

**O‘ZBEKISTON XALQARO ISLOM AKADEMIYASI  
HUZURIDAGI ILMIY DARAJALAR BERUVCHI  
DSc.35/30.12.2019.Isl/Tar/F.57.01 RAQAMLI ILMIY KENGASH  
ASOSIDAGI BIR MARTALIK ILMIY KENGASH**

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**O‘ZBEKISTON XALQARO ISLOM AKADEMIYASI**

**NIZAMETDINOV NAJMIDDIN G‘ULAMOVICH**

**JANUBIY, JANUBI-SHARQIY VA SHARQIY OSIYO XALQLARI  
QADIMGI TARIXI, DINIY E‘TIQODI VA MADANIYATI**

**07.00.04 – Dinshunoslik**

**TARIX FANLARI DOKTORI (DSc) DISSERTATSIYASI  
AVTOREFERATI**

**Toshkent-2023**

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Doktorlik tadqiqoti O‘zbekiston xalqaro islom akademiyasida bajarilgan.

Tadqiqot avtoreferati uch tilda (o‘zbek, ingliz, rus (rezyume)) Ilmiy kengashning veb-sahifasida ([www.iiyu.uz](http://www.iiyu.uz)) va «Ziyonet» Axborot ta’lim portalida ([www.ziyonet.uz](http://www.ziyonet.uz)) manzillariga joylashtirilgan.

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Tadqiqot himoyasi O‘zbekiston xalqaro islom akademiyasi huzuridagi ilmiy darajalar beruvchi DSc.35/30.12.2019.Isl/Tar/F.57.01 raqamli Ilmiy kengash asosidagi bir martalik ilmiy kengashning 2023-yil “\_\_” dekabr soat \_\_dagi majlisida bo‘lib o‘tadi. (Manzil: 100011, Toshkent shahri, A.Qodiriy ko‘chasi, 11-uy, Tel: (99871) 2440056, Faks: (99871) 2440065, E-mail: [info@iiyu.uz](mailto:info@iiyu.uz)).

Tadqiqot bilan O‘zbekiston xalqaro islom akademiyasi Axborot-resurs markazida tanishish mumkin (142-raqam bilan ro‘yxatga olingan). (Manzil: 100011, Toshkent shahri, A.Qodiriy ko‘chasi, 11-uy, Tel: (99871) 2440091.)

Tadqiqot avtoreferati 2023-yil «\_\_» noyabrda tarqatildi.  
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## KIRISH (fan doktori (DSc) tadqiqoti annotatsiyasi)

**Tadqiqot mavzusining dolzarbligi va zarurati.** Dunyo miqyosida XXI asrda yuz bergan iqtisodiy tanazzul davrida jahon sivilizatsiyasida muhim o‘rin tutgan Janubiy, Janubi-Sharqiy va Sharqiy Osiyo mintaqalaridagi davlatlarning taraqqiyotini o‘rganishga bo‘lgan e‘tibor tobora ortib bormoqda. Binobarin, globallashtirish sharoitida mazkur mintaqalar xalqlari bilan tinchlik va taraqqiyotni ta‘minlash, har uch mintaqada davlatlari o‘rtasidagi integratsiyalashuv jarayonlarini kuchaytirish hamda ijtimoiy-iqtisodiy va madaniy-ma‘rifiy sohalarda hamkorlik qilish yo‘lida ularning dunyoqarashlari shakllangan milliy tarixi, diniy e‘tiqodi va madaniyatidan boxabar bo‘lish, endilikda tom ma‘noda, kun tartibidagi dolzarb vazifalarning biridir.

Jahondagi ko‘plab ilmiy-tadqiqot markazlari va yetakchi universitetlarda Janubiy, Janubi-Sharqiy va Sharqiy Osiyo xalqlari qadimgi tarixi, diniy e‘tiqodi va madaniyati yