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SOI: [1.1/TAS](#) DOI: [10.15863/TAS](#)

International Scientific Journal Theoretical & Applied Science

p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)

Year: 2021 Issue: 09 Volume: 101

Published: 05.09.2021 <http://T-Science.org>

QR – Issue



QR – Article



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FROM THE HISTORY OF EARLY MEDIEVAL LITERATURE SUGHD

Abstract: One factor that has influenced human ideology to date is literature. We can observe this both in the early Middle Ages and in the advanced Middle Ages. They also reflected the development of imperial knowledge in the early Middle Ages in the literature. Literature is one of the major factors in the spiritual development of humankind, the rise of consciousness. The discovery of the first samples and fragments of literature in Sughd in the early Middle Ages confirms that man has always sought spiritual nourishment throughout his life. Sogdian literature is literature written in the lost Sogdian language. We can divide the surviving Sogdian texts into four groups: Buddhist texts, monastic, Christian (Nestorian), and secular (legal and business records, letters). Several passages show they relate it to Zoroastrianism. The first three series are, in fact, translations.

Key words: Sogdian text, Turkic-Sogdian, thousand Buddhist cave, Chan-Buddhism, monastic Sogdian text, Sughdi Zoroastrian texts, Sogdian Buddhist texts.

Language: English

Citation: Abdulkholiqov, V. O. (2021). From the history of early medieval literature Sughd. *ISJ Theoretical & Applied Science*, 09 (101), 87-90.

Soi: <http://s-o-i.org/1.1/TAS-09-101-7> **Doi:**  <https://dx.doi.org/10.15863/TAS.2021.09.101.7>

Scopus ASCC: 1200.

Introduction

The findings of the Prussian expedition Grunedvedel and Lecoq, Charles, and others in the ruins of the Nestorian Bulayik monastery in the Turfan oasis are now preserved in Berlin. The Bible in the Sogdian Christian Corps was presented by speakers and psalmists, including Psalms, and was found by linguists in Sogdian and Syriac. This includes the reports of the European researcher Paul. There is a strong influence of the Syrian version of the Bible on the translations, even the order of the original Syrian words has been preserved. A Christian passage, written in Sogdian and Greek, containing part of the sermon on the mountain, has been preserved, where the Sogdian text follows the original Greek copy of the Bible rather than the Syrian copy. Some may think that it belongs to the Melchites, not to the Christian Christians. (Beruni wrote about their existence in Khorezm in the XI century) [1, 243].

Many divine and hagiographic literatures have been found in the monasteries, among which such angiographic literature has survived: the apocryphal works of Peter, the legend of the seven young men of Ephesus, the life of Eustaphius, the life of Sergius and

Bacchus, and so on. It is a part of the life of the legendary high priest of Marv (IV century) Bar-Shabba, who was very famous in Iranian Christianity. However, passage C5 mentioned about al-Hajjaj (661-714), the Arab ruler of the eastern part of the caliphate, remains unknown [2, 208].

"Turkic-Sogdian" letters found in Dunhuang (10th century) probably refer to religious monks called Srkys (i.e. Sergiy) and Yerik (i.e. Georgi), who were probably Christians. Based on linguistic features (phonetics) and a number of prosopographic and archeological considerations, Sogdian-Christian texts date back to the IX-X centuries. Sogdian Christian texts were written on paper and consisted of codified codes, as well as rare sheets that have been fully preserved.

Main part

Although Russian (Krotkov), Japanese (Otani), English (Stein), Finnish (Mannerheim) expeditions have been found in Turfan stored in St. Petersburg, Kyoto, London, Helsinki, most of them were found in Turfan by a Prussian expedition, which is kept in Berlin. One of Moni's texts comes from the "Thousand

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Buddha Caves" in Dunhuang. (Pello Expedition, now in Paris) The Sogdian translations of the Moni texts were translated indirectly, through Parthian and Middle Persian translations. These are like the works of Moni written in Middle Persian and Parthian (Shabukhragan, Book of the Giants, Moni's letters, part of the hymns), passages similar to the biography of the founder of the Coptic doctrine (Kefalaya), and texts composed by Eastern Moni (most of the hymns). Here are excerpts from quasi-scientific texts (mythical geography, methods of determining the sex of a newborn, calendar calculations), parables similar to Central Asian tales about modern animals, and reflecting the "morals" of monism. Some texts reflect the truth: the passage of the letter speaks of the representatives of the Orthodox and heretical sects Mihriya and Miklasiya in Mesopotamian monism in the eighth century; Much can be learned about the life of the Moni community in Turfan from the letters found in the ornament and inscribed with the title "Teacher of the East (i.e. priest)."

