



Tashkent – A City Of Tolerance (In The Context Of The Activities Of The Oasis Scientists)

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Abstract. Tashkent is recognized by the world community as a peaceful, friendly, hospitable, bread city. And it also has the status of "Gate of the East" "Capital of Islamic Culture". Today, in the period when Tashkent is turning into one of the major metropolises in the region and the world, the current topic is the study and study of its culture, history in the Middle Ages.

In medieval sources, the city of Tashkent was called Shash. It was from here that a large number of scholars emerged, whose activities were closely connected with such Islamic sciences as fiqh, hadith studies, etc. Scholars who were born and made a great contribution to Islamic teaching with their scientific activities were given the title (nisba) of "Shashi", and later (from the 16th century) "Tashkandi". It was by this name that they became famous throughout the Muslim world.

In the Middle Ages, more than 100 scholars in the field of Islamic sciences lived and studied in the Shasha oasis. The article examines the ideas of tolerance and humanism of medieval scholars such as Abu Bakr Kaffal Shashi, Zangiota, Sheikh Umar Baghistani, Sheikh Khavand Tahur, and Khwaja Ahrar .

Key words: Shash, Tashkent, nisba (title), Shashi, Tashkandi, fiqh (Islamic law), hadith (sayings of the prophet), Sufism.

Introduction

Ideas of tolerance are of great importance in the conditions of living in one territory and close social relationships of people of different national cultures and beliefs. It should be noted that interreligious tolerance and interethnic harmony in Uzbekistan have deep historical roots¹. Since ancient times, other religions and cults have developed on the land of Uzbekistan along with Islam, which have made and continue to make a certain contribution to the spiritual development of the region's population².

Throughout history, the Tashkent oasis was a major cultural center. Residents of the cities and villages of Tashkent were familiar with Christianity, Buddhism, Manichaeism -

¹ Мухамедов Н.А. (2014) Идеи толерантности и гуманизма в деятельности учёных суфиев оазиса Ташкент. The culture of tolerance in the context of globalization: methodology of research, reality and prospect http://sociosphera.com/files/conference/2014/k-05_13_14.pdf#page=54-57 (in Russ).

² Abdullayeva, Moxira (2018) "APPROACHES FOR STUDYING RELIGIOUS PROCESS IN CYBERSPACE," The Light of Islam: Vol. 2018 : Iss. 1 , Article 13. Available at: <https://uzjournals.edu.uz/iiu/vol2018/iss1/13>; Mukhamedov, N., & Turambetov, N. (2023). HUMANISTIC IDEAS: KINDNESS, GENEROSITY, AND TOLERANCE IN THE WORK OF MAVERANNHAR SCIENTISTS. EPRA International Journal of Research and Development (IJRD), 8(12), 322-325.



religions brought along the Great Silk Road. Tolerance and peaceful coexistence of various faiths were characteristic of the population of the oasis³.

The Chirchik River basin is the cradle of one of the most ancient agricultural and urban civilizations of Central Asia. Within its boundaries, the capital center of the oasis was founded, which at different stages of history bore the names of Shash, Chach and finally Tashkent.

Methods

In the process of elucidating the research and developing its methodological basis and concept, modern historical research methods were used as a basis. In particular, it was approached based on the principles of historicity, gradualism, truthfulness, objectivity and scientificity. In the process of introducing various sources and data into circulation, they were also summarized on the basis of comparative analysis.

Results

In the context of globalization, in a period when interest in studying the history and culture of cities that brought together representatives of various religions and cultures is growing, the importance of civilization in ensuring social cooperation in the world is growing⁴. The study of the history of the culture of cities and the contribution of scientists to the development of civilization are becoming relevant. In particular, Tashkent is recognized by the world community as a peaceful, friendly, hospitable, bread-producing and tolerant city. It also has the status of "Gate of the East", "Capital of Islamic Culture".

Today, in the period when Tashkent is turning into one of the major metropolises in the region and the world, the research and study of its culture and history in the Middle Ages is becoming a relevant topic.

