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## SOGDIIAN LITERATURE IN THE EARLY MIDDLE AGES

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### ABSTRACT

In the research, under this relative term in the context of the early medieval Samarkand-centered Sugdian confederation - "Sugdian Union", the principalities of Samarkand, Panch, Maymurg, Ishti Khan, Kabudon, Kushania in the Zarafshan river basin, and Kesh and Nakhbal principalities in the Kashkadarya river basin are included in the study. the development history of literature is studied.

### KEYWORDS

Samarkand, Panch, Maimurg, Ishti Khan, Kabudon, Kushania.

### INTRODUCTION

The early medieval Samarkand-centered Sughd confederation - under this relative term in the context of the "Sughd Union" included the principalities of Samarkand, Panch, Maymurg, Ishti Khan, Kabudon, Kushania in the Zarafshan river basin, as well as the Kesh and Nakhbal principalities in the Kashkadarya river basin. a specific political union was understood, and these principalities within it were independent in their internal administration. Each of them had its own

administrative center - capital, ruling dynasty, symbols of power (coins, stamps, etc.), army. In turn, their joining into a single political union - confederation was based on factors such as the subordination of these principalities to each other's leading principality (or dynasty), the fact that the ruling dynasties go back to a single family in terms of origin, or fulfill certain socio-political and cultural-ideological obligations. In particular, in Samarkand, the Zhjaovu (Jamuk) dynasty

ruled, and most of the remaining dominions were ruled by the dynasties belonging to this dynasty, and the dynasty in Samarkand was the leader among them. The representatives of the dominions, which are obliged to fight together against external enemies, gathered in one place at certain times of the year they performed religious practices, in particular, Zoroastrian practices in cooperation [10.20].

Specialists of the field lived in the historical areas of Sughd. avv. It began to be organized from the 9th-12th centuries [14.257-279]. The information about this migratory movement is further advanced by archaeological research, and the written information about the Sogdians dates back to mil. avv. It is found since the VI century. Further information about the Sugdians is significant in that they are presented in the works of Greco-Roman historians, during which the Sugdians began to play an important role in the life of the region. Also, the Avesta, dating back to a long historical period, contains information about the Sugdians and Sugd. For example, in the "Vendidat" part of the book, it is mentioned that one of the beautiful lands created by Ahura is Gava, and the Sugdians live there [12.33].

It should also be recognized that the Sugdians were the inventors of the writing culture in the region, along with the economic development of the Great Silk Road network, the development of states, and their activity in diplomatic relations. Mil. avv. By the 2nd century,

along with the Parthian, Khorezmian, and Bakhtarian writings, the Sugdian script was created on the basis of the Aramaic script and left an important mark on the statehood of the region [13.10-22].

The analysis of Sugdian writing samples known to science and other series of sources shows that the Sugdians existed until the 10th-11th centuries AD. During its existence, the Sugdians left a deep mark on the cultural life of the region. In particular, the Sugdians surpassed other ethnic groups in the reflection of their worldview in literature and the development of book culture.

During the rule of the Arab caliphate, many Sugdians were forced to move out of Sughd, and this situation encouraged the spread of Sugdian literature and literature to Eastern Turkestan, China and neighboring regions. It should be noted that the decoration of manuscript books in Central Asia (including Central Asia) was formed in connection with the stages of development of local culture from a long time ago. The work "Vessantaraka jataka" created in Sugdian language (its pages are kept in different countries - Russia, France, England) is an example of Kitabat art samples based on Sugdian language manuscript traditions [5.121].

Among the Sugdian written monuments, the weight of Buddhist books and literature is quite large, and one of the main reasons for this is that among the Sugdians,

the main tenets of the Buddhist religion, treatises on ethics, literature dedicated to the lives of Buddhist saints - Buddhists, and a number of examples of the Buddha's sutras (the main sacred books) have reached us. was Books, scrolls, folded sheets have come down to us. In them, the beliefs, trust, hopes and dreams of our ancestors before Islam, examples of glorifying goodness and condemning evil, philosophical and moral observations are expressed [12.35].

