

THE ROLE AND PLACE OF BUDDHISM IN THE SOCIO-POLITICAL AND CULTURAL LIFE OF THE PEOPLES OF CENTRAL ASIA IN THE EARLY MIDDLE AGES

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ABSTRACT:

In this article, on the basis of sources and literature, the role of Buddhism in the socio-political and cultural life of the peoples of Central Asia is analyzed. The issues of the interaction of religious faiths that existed on the territory of the Middle of Asia in the early Middle Ages are considered, such as Christianity, Judaism, Zoroastrianism, Buddhism, as well as religious beliefs such as the teachings of Mani and others.

Keywords: traveler, ancient monuments, Mani's teaching, Buddhism, Zoroastrianism, monastery, church, temple.

INTRODUCTION

The land of our country served as a gateway to other regions for Buddhism as well as for other religions. The study of the monuments found in the settlements on the southern borders of our country (Ayritom, Dalvarzintepa, Karatepa, Fayoztepa, etc.) from the beginning of our era serves as a practical confirmation. Buddhism, which was its state religion during the Kushan period, strengthened its position during this period. The proof of this could be seen in the arrival of many Buddhist monks from India, or more precisely, from the northern part of Kashmir, to Central Asia in the 5th-6th centuries.

RESEARCH METHODS

In this work, general scientific methods are used, including historical, conceptual, problematic, comparative-analytical and logical approaches to the problem. This topic is studied both by experts in the field of religion, and by researchers of historians. Religious scholars explore the problem of the appearance and spread of Buddhism in Central Asia, methods for its penetration into the territory, distribution and development. The interaction of the Buddhist tradition with local good forms of the cult, as well as the socio-political role of Buddhism in Central Asia, are covered in the works of authors such as T.D. Skrynnikova, D. I. Buraeva, N.V. Abaeva, B.Z. Bazarova, S.Yu. Lepakhova, O. M. Khomushka, W.P. Bichelede. Research historians, in turn, have investigated and analyzed the general trends of the penetration of Buddhism, and development prospects, among them it is worth noting

such as G. Babayarov, F. Maksudov, M. Inshakov, Sh. Kamoliddin, A. Kubatin, Otahzhaev A., A.N. Bernstam, K. Sodikov and others.

RESULTS AND DISCUSSIONS

In the early VII centuries, even some of the Western Turkish Haqonias accepted Buddhism. They also sponsored the work of building a Buddian religious facility in the south, modern Afghanistan, North India. In particular, in the VIII centuries, Taharistan in the South, the Buddhism spread in the Hotalone. The construction work of Buddhist Monaster Tabents and such facilities were first established in Balkh first. Later they were ten in Termez - ten, and two, two, and so on. Ajinatepa, the Buddhal texts in Bahimalkala's brahimal writers in Zangtipepas showed it of the unique position of Buddhism religion [1, p.310]

In 626, the Chinese tourist and priest Suan-Tszyian, who were in the ten monastery in Termez, also noted that in 626, Suan-Jarian, lived in ten monasteries in Termez.

This religion differs not only in the South, but also in the juvenile, but also the remains of the Sanzaz Buddhist shrine in the region also reports [3, p.9].

In the Govurkala memorial complex, along with the remains of the Christian church, the remains of the Buddhist temple were also found.

In the early Middle Ages, another religious trend - monism - appeared in the territory of Central Asia. The representatives of this religion fled from persecution in Iran and started looking for a place in Central Asia. This religion spreads its influence especially in the region of Samarkand and Chaganiyan. It should be noted that the influence of monist believers in the territory of Sughd increased, and the residence of their religious leader was located in Samarkand, the center of Sughd. By the end of the 7th century, the Sugdian language was accepted as the official language of the Eastern Monian Church. In our country, material evidences related to Mony religion were also found in some settlements in the south, in particular, Bittepa monument in Surkhandarya. Monism began to spread among Turkic peoples after a certain time.

The "Nafnoma" - "Khalq noma" - the list of peoples of Monism religion acquires corresponding importance. Later, in Central Asia, especially in Sughd, Moni literature in Sughd and Turkic languages also appeared. A special three-alphabet Sughd script was used for this literature. The Moni script, in turn, began to be used in Sugdian and Turkic literature. Based on the Sugdian script, the Uyghur script was later formed [4, p.42]. Another interesting event draws attention to the situation in Sogd. The Chinese traveler Xuan-Jiang noted that the inhabitants of Sughd (30s of the 7th century) worshiped the spirit of Des. In particular, the author in his memoirs mentions that "Every day they sacrifice five camels, ten horses and one hundred sheep in honor of the spirit mentioned above." "The number of sacrificers sometimes reaches 1,000 people," he said. The author continued and wrote that the influence of fire worshipers was strong in Sughd, that there were temples of different levels, and that two Buddhist temples were empty [5, p. 128-129]. Another Chinese author, Hoi Chao, who was in Sughd at the beginning of the 8th century, mentioned that the

"worship of the Heavenly Spirit" was a priority in Sughd, and that there was an "ancestral temple" in the governor's palace [6, p.358].