Many world-famous scientists came from the Tashkent oasis, who were honored with this by their merits. Ancient Tashkent appears as one of the blessed places where great and pious scientists, muhaddiths and righteous people rest. It is here that the noble bodies of Abu Bakr Kaffal Shashi (Hazrat Imam)⁵, Zangiota⁶, Sheikh Khavand Takhur⁷ and others found eternal peace.

Discussion

In the Muslim world, along with Imams al-Bukhari, at-Termizi, al-Maturidi and other numerous scholars who were awarded the title of "Imam", a special place is occupied by Imam Abu Bakr Kaffal Shashi. His contemporaries respectfully called him "Hazrat Imam"⁸. His full

³Mukhamedov Nematullo (2020) "ACTIVITIES OF HADITH SCHOLARS (MUHADDIS) OF SHASH OASIS IN SCIENTIFIC CENTERS OF THE REGION." *The Light of Islam: Vol. 2020: Iss. 2, Article 11.* Available at: <https://uzjournals.edu.uz/iiiau/vol2020/iss2/11>.

⁴ Мухамедов, Н. (2015). Вопросы научного наследия Махмуда Замахшари. *Восточный факел*, 1(1), 3-5. <https://inlibrary.uz/index.php/eastern-torch/article/view/9585>

⁵ Mukhamedov, N., & Turambetov, N. (2024). Epigraphy and History of The Mausoleum Of Abu Bakr Kaffal Shashi. *Jurnal ISO: Jurnal Ilmu Sosial, Politik Dan Humaniora*, 4 (1), 10. <https://doi.org/10.53697/iso.v4i1.1767>

⁶ Mukhamedov, N. (2020). Role of Zangi Ata in the Islamic culture of the region. *ISJ Theoretical & Applied Science*, 12 (92), 439-443. Soi: <http://s-o-i.org/1.1/TAS-12-92-84> Doi: <https://dx.doi.org/10.15863/TAS.2020.12.92.84>

⁷ Nematullo Mukhamedov, Nurullo Turambetov. SHAYKH KHAVAND TAHUR: HISTORICAL CONTEXT AND EPIGRAPHIC ANALYSIS OF HIS MAUSOLEUM. (2025). *EduVision: Journal of Innovations in Pedagogy and Educational Advancements*, 1(5), 761-774. <https://brightmindpublishing.com/index.php/ev/article/view/851>

⁸ Mukhamedov Nematullo (2020). Medieval Scientists Of The Oasis Shash And Their Contribution To Islamic Civilization // *The American Journal of Social Science and Education. Innovations* (ISSN – 2689-100x).

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name is Abu Bakr Muhammad ibn Ali ibn Ismail Kaffal Shashi. In Arabic sources, as a sign of respect and honor, the word "Kabir" is added to his name, meaning "big", "great". Initially, he was a skilled craftsman who made locks, and therefore his profession later became a prefix to his name "Kaffal", i.e. "maker of locks", "lockmaker"⁹.

The scientific activity of Kaffal Shashi attracted the attention of not only the scientists of the East, but also of the West. For example, the famous German orientalist K. Brockelman¹⁰, the great Russian Orientalist V. Barthold¹¹, as well as our contemporary S. Prozorov¹² highly appreciated the legacy of Hazrat Imam.

Imam Kaffal Shashi is the author of many works. Among his works are those devoted to the issues of Islamic law (fiqh), dialectics and the history of Islam and hadith studies. It should be noted that the book "Javami al-Kalim" is of an educational and didactic nature¹³. In this work, Kaffal Shashi laconically and briefly described the hadiths ("sahih"), using not only the commandments of Islam, but also sayings related to upbringing, education, enlightenment, human behavior, etc. The hadiths of the Prophet are given in this book in brief form¹⁴. Below are some examples of them: *"Religion - Call to kindness"*; *"Intention is more important than action"*; *"Fear of Allah - the beginning of every wisdom"*; *"Waiting for joy with patience is worship"*; *"Adultery will lead to poverty"*; *"Paradise is under the feet of mothers"*; *"The pursuit of knowledge is obligatory for every Muslim"*; *"Jihad of a woman in a beautiful treatment of her husband"*.