Sogdian literature has not yet been fully studied, and the main materials about it are kept in European museums in German and French. The analysis of available materials indicates the following:

the main part of the sources of Sugdian literature is from the III-IV centuries to the XI centuries, and includes texts related to Buddhism, monism, documents related to daily life, various correspondences, decrees and labels, the Sugdian astronomical calendar, epics of the peoples of Central Asia; these monuments, written in different alphabets, written in Aramaic script, were found in Xinjiang Uyghur Autonomous Republic, as well as in Mount Mugh; Although not a complete literary-artistic work has been preserved from the Sugdian monuments, letters and labels composed of colorful plots, letters and labels full of wise expressions show that there was a rich literature and literature in the Sugdians [6.203-206].

Among the monuments of Sugdian literature, fragments of the epic about Rustam (V-VII) have a great literary value, which describe Rustam's battle with the giants. The image of Rustam was first created in folklore, then in written literature [7.25-83]. Among the Sugdian texts related to monism, there are stories and parables similar in content to the parables of "The Merchant and the Pearl Piercer", "About the Three Fishes", "The Fox and the Monkey" in "Kalila and Dimna" [9.38-39]. The Sugdian document entitled "List of Peoples" dates back to the 8th century, and it contains the names of 21 peoples and ethnic groups that lived in Central Asia at that time [4.8-12]. There is also information that these unique examples of Sugdian literature were translated by the Sugdians in the early Middle Ages and spread to different regions. In particular, the Sugdians translated and distributed religious texts to other regions.

At this point, it should be noted that the Sugdians paid serious attention to the literacy level of their children. The existence of a school of calligraphers here is known to science through the practice on a pottery fragment found at Panjikent. This can also be supplemented by information from written sources. Chinese ambassador Wei Tze, whose center was in Sughd in the 6th century, notes that the Sughds taught their children to write from the age of five [1.133].

Let's return to the issue of Sogdian literature. One of the factors that encouraged the development of

literature in Sughd was that it was located in a region where international roads crossed, and different cultures met in Sughd. Especially the early Middle Ages was an important factor for the development of literature in the region. The fact is that religious tolerance prevailed in Sughd during the early Middle Ages, and the state did not have a stable state religion. Although Zoroastrians are the majority in the region. Therefore, religious literature developed. This literature can be divided into Sugdian-Christian (Christian), Sugdian-Moni, Sugdian-Buddhist, Zoroastrian and local branches depending on the nature of the content.

Christian religious texts based on the Sugdian script are considered a branch of literature. These samples of literature, which are kept in the Berlin Museum today, were found by representatives of the Prussian expedition Albert Grünwedel (1902-1903, 1905-1907) and Albert von Lecoq (1907-1909) from the Buloyik temple in the Turfon oasis [2.98].

These texts are one of the four books of the Bible - the book of psalms, written in the Sugdian and Syriac languages, in the Sugdian script. Also, the teachings of Saint Paul (5-67) from the leaders of the Christian religion have been preserved. Stories of Christian saints and fragments of Christian theology were also found in the temple. Unfortunately, only some pages of specific codices written on this paper have been completely preserved. Among the finds, the Book of

Saints of Bar Shabba, about the Christian saints of Marv IV AD, is important. This book of saints is still popular in Iranian Christianity [3.105-106].

Sugdian-Christian monuments were found not only in the Turfan oasis, but also in the regions of Dunhuan region of Eastern Turkestan, and they are dated to the 9th-10th centuries AD. In addition, Christian monuments were found in Ladakh (border of Kashmir and Tibet), which was recorded by Noshfarn, a Christian leader from Samarkand, and its exact date was written as 841-842 AD [15.361-362]. The names of Christian temple servants such as Srkys (Sergey) and Yw'rks (George) have also been preserved in the texts found in Dunhuang dating back to the 10th century [8.18].

So, as a result of the split in the Christian religion, the followers of the patriarch Nestor moved from Rome to the East and spread widely in the territories of today's Zarafshan oasis. They used the local language Sugdi and its script to gather supporters. As a result, the propaganda carried out by the Nestorians entered the science as Sugdian-Christian literature. The fact that the books, teachings and other characteristics of Christian saints are widely read in Sughd is explained by the fact that this place was the center of Nestorianism. Various archaeological findings found in the central and eastern parts of Sughd, including today's Urgut region, confirm this. In particular, in the Vazkerd village

of Shavdar in the south of Samarkand, Christians were active until the 10th century.

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