



THE DEVELOPMENT OF EMPIRICAL KNOWLEDGE IN SUGDH IN THE EARLY MIDDLE AGES (THE EXAMPLE OF LITERATURE)

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ABSTRACT

Supporters of Monism religious views, which arose in today's Iran, could not agree with the local rulers, moved to the Central Asian regions and settled in the historical Sughd regions. The texts of Monian literature found in Turfon are mainly kept in Berlin, and some of them are in the collections of Kratkov (Russian), Otani (Japanese), Stein (English), Mannergei (Finnish). The text of one Moni literature found in the "Temple of the Thousand Buddhas" (Pelo's expedition) was studied.

KEYWORDS

Turfon oasis, Kucha city, Tuyok, Murtuq, Sangin, Yorhoho, Buloyik.

INTRODUCTION

Like the representatives of the Nestorian sect, the monites also used monite literature in their propaganda. It should be noted that Moni ibn Fatak was not only the founder of a new religion, a poet, but also a scientist who founded a special script with 29 letters on the basis of the Aramaic script with 21-23 letters[7.49].

10 books from Moni have been preserved (7 of them are devoted to religious and doctrinal basis (canon) - beliefs). It is debatable how many of these books are directly known to science. Many works of different

contents and themes were created by his followers. Among them, "Mahrnamag" ("Sunset" - manuscript number M I) of 825-832 years is of great importance. It contains Turkic names such as Tegin - Tegin, Sugdian names such as Friram - Friram, Farnvam - Farnvam, Zargvich - Zargbuc, Satuyan - Satuyan, Makhfarn - Makhfarn and Khutpayan - Khūtpayān. A number of Moni's works are known to science. In particular, the work "Khuastuanift" written in Uyghur written on the basis of Sugdian is not only religious-philosophical, but also



Mo-niy is a unique monument of Turkish literature. The work was translated from Middle Persian into Turkish. "Nafname" - "Khalqnama" has a special place among the Sug'd-Moni texts. In it, the peoples of Central Asia: k's'r - from Koshgar, gwdnyk - from Khotan, 'kwcyk - from Kuchalik, 'rkcyk - from Arka (Korashar), mrk'yt - from Merket, mykryk - from Mikrik, p'rsyk - from Persia, pwx'r - Bukhara, 'tgw'r'k - Tokharian, c'cn'y - Choch, sgwt'yk - Sugdian, names of 21 peoples and tribes are mentioned[14.57]. This information is important in showing the ethnic situation in the region at that time.

The Sugdian translations of Moni's texts were made directly on the basis of Parthian and Middle Persian translations. The Shaburaqan, Book of Giants, Moni's letters, hymns, biographical fragments of the founder of the doctrine (Kefalia) and texts composed by Mani (most of the hymns, Khvasvanift's prayer of repentance) were translated from Middle Persian and Parthian into Sugdian. Among the fragments of scientific controversial texts (mythical geography, methods of determining the sex of a newborn baby, calendar calculations), similar to modern Central Asian fairy tales about animals and information about the "morality" of moni can be found [4.17-54]. A lot of information about the life of the Moni community in Turfan can be obtained from the letters found in Bezeklik and addressed to "Sharq muallimi". For information, it can be said that the samples of Sugdian-Moni literature found in Bezeklik are assumed by experts to belong to the 10th century [13.358-359].

Samples of Sugdian-Moni literature are distinguished by their calligraphic beauty, luxury, and high-quality paper. When copying the texts of Moni, the calligraphers of the Sogdians paid more attention to the appearance of the document. Samples of Sugdian-Moni literature are still in the focus of researchers' attention as rare examples of Sugdian literature.

It is known that Eastern Turkestan was one of the areas where Buddhism was widespread. According to Chinese sources, 5358 monasteries and 126100 monks were registered there in 713[8.225]. The increase of Buddhist monks indicates the increase in the number of Sugdian settlements in Eastern Turkestan in the 8th-11th centuries. During this period, the translation of many Sugdian-Buddhist philosophical and ethical works appeared in Eastern Turkestan [6.79].

The Sugdians also participated in the spread of Buddhism in the Orhun oasis, the seat of the First Turkic Khanate, and later among the Turks in Turfan and other regions [10.46]. Mukhan (554-574), one of the Turkish rulers, allowed the spread of Buddhism, while Taspar Khagan (574-581) created conditions for its wide spread [12.133]. Thus, the main transmitters of Buddhist traditions in the territory of Khakhan were played by Sugdian and Indian missionaries. One of them was persecuted by the Zhou ruler Wu-di in 574, and Indian Buddhist monks took refuge in the territory of the Khaganate. For example, it is known from the sources that Chinogupta, an Indian missionary-monk, was under the protection of the khanate. The Sugdian language and script played an important role in the translation of Buddhist texts. Taspar translated some Buddhist sutras into Turkish for Khagan. Interpreting and secretarial work were mostly carried out by Sugdians [80]. At the same time, the Sugdians were translators under the protection of the rulers. Some of them were considered secretaries for several generations. These data show that in the Sugdian society, along with literature and literature, the activity of translation also flourished.

