets.

In "Sunani Tirmidhi", Imam Tirmidhi dedicated an entire chapter to the concept of "Generosity".

In his scholarly analysis of the hadith in "Tuhfa al-Ahwazi bi sharkh "Jami' al-Tirmidhi", Abululo Mubarakfuri posits that a believer who altruistically allocates his wealth to righteous causes is brought closer to divine mercy, accelerates his journey towards paradise, and garners the affection of his fellow beings. This is primarily because individuals tend to appreciate and respect those who exhibit generosity. Conversely, an individual who refrains from fulfilling mandatory religious obligations such as zakat is distanced from divine mercy and paradise, and consequently, incites disdain in the hearts of people.

The term "generous" is used to describe an individual who prioritizes divine satisfaction over his personal wealth when making financial decisions. Such individuals are generally admired and respected for their generosity, irrespective of whether others directly benefit from their actions. In contrast, a stingy individual is characterized by his refusal to contribute obligatory and mandatory alms.

The Sunani Tirmidhi, a compilation of hadiths, includes teachings on topics such as almsgiving, charity, zakat, and assistance.

Imam Tirmidhi described our Prophet (peace be upon him) in his work "Ash-Shamail al-Muhammadiyya" as follows: "...he was the most generous person, the most truthful and gentle person, the most noble family man...".

Imam Tirmidhi collected the most authentic hadiths about generosity, charity, mercy and generosity. Today, the role of hadith in promoting and disseminating virtues such as kindness, generosity, charity and generosity among people is incomparable.

In the Islamic scholarly tradition, the title "Imam" is bestowed upon distinguished figures such as al-Bukhari, at-Termizi, and al-Maturidi, among others. One notable figure who holds this title is Imam Abu Bakr Kaffal Shashi, who was often referred to as "Hazrat Imam" by his contemporaries. His full name is Abu Bakr Muhammad ibn Ali ibn Ismail Kaffal Shashi. In Arabic academic sources, the term "Kabir" is often appended to his name as a mark of respect and honor, signifying "big" or "great".



The Mausoleum of Hazrat Imam, also known as Hastimam, located in the Sebzor of the historical region of Tashkent, is recognized as one of the primary memorial complexes within the capital. The name of this site is derived from the principal shrine situated here - the mausoleum of Abu Bakr Kaffal Shashi, a prominent Imam within the Islamic world, who was born in Tashkent (Shash).

The term "Hastimam" is a condensed version of the phrase "Hazrat Imam". The local populace attributed this name to the site in honor of Imam Kaffal Shashi. Historically, this site served as one of the key educational hubs for scientific, cultural, and religious learning in Tashkent (Muhamedov N., 2015:119-126).

Kaffal Shashi is recognized in historical literature as a figure of generosity and hospitality. This is evidenced in the writings of Egyptian historian Tajuddin Subki in his work "Tabakat Shafia Kubro," where he includes excerpts from Kaffal Shashi's poetry. *"Shashi's verses express his open-door policy, stating that his table is always prepared for any visitor. He further emphasizes that the food served is earned through his hard work, thus ensuring its halal status.*

Shashi's hospitality extends to the extent of serving whatever is available, even if it is as simple as vegetables with vinegar. However, he acknowledges that his generosity may not be reciprocated or appreciated by all, especially those who are uninterested or stingy. This suggests that Shashi's hospitality is not contingent on the response of the recipient but is a reflection of his personal values and principles."

Imam Kaffal Shashi is a prolific author, with numerous works focusing on the areas of Islamic law (fiqh), dialectics, the history of Islam, and hadith studies. His book, "Javami al-Kalim," is particularly noteworthy for its educational and didactic qualities. In this work, Kaffal Shashi concisely and concisely described the hadiths ("sahih"), using not only the commandments of Islam, but also sayings related to upbringing, training, enlightenment, human behavior, etc.

The book "Zhavomi Alkalim" is a collection of various recommendations that can be used in everyday life, regardless of religion, nation and reasons.

It is known that the Mongol invasion led to a crisis in the socio-cultural life of the peoples of Central Asia. However, the national liberation struggle was supported by spiritual and religious principles, in particular the Islamic religion. At this time, such Sufi orders (tarikats) as Kubrawiyya and Naqshbandiyya were formed.