From the examples given, it is clear that the book "Javami al-kalim" is a collection of unique recommendations that can be used in everyday life by everyone, regardless of religion, nation and social status.

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 (tariqats) as Kubrawiyya and Naqshbandiya 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 Zangi ata. He is one of the most famous representatives of the Sufi order (tariqa) Yassaviya. His real name is Oyhuja ibn Tashhuja. Zangi ata was born in the Samarkand Darboza mahalla in the city of Tashkent. Because of the color of his skin and generosity, he was nicknamed "Zangi ata Himmati" ("Generous Zangi ata")¹⁵.

On the tombstone of Zangi ata the following words are carved: *"In the name of Allah, the Merciful, the Compassionate! Every living being is mortal, the words of Allah are true... Here lies the one who has been granted the mercy of Allah, who has been forgiven all sins, who is*

⁹ Mukhamedov, N. A. (2014). Hazrat Imam Abu Bakr Kaffal Shashi - Muhaddis from Tashkent. Peoples of eurasia. history, culture and interaction problems, 130. http://www.sociosphaera.com/files/conference/2014/k-04_05_14.pdf#page=130

¹⁰ Brockelmann C. Geschichte der arabischen Literatur, I. – Weimar Berlin, 1898. – S. 307.

¹¹ Barthold V. Works. – M.: 1963. – Vol. II. – P. 237; Vol. III. – P. 220.

¹² Prozorov S. al-Kaffal // Islam on the territory of the former Russian Empire // Encyclopedic Dictionary. – Issue 2. – M.: Eastern Literature, 2000. – P. 45.

¹³ Мухамедов, Н. А. (2014). Хазрат Имам Абу Бакр Каффал Шаши – мухаддис из Ташкента. Peoples of eurasia. history, culture and interaction problems, 130. http://www.sociosphaera.com/files/conference/2014/k-04_05_14.pdf#page=130; Muhamedov N. (2015). Keffal Şaşı'nın Diplomatik Faaliyeti. Marmara Türkiyat Araştırmaları Dergisi 2 (2), 119-126. <https://dergipark.org.tr/tr/download/article-file/282071>.

¹⁴ Мухамедов, Н. (2017). Наука о хадисах и деятельность ученых в Шоше в средние века. Востоковедения, 3(3), 5–12. <https://inlibrary.uz/index.php/oriental-studies/article/view/15614>

¹⁵ Zangiota Khimmatii / Prep. to ed. Fayziev Turgun. – T.: Movarounnahr, 2001. -S. 3.



happy from pious deeds, a follower of the true path, pious, zealous in serving Allah, Sheikh Zangiota".

Usually, most of the inscriptions of historical and architectural monuments found in our country are Koranic verses and hadiths. And in the Zangi ata complex we can additionally see the following rhymed lines in Arabic:

*The wisdom of a mentor is the key that gushes with happiness
Appreciate it, love it – this is the path to happiness.*

* * *

*My soul trembles, grieving for you,
The eyelids are filled with the bowl of a waterfall.
My bitter tears, my peace and quiet,
They fill the soul with happiness and purity.*

Zangi ata's entire life coincided with a period of instability and violence in Maverannahr caused by the Mongol invasion. During these difficult times, Zangi ata and about ten of his students, with 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 way of life and mercy.

One of the representatives of Sufism was Sheikh Umar Wali Bagistani. He was born in the village of Bagistan in the Tashkent region. His date of birth is unknown, and he died in 691/1291. He led a modest life, earning his living honestly through farming and gardening, thus setting an¹⁶ example for others. Despite the fact that he was one of the prominent Sufis, he did not chase fame. He strove to be simple, but at the same time a real person, this can be seen from his instructions to his son, Sheikh Khavand Takhur¹⁷.

These instructions are given in the book of Fakhruddin Ali Safi "Rashahat": "*Tahur, do not be a mullah (theologian), do not be a Sufi, do not be this, do not be that, but be a Muslim*". This instruction of Baghistani has not lost its relevance even today.