Moni texts date back to the VIII-early XI centuries. The last passage of the Sogdian Moni calendar dates back to 1001, and the letters in the Decoration were written a little later than 1010. Many manuscripts were written on paper (very rarely on parchment) and were developed in the form of both codes and sheets. In the second case, for the purpose of saving, the back of the written paper was used. Many books are often very well illuminated, written in calligraphy (especially miniature, beaded handwriting is highly valued).

Many of them have been found in the Thousand Buddha Cave Library in Dunhuang, and are now preserved in Paris (Peliot Expedition) and London (Stein's Expedition), and partly in St. Petersburg (S. F. Oldenburg Expedition). There are also many Buddhist texts among the Turfan finds [3, 18]. The texts belong to the Mahayana Buddhist school, and there are also early examples of Chinese Chan-Buddhism. Contrary to popular belief, traces of Buddhism are rare in Sogdiana, and Sogdian Buddhist texts are mostly translated from Chinese. One text is translated from the language of "power" (i.e., "V from Tokhar"), the other is translated from Hindi according to the colophon, but it is clear that the text spread to the Tripitaka version of Chinese. The accuracy of the delivery varies: in some cases, it is a literal translation that clearly repeats the Chinese syntax that is foreign to the Sogdian language ("Sutra of Cause and Influence"), in others it is a retelling of the content (Vessantara jataka). There are didactic sutras describing the norms of Buddhist behavior (a sutra about vegetarianism, a sutra about the condemnation of alcohol, etc.), jatakas (myths about the rebirth of the Buddha in the past), and appeals. Colophons are of particular interest; one of the texts dates back to the 16th year of the Kai-Yuan period, i.e. 739-740 [4, 19].

The Sogdian-Buddhist texts from Dunhuang found in a special room of the library are relatively well preserved, and the Vessantara jataka comprises about 2,000 lines. The texts are wrapped or processed as a peel (skin) (small rectangular sheets tied with peel thread). Most of the Sogdian-Buddhist texts (as well as some monks) were written in circular calligraphy called "sutra script". The texts belong to the VII - X centuries [2, 33].

These included an invitation from Zarathustra (brought by Aurel Stein from Dunhuang, now housed in the British Library), as well as fragments of a manuscript of the Avesta prayer written to Ashen Vohu. They should understand the beginning as the Sogdian script (i.e., phonetically, ancient Sogdian "- the period from the Sogdian language to Alexander). We find a similar picture in a painting found in the ancient city of Panjakent in Sughd, but not in Persian copies of the Iranian epic (Shahanshah). but not the same as them; sometimes this set of beliefs is called "mazadeism"), names have been used to translate Sogdian gods, Indian gods in Buddhist texts, monastic theology. There are many archeological traces of the Sogdian national religion [2, 12].

Secular Sogdian texts

This group is the most diverse source group. Chronologically, the first specimens date back to about AD, and the most recent to the 11th century; the easternmost monument (an inscription on a sandalwood tree) was found in the imperial treasury in Nara, Japan, and the westernmost (an inscription on a piece of cloth) at the cathedral altar in Gant, Belgium. It is very difficult to date these coins, and it is also difficult to say which of the legends has an Aramaic, Iranian name, which is Sogdian, and which MLK or MRY has the "king" Aramaic ideogram. Fragments of brick inscriptions recently found in the town of Kul-Tuba in the Shymkent region of southern Kazakhstan date back to very ancient times. Probably the record of the construction of the city. And the settlement of the "nomads" of the Chach people (Tashkent oasis), The transfer of powers to the rulers of other Sughd regions was written in archeological, lapidary, ideogram, and archaic words must be written before the start.

The so-called Sogdian "Old Letters" were found by Stein in a tower on the west side of the Great Wall of China, in a bag, which may have been confiscated by Chinese customs. The letters tell of the trade affairs of the Sogdian colonists in Gansu and Inner China, the complaints and curses of a noble Sogdian woman who was abandoned by her husband in Dunhuang and forced to give her daughter as a servant to the Chinese. One letter mentions Samarkand, thousands of kilometers from where it was found. The letter also refers to 312 AD, including the Hun invasion, the fire in Xi'an, and the emperor's escape from the capital. Sogdian specimens of inscriptions inscribed on rocks in the Shaytal cave in the upper reaches of the Indus

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River; The first letter of documents found in Afrosiab was written in 1961 by M. An inscription on a piece of spool found by Fyodorov and in 1975 G. The discovery of a writing form on a wooden surface by Shishkin is also a striking example [5, 61].