Samples of this literature found in the "Temple of the Thousand Buddhas" are kept in Paris (Peliot's expedition), London (Stein's expedition), partly in St. Petersburg (Oldenburg's expedition). There are also many Buddhist texts among the Turfan finds. The texts



belong to the Mahayana branch of Buddhism, with early examples from Chinese Buddhism [1.49]. Contrary to popular belief, there are very few traces of Buddhism in Sugdian, and the Sugdian Buddhist texts were mostly translated from Chinese.

The accuracy of the translations remains controversial to this day. In Sugda, the beloved "Causes and Consequences of our Deeds", "Sutra on Intoxicating Drinks" or "Vessantara Jataka" (epics about the birth of the Buddha) sometimes repeat lines. The Sugdians paid attention to the year of some sutras when they copied them. One of the sutras mentions that it belongs to the 16th year of the Kai Yuan era, i.e. 739-740 [3.25].

Taking into account that the above-mentioned Sughd literature is mostly ancient translations, it indicates that translation, literary processing and impartial interpretation, philological and creative skills were highly developed in Sughd already in the early Middle Ages.

At this point, attention should also be paid to the general explanation of some Buddhist texts created by the Sugdians. "Sutra of the causes and consequences of our actions" from Sugdian-Buddhist texts was translated into Uzbek by M. Ishakov.

Ushub sutra is particularly noteworthy as a moral-philosophical treatise among the Sugdian literary monuments. The leading idea of this sutra is the simple and effective explanation of the moral foundations of the Buddha's teachings, directing minds towards goodness, good deeds, and the issues of righteous upbringing. In the content of the sutra, the concept of rebirth, which is the basis of Buddhism, is reflected in its vivid form. The most important thing is that a person lives without deviating from the path of perfection with his spiritual purity, honesty and loyalty in religion and belief, sincere sincerity. Compassion, generosity,

overcoming ignorance with good feelings and thoughts, calling to be kind, not harming living beings, but serving their prosperity, sincerely helping the poor and widows, honoring religion and religious people, educated and intellectuals, honoring the various aspects of religion. respect for signs, symbols, holy shrines, temples and their various parts, high devotion and faith in the holy book and education of many other good qualities and feelings formed the main meaning line of the sutra [11.37]. Philosophical ideas such as these are known to Sugdian literature, and such information is also significant because it is found in other Buddhist texts.

The Avesta texts, written in the Sugdian language, are now kept in the British Library in Great Britain. The main part of them is A. Discovered by Stein's expedition. An important aspect of the texts is that they embody a number of features of the ancient Sugdian language. The important aspect of the matter is that the Zoroastrian texts of the Avesta were read by the Sogdians in the literature or while translating these documents, they painted the contents of the work on the walls. An example of this is the epic about the heroism of Rustam.

Panjikent murals depict various religious and secular scenes as well as artistic scenes. An example of this is the scenes from Firdavsi's epic "Shokhnoma" in Panjikent wall paintings (buildings numbered III /17, VI/41). As we know, the city of Panjikent lost its existence in the 8th century. All the houses will be buried under the ground when the fire reaches the city. Ferdowsi lived in 940-1030 years. He may not have even known about the ruins of the city of Panjikent. But it is surprising that the artistic images of major epics included in the "Shahnoma" series of epics are reflected in Panjikent murals. Fragments of epics such as "The Epic of Suyovush" and "Seven Courage of Rustam" on the murals are interesting.



In the epic about Rustam, the hero is depicted in a moment of victory over his opponents, wearing leopard skin gloves on his hands. Rakhsh is Rustam's horse, Rakhsh means "red". As the name suggests, the horse is depicted in red. Rustam's victory over the giants and his capture of Avlod were beautifully depicted by the artist. The actions and artistic appearance of Bahadir in Panjikent murals are similar to Rustam in "Shahnoma" [9.38-43].

The Sugdian texts found in Eastern Turkestan also mention Rustam's heroic deeds. E. The following sentence from these Sughd texts published by Benvenist leaves no doubt that the image in the Panjikent wall paintings is the process of the "Shahnoma" epic. In the texts, it is mentioned that during the battle of Rustam with the giants, "they were flying like falcons on chariots". The winged demon on the chariot fighting Rustam in the Panjikent murals is similar to the one described in the text above.

Also, various Sugdian beliefs and literary concepts are presented through Buddhist and monist texts, most of which are specific to the local environment and are an integral part of Sugdian literature.

Based on the above information, the following conclusions can be made:

As in any period, the Sugdian literature of the early Middle Ages reflected the socio-economic, political and cultural processes in that society. In general, examples of Sugdian literature cover such fields as society, history, art, literature, and medicine;

Most of the known examples of literature in Sughd have been found outside of Sughd, mostly in European and Russian museums and not in the hands of their original owners. This situation limits the possibility of their full study. Therefore, the texts of Sogdian

literature are a group of documents whose study remains a problem to this day;

The examples of Sugdian literature known to us are mainly documents of religious content, and they contain very little secular information. But that period is distinguished from other series of documents by the fact that it incorporates various aspects of the Sugdian society and is written at a high artistic level;

The important aspect of the matter is that the development of literary significance in Sughd has external influences, as evidenced by the works that were translated and sent to the regions of Eastern Turkestan and China. On the other hand, it is possible to observe Indian, Persian, and Chinese influences on Sugdian literature, which indicates that Sugdian literature developed as a result of various influences already in the early Middle Ages. This is confirmed by the depiction of characters from various Persian and Indian literary examples in Panjikent, Afrosyab murals.

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