Sheikh Khavandi Tahur (d. 1359), son of Sheikh Umar Baghistani, who was respected by Bahauddin Naqshbandi himself, was born in the village of Baghistani in the Tashkent region. Due to his knowledge, he enjoyed great authority in the Muslim world.

The mausoleum of Sheikh Khavandi Takhur became a sacred place for Muslims. In the second half of the 15th century, his great-grandson Khoja Akhrar ordered the construction of a tomb over his coffin, which is now located on the territory of the International Islamic Academy of Uzbekistan.

Khoja Ubaidullah Ahrar was one of the most authoritative Islamic figures of the Muslim East¹⁸. He was also from the village of Bagistan in the Tashkent region, where he was born in the month of Ramadan (March, 1404). His father, Khoja Mahmud, and grandfather were enlightened people, engaged in agriculture and trade. His mother was the daughter of Khoja Davud, the son of Sheikh Khavandi Takhur¹⁹.

¹⁶ Fakhruddin Ali Safiy. Rashahat / Prepar. for the edition. Mahmud Hasaniy, Bakhriddin Umrzok. - T.: Abu Ali ibn Sino, 2004. P. 270-272.

¹⁷ Mukhamedov N., Turambetov N. THE ROLE OF THE BAGHISTANY FAMILY IN THE ISLAMIC CULTURE OF THE REGION. Asian Journal of Multidimensional Research (AJMR) (2020), Vol 9, Issue 11, 211-218
<https://www.indianjournals.com/ijor.aspx?target=ijor:ajmr&volume=9&issue=11&article=034>

¹⁸ Mukhamedov, N. (2025). KHOJA AHRAR WALI IN THE MENTIONS OF ABDURAKHMAN JAMI AND ALISHER NAVOI. Web of Humanities: Journal of Social Science and Humanitarian Research, 3(5), 127-132.

¹⁹ Nematullo Mukhamedov, Lazizakhon Alidjanova (2020). The role of Khodja Akhrar in social-spiritual Life of Central Asia // American Journal of Research https://journalofresearch.us/wp-content/uploads/2020/06/2020_5_6_AJR_10.pdf



Khoja Ubaidullah Ahrar was the greatest representative of the Naqshbandi tariqa. He earned respect throughout the Islamic world. Widely promoting the famous saying of Bahauddin Naqshbandi "Dil ba yoru, dast ba kor" (Let your soul be with Allah, and your hands in work), he had high authority among the people with his peacekeeping and religious activities, for which he was awarded the title of "wali" (avliya, saint)²⁰.

Only three works of Khoja Ahrar have reached us. In addition, several letters (ruqanama) of Khoja Ahrar, written to his contemporaries, have reached us, which were collected by Alisher Navai and called "Mazhmu'ai Murasalat". In his letters, he called for such good deeds as caring for the people and helping ordinary people. Once, when Alisher Navai decided to renounce palace service, he wrote him a letter with the following meaning: *"As it has reached me, sometimes you do not want to be nice to His Majesty the Sultan. My request, do not renounce service in the palace, since in this you will help Muslims and can dispel the grief of some poor person. At the present time, when no one thinks about the weak, helping them is the most good deed ..."*

Therefore, Khoja Ahrar was revered as the "Qutb of the righteous", "the sheikh of all sheikhs", "the leader of all the followers of the tariqa", "the wali of the world".

Conclusion

To sum up, we can conclude that in the late 9th - early 15th centuries Tashkent became a major center for the development of Islamic spirituality and culture. Starting from the 10th century, the first mausoleums began to be built here in the burial places of famous religious figures - sheikhs and imams, who spread Islam, whose religious activities and life paths are directly connected with Tashkent.

History shows that the spiritual, scientific and cultural potential of medieval Tashkent was very high and this city has always been one of the centers not only of Central Asia, but of the entire Muslim world.

Above mentioned, we can mention such qualities as respect for a person and respectful attitude towards others, respect for elders, regardless of nationality and religious views, have become the highest qualities of the scientists of the Tashkent oasis. The main thing is that they form the spiritual and educational foundations of tolerance and humanism.

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