At first, representatives of Judaism began to appear in the territory of Central Asia during the reign of the Achaemenids (6th century BC). It is true that in most cases they were engaged in the trade and commercial activities that arose under the influence of the international Great Silk Road network, and they lived in the area very little. In general, the emergence of the Jewish community in the country actually dates back to the 5th-6th centuries AD.

A narration from this period is given in Nasafi's work called "Qandiya". According to it, it is noted that the authors of the water dam (Joyi-arziz) in the Zarafshan oasis were representatives of the Jewish religion. According to some narrations, it is said that Jews participated in the founding of the ancient capital of Khorezm - Kot and Khiva [7, p. 274].

First, during the period of the Hephthalites, and then during the period of the Turkish khanate, the spirit of kindness and tolerance towards representatives of other peoples and other religions was the priority in social and spiritual life.

Mutual good neighborliness and respect were considered one of the qualities characteristic of Turkic tribes. It should be noted that in the second half of the 6th century - the beginning of the 7th century, the Turkish khanate included a huge territory from the Far East to the shores of the Sea of Azov, from northern Siberia to the foothills of the Himalayas. Many peoples, peoples and tribes lived in this area, all of them believed in different religions, and all of them had their own values and views. It has already been mentioned that among the Turkic peoples who believed in the spirit of the Blue God, later, as a result of the influence of China and Central Asia, other religions, including Christianity, Buddhism, and Monism, began to spread. Ton-Yabgu (Ton'shah) (618-630), the Western Turkic khan, pursued a policy of getting closer to the representatives of the local people, first of all the nobles, and establishing kinship ties with them. Based on the essence of his country's interests, he looked favorably on the peoples of Central Asia and their culture. Ton-Yabghu also paid attention to the issues of tolerance in social and spiritual life, especially religious, ethnic, civil tolerance and solidarity. Along with the priority of Zoroastrianism in Khakhanism, various animistic views, the spirit of the Blue God, Christianity, Monism, and Buddhism were spread to a certain extent, and their beliefs were adequately protected by Khakhanism.

Mutual respect for representatives of other religions and peoples, traditions of good neighborliness played a big role in this. Undoubtedly, the above-mentioned internal policy of Ton-Yabgu played a major role in the unity of the population and the prevention of various ethnic and religious conflicts. It should be noted that from time immemorial, representatives of various ethnic groups and religious communities lived in harmony and co-operation in Sughd and its neighboring regions. In this regard, the history of relations between the Sugdians and the Turks and the process of their mutual symbiosis is of great importance. It should be noted that the Sugdians are not only Central Asia,

but also historical and cultural in all of Central Asia participation in the processes should be duly recognized. For example, the example of the "Eagle Record" of the Turkish khans of

551-630 found in Mongolia in 1962 shows the active participation of the Sughds in the administration of the khanate during the period of the Turkish khanate [8, p. 88].

CONCLUSION:

Shunday davom, Turk xoqonligi davrida ko‘plab sug‘d zodagonlarining turkiy egarxiya tarkibiga kirishi, turk guruhi boshliklarining asosiy boshqaruvi — boshqaruv xo‘jalik tish tizimidagi ishtiroki odatiy holga aylangan edi. Masalaning yana bir xavfsizlikli jihati shunda, Mug tog‘idan topilgan materiallarda biron-bir-bir etnoslar va dinlararo ayirmachilik, ma‘lumotlar ma‘lumotlari uchramaydi.

In the Middle Ages, Sugdian emigrants performed a certain missionary role in spreading Buddhism, as well as other religions (Monism, Christianity) in Eastern Turkestan, Turkic Khanate and Western China. At the same time, the Sugdians who settled in Eastern Turkestan believed in Buddhism along with the local people there, mainly the Turks. The analysis of many Sugdian Buddhist written literature provides information about this. It is even known that Turkish scribes copied Buddhist works in the Sugdian language. In particular, the work named "Vajrachhedika" was copied by a Turkish scribe named Kutlug. Historically important works such as "Vessantara Jataka", "Mastak chashant", "Kilmishlarimiz.." have gained some importance and they have been translated into Uzbek [9, p.33-38].

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