Sufism during this period became the unifying spiritual force of the peoples of Central Asia. One of the representatives of the Sufi leaders (sheikhs) was Zangiota. He is one of the most famous representatives of the Sufi order (tariqa) of Yassawiyya. His real name was Oyhuja ibn Tashhuja. Zangiota was born in the Samarkand Darboza mahalla in the city of Tashkent. Because of his skin color and generosity, he was nicknamed "Zangiota Himmati" ("Generous Zangiota") (Zangiota Himmati, 2001:3).

Most of the inscriptions of historical and architectural monuments found in our country are Quranic verses and hadiths. And in the Zangiota complex we can additionally see rhymed lines in Arabic.

Zangiota's whole life coincided with a period of instability and violence in Transoxiana, caused by the invasion of the Mongols. In these difficult times, Zangiota and about ten of his students, through their efforts and diligence, spiritually supported the people, nourished them with noble universal values, such as: courage, patriotism, hard work, honesty, justice, selflessness, kindness, righteous lifestyle and mercy.

One of the representatives of Sufism was Sheikh Umar Vali Bagistani. He was born in the village of Bagistan, Tashkent region. The date of his birth is unknown, but he died in 691/1291. He led a modest lifestyle, earning an honest living by farming and gardening, setting an example for those around him. Despite the fact that he was one of the prominent Sufis, he did not pursue fame. He strived to be a simple yet genuine person, this can be seen from his instructions to his son Sheikh Khawand Tahir.

These instructions are given in the book of Fakhruddin Ali Safi "Rashahat": "Takhir, do not be a mullah (theologian), do not be a Sufi, do not be this, do not be that, but be a Muslim" (Fakhruddin Ali Safi, 2004: 270-272). This instruction of Bagistani has not lost its relevance today.

Sheikh Khavandi Takhir (Valikhuzhaev B., 1998:53) (d. 1359), son of Sheikh Umar Bagistani, who enjoyed the respect of Bahauddin Naqshbandi himself, born in the village of Bagistan, Tashkent region (Masson M., 1954:116). Thanks to his knowledge, he enjoyed great authority in the Muslim world.



The mausoleum of Sheikh Khavandi Takhur became a sacred place for Muslims (Mahmud Hasaniy, Karomat Kilicheva, 2004:5). In the second half of the 15th century, his great-grandson Khoja Ahrar ordered the construction of a tomb over his coffin, which is now located on the territory of the International Islamic Academy of Uzbekistan.

CONCLUSION

The Central Asian region, primarily encompassing Uzbekistan, is recognized as one of the earliest cradles of human civilization. Uzbekistan, in particular, boasts an urban culture that spans over three thousand years, encompassing multiple cultural strata.

Historically, it is evident that every significant civilization is underpinned by a religious worldview. In this context, Islamic civilization serves as a quintessential example. It is noteworthy that the scholars of Transoxiana have made a significant contribution to the establishment and growth of the multifaceted Islamic civilization, which is both ancient and dynamically evolving.

As previously mentioned, certain attributes such as respect for individuals, deference towards others, reverence for elders irrespective of their nationality or perspectives, have been identified as the paramount virtues of the scholars in these regions. The primary focus is their adherence to the spiritual and educational principles of tolerance and humanism.

It is evident that these profound teachings and hadiths encourage individuals to act benevolently towards others, fostering a sense of generosity and reliability.

