

HISTORY OF SAMARKAND SUGD IN CHINESE SOURCES

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Abstract

This article highlights the role of Sughd settlements in Sughd's relations with East Turkestan and China, trade priorities of Sughd in relations with East Turkestan and China. In addition to this, the following issues, the historical basis of the relations between Sughd and China, the location of the Sughds in China and Eastern Turkestan, a general description of the trade relations in the Sughd settlements in Eastern Turkestan, the role of the Sughd settlements in the trade and political relations between Sughd and China, the early medieval East Turkestan and China relations with reflected in the sources illuminated on a scientific basis.

Keywords: Sugd, Tourist Mu, Kiwengan, Da Tang Shiyui tsi, Di Huan jingshing ji, Shifan ji, Shiyuu lu.

Introduction

Sughd, one of the largest oases in Central Asia, is located at the crossroads of the Great Silk Road, and its trade and cultural ties with China are of particular importance. Relations between Sughd and China go back to ancient times. Especially as a result of Alexander the Great's march to Central Asia, ethnic groups living in this region were forced to move to China. It is from this period that we observe the emergence of the colonies of Sugd. In addition, the discovery of Sugdian written monuments from Xinjiang (Eastern Turkistan, Western China) sheds more light on this. It should be noted that relations between Sughd and China reached the peak of their development by the early Middle Ages.

The Sugdians have been active on the intercontinental Great Silk Road for more than a thousand years. Through this road, handicrafts, various trade products and culture of the Sugdians reached China.

and political relations between Sughd and China very ancient to the roots have that it was separately is emphasized. Chinese scholar According to scholar Ablat Khojaev, a Chinese tourist reached the western side of the Caspian Sea after passing through the territories of present-day Uzbekistan in 989-988 BC. Traveler Mu wrote down that the city of Samarkand was called Kivengan at that time. Also, A. Khojaev cited several other Chinese sources on the history of Samarkand [5].

of the ancient Chinese travelogues that provides information about Samarkand is a work called "Da Tang Shiyu tzi" (Memories of the Countries of the Great Tang Era). His author - Buddha of religion monk Shuan Rust (596-664) in India lives for seventeen years. He came to Samarkand in 631-632. After returning to his homeland, his journey during writing received memories in order putting whole one book brings into shape.

The work describes the city of Samarkand, its center, the army of its ruler, its climate, traditions, and its reputation in international trade relations as follows: "The territory of the Samarkand (Samuojyan) state has a circumference (diameter) of 1,600-1,700 li (921.6-679.2 km) coming. It is a large country stretching from east to west. The territory of the capital city is more than 20 li (11.52 km) in

circumference, and its walls are extremely strong, and its inhabitants have great influence. Valuable goods imported from foreign countries are collected here. The land is fertile, agriculture is developed, the fruits are plentiful, and there are many thoroughbred horses. The climate of Samarkand is moderate, its traditions are remarkable. Here you can meet people from all foreign countries. People from near and far work tirelessly to earn income. The ruler is capable and energetic, and the neighboring countries do not doubt his word. The cavalry is strong, all its soldiers are fearless warriors, they are extremely energetic, they can face death and do not retreat in battle" [1].

The next travelogue reporting on Samarkand is a work called "Di Huan jingshing ji" (Memory of the places Du Huan went and walked). The exact date of birth and death of its author, Du Juan, is unknown. But in his 751 year It is known from history that he was one of the officers captured in the battle between the Arabs and the Chinese. He spent twelve years in various lands of Turkestan and Arab countries. After being freed from captivity in 762-763 and returning to China by sea, he writes a book about what he saw and experienced. In the travelogue, Samarkand's "land is fertile and the population is large, but the country is not big. It contains a temple of fire worshippers. It is said that those who are engaged in state affairs come from this city.

Another work written by a tourist named Wei Jhe is "Shifan Ji" ("Neighboring Countries in the West memory") that is called But he is our to our time reached didn't come Some excerpts from it are given in the book "Tungdian" ("Statement of Laws, Rules and Customs") written by the author named Du Yu in 766-801. The work describes the following about Samarkand: "The people of Samarkand (Kang') are skilled in trade and educate children from the age of five. They trade from a young age they are taught to work and profit, a competition is held to hang a gold coin and target it with an arrow and a bow. The person whose arrow hits the coin will be enthroned for one day. Its citizens strongly believe in God and ask him for help in all their affairs.

"Shiyuu "lu" ("Memoirs of a Western Journey") was written by Elyuy Chutsai (1190-1244), who accompanied the khan as an adviser during Genghis Khan's military campaign to Turkestan in 1218 and was of Karachinese (Qidan) ethnicity .

According to the travelogue, "Samarkand" was called "Semizkent" (Shunsigan) . In Western language, it means a rich city. Due to its fertile land and its location on the banks of the Zarafshan (Binhe) River, the citizens of Western Liao called this city Hechjung-fu, which means "City between the Rivers". The influence of the people of Semizkent is great. Gold and copper coins are used there . All the surrounding land consists of gardens and groves. The houses have courtyards, and the courtyards are beautiful. Birds flying, streams flowing from springs filling ponds, willows intertwining, peach and pear trees standing in rows. is clearly visible. Melons are as big as a horse's head and oblong in shape. All crops are grown from millet, small grain rice and large grain beans [2] . In summer, it does not rain, and the crops are irrigated with water brought through ditches. Grapes are fermented and fermented... Mulberry trees grow here, and silk workers weave cloth from the silk obtained from the cocoons. Clothes made of it shine. Local people wear white for celebration and blue for mourning dress that knows That's why for the majority white colorful in a dress walks" [6] .

According to the Chinese tourist Sun Xiang, V from the 10th century to the 10th century, the songs, dances and musical instruments of the Samarkand Sogdians were constantly spread along the streets of Chinese emperors' palaces, cities and villages. Musicians from Transoxiana (Central Asia) and Eastern Turkestan were highly respected for their high art in the courts of the emperor and high

officials. The Japanese scientist Kisibe identified the names of thirty-one musicians from the West, that is, from Central Asia and East Turkestan, who worked in the court of the Tan Empire [7].

In the "Tan Shu" chronicle, it is mentioned that in the rich houses of China, musicians and dancers from Sughd were constantly in service [4].

The following basis also indicates the development of cultural relations between Central Asia and China. In 1932, a shield with the image of a Sughd cavalryman discovered during the excavations on Mount Mugh attracted the attention of scientists [3].

Since ancient times, the deep historical and cultural relations between China and the country of Sughd have been realized through the oases such as Turfan, Koshghar, Khotan in Eastern Turkestan. Let's remember that already in the 5th century, many Sugdians began to establish settlements - colonies in these oases between Sugd and China. In addition, along the Great Silk Road network, the Sugdians were great traders and carriers of cultural wealth. Because along this road you could find many settlements of the Sogdians. Skilled craftsmen and traders brought ancient culture with them, and as a result, a process of intermingling of cultures took place. We can observe this in both cultures. Some Sugdians forgot their culture and religion and adopted Buddhism, while some did not lose their culture and faith and kept it.

Quoted from fragments apparently as it is. Chinese tourists They tried to write down as much information as possible about Samarkand.

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