According to paleographic data, over 600 Sogdian inscriptions found in the rocks of the upper reaches of the Indus River must have been dated to the IV-VI centuries. There were caravan routes from Central Asia and Kashgar to India; the records were written by Sogdian merchants walking along the Karakorum, Hindukush, and Himalayan passes. They limited visitors to assigning their own names or first names and patronymics ("sheriff") or names and ethnic groups (adjectives of the place of birth used as "surnames"). In one case, the writer asks the spirits to help him reach Harvandan (modern-day Tashkurgan on his way to Kashgar). A piece of Sogdian inscription on a stela found in Bugut, Mongolia, dates back to the 6th century. It describes the bravery of the first rulers of the Turkish Khanate (the names Bumin Hakan and Mughan Hakan have been preserved, the Ashin dynasty mentioned). The inscription on the second Indian brahma in Stela remains unread. An inscription on a stone statue of a woman in the Mogulqura in the Ili Valley of Xinjiang mentions Nili Haqqan, the ruler of the Western Turkic Khanate in 603. The inscription at the entrance to the luxurious tomb of Uirkak (494 - 06.16.579) of Uirkak, a person responsible for the Sogdian colony (sabao), originally from the city of Kesh (now Shahrisabz), also belongs to that period. Archaeologists knew the tombs of a number of noble Sogdians in China but they do not have Sogdian inscriptions. 639 Turf contains information about a contract for the purchase of a Sogdian slave Upanch ('wp'nch) by the Buddhist monk Zhang Yansian. The city of Afrosiab in Samarkand, the famous murals in the hall of ambassadors, describe the reception of the ambassadors of Choghaniyon (Amudarya valley) and Chach by the king of Sughd Varkhuman (the events of 650-660 are mentioned in Chinese sources).

In 1932-1933 a large group of documents (letters, contracts, orders, documents). It was found in a fortress on Mount Mug, 100 km east of Samarkand, in the upper reaches of the Zarafshan River in Tajikistan. They (Abarar in Arabic sources, i.e. "Mountain") were abandoned after capturing Devashtich (the ruler of Panjikent, who claimed the throne of the Sogdians, clashed with the Arabs and was eventually crucified by the Caliph Khorasan governor in 722) while hiding in the fortress. Written on leather, paper, and split willow sticks (number 74), the documents contain examples of rare genres for medieval diplomacies, such as official correspondence and espionage messages from high-ranking officials from various parties [2, 13].

The trilingual inscription (in Chinese, Turkic, and Sogdian) on stone steel in the Mongolian city of Karabolasogun dates back to the first quarter of the ninth century and describes the work of the Uyghur khans, mentioning monism as the official religion. The influence of the ancient Turkic language, first, on its syntax, can be felt in the text of Karabolasog's writing. We can see this influence in the so-called "Turkish-Sogdian" documents from Dunhuang, where the dictionary, syntax, and even grammar are immersed in the influence of the Turkic language, containing all the Uyghur phrases within the Sogdian text. The Turks, who used Sogdian as a written language apparently wrote these documents. Similar features are clear in the mannequin letters mentioned above from Decoration [6, 4].

The writings of visitors to the upper Talas Valley of Kyrgyzstan date back to the same period. The names of all the visitors here are Turkish, but the written language is Sogdian. The most recent of these records date back to 1027 AD. (date - used by Zoroastrians and Monks during the reign of the Sassanid emperor Yazdigard in Iran). It is also one of the last periodized Sogdian texts. It should be noted that the laconic texts in the Sogdian language are found not only in Central Asia (Panjikent, Afrosiab, Kesh, Chach, Bukhara, Shahristan in Ustrushan, Kucha in the Tarim Basin, Northern Bactria, Merv), but also in Shanghai, Taman, Altai, Mongolia and other Seven Seas. There are many Sogdian inscriptions on the silver vessels, and on the coins, there are Sogdian legends.

Conclusion

In conclusion, it can be said that humanity has always been spiritually nourished, striving for perfection, and scientifically interacting with one another. The role of literature in such a process is invaluable. The presence of literature in Sughd also confirms this. Sogdian literature provides interesting information about the daily social life of the Sogdians, along with the description of various historical events. The study of literature in exactly four parts, which have a direct historical basis, contributes to a deeper study of Sogdian literature. The literature also confirms that medieval life was based on religious life. The discovery of such literary and written sources also confirmed the leadership of the Sogdian peoples in different regions. We should note that the discovery of such written monuments shows that there were mutual cultural and scientific ties, and someone closely linked the life of these peoples from ancient and early medieval times. This study showed that the function performed by the Sogdian language in the early Middle Ages was very extensive, indicating that it was widely used from the Iranian regions in the west to the Chinese regions in the east.

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