LIST OF USED LITERATURE AND SOURCES

1. *Абу Абдуллоҳ Муҳаммад ибн Исмоил ал-Бухорий. Ал-Жоми ас-саҳиҳ (ишонарли тўплам) : 4 ж. – Т. : Қомуслар бош таҳририяти, 1991–1999; Имом Бухорий. Ал-Адаб ал-Муфррад (Адаб дурдоналари) / тарж. Ш. Бобохонов, Н. Абдулмажид. – Т. : Фан, 2006. – 480 б.*
2. *Абу-л-Лайс ас-Самарқандий. Тафсири Самарқандий. – Байрут : Дор ал-кутуб ал-илмийя, 2006; Абу-л-Лайс Самарқандий. Танбиҳул-ғофилин / Дилмурод Қўшоқов тарж. – Т. : Ofset-Print, 2000.*
3. *Алишер Навоий. Муҳокамат ул-луғатайн // Мукаммал асарлар тўплами. – Тошкент : Фан, 2000. – Том. 16; Алишер Навоий. Насойим ул-муҳаббат // Мукаммал асарлар тўплами. – Тошкент : Фан, 2001. – Том. 17.*
4. *Валихўжаев Б. Шайх Хованд Тахур // Мулоқот, 1998, 2-сон. – Б. 53.*
5. *Зангиота Химматий / Подг. к изд. Файзиев Тургул. – Т.: Мовароуннахр, 2001. – С. 3.*
6. *Массон М. Прошлое Ташкента. – Т.: Из-во АН УзССР, 1954. № 2. – С.116.*
7. *Махмуд Хасаний, Каромат Қилмичева. Шайх Хованди Тахур. – Т.: 2004. – С.5.*
8. *Mukhamedov Nematullo Asatullaevich. (2020). HUMANIST IDEAS IN WORK MEDIEVAL SCIENTISTS OF THE OASIS OF TASHKENT. Archive of Conferences, 9(1), 205-208. Retrieved from <https://www.conferencepublication.com/index.php/aoc/article/view/371>*
9. *Muhamedov N. (2015). Keffal Şaşı'nin Diplomatik Faaliyeti. Marmara Türkiyat Araştırmaları Dergisi 2 (2), 119-126. <https://dergipark.org.tr/tr/download/article-file/282071>.*
10. *Nematullo Mukhamedov & Nurullo Turambetov. (2021). The origins of religious tolerance in Central Asia. International journal of social science & interdisciplinary research ISSN: 2277-3630 Impact Factor: 7.429, 10(12), 68–73. Retrieved from <https://www.gejournal.net/index.php/IJSSIR/article/view/105>*
11. *Саҳиҳи Термизий: танланган ҳадислар (Араб тилидан таржима ва сўз боши муаллифи А. Абдуллаев). – Т., 1993. – 208 б.*
12. *Фахруддин Али Сафий. Раиҳот/ Подг. к изд. Махмуд Хасаний, Баҳриддин Умрзқ. – Т.: Абу Али ибн Сино, 2004. – С. 270-272.*
13. *Islamov Z. Codicological Analysis of Manuscripts of “Mukaddamatu-l-Adab” of Mahmud Zamakhshari in the Funds of the World //The Light of Islam. – 2020. – Т. 2020. – №. 2. – С. 30-36.*
14. *Islomov Z. International Islamic Academy of Uzbekistan—a result of the reforms worth to the centuries //The Light of Islam. – 2018. – Т. 1. – №. 1.*
15. *Makhsudov D. R. Mufassirs of Mawarannahr //ISJ Theoretical & Applied Science, 12 (80). – 2019. – С. 539-543.*
16. *Makhsudov D. R. МУФАССИРЫ МАВЕРАННАХРА В СРЕДНИХ ВЕКАХ //Theoretical & Applied Science. – 2019. – №. 12. – С. 539-543.*
17. *Makhsudov D. A GENIUS OF THE WORLD //Theoretical & Applied Science. – 2019. – №. 5. – С. 544-548.*
18. *Ugli A. Z. Z. THE PLACE OF ALIKHANTORA SOGUNIY IN THE HISTORY OF EAST TURKESTAN //Colloquium-journal. – Голопристанський міськрайонний центр зайнятості, 2020. – №. 24 (76). – С. 32-33.*
19. *Arslonov Z., Ergashev H. ALIKHANTORA SOGUNIY'S VIEWS ON POLITICAL GOVERNANCE IN EAST TURKESTAN //Студенческий вестник. – 2020. – №. 32-2. – С. 84-85.*
20. *Zokirjonugli Z. A. Approaches to studying the scientific heritage of Alikhantora Soguni //Asian Journal of Multidimensional Research. – 2022. – Т. 1*
21. *Zokirjonugli Z. A. APPROACHES TO STUDYING THE SCIENTIFIC HERITAGE OF ALIKHANTORA SOGUNI.*
22. *Arslonov Z. Z. THE PLACE OF ALIKHANTORA SOGUNIY IN THE HISTORY OF EAST TURKESTAN //Colloquium-journal. – Голопристанський міськрайонний центр зайнятості= Голопристанский районный центр занятости, 2020. – №. 24-2. – С. 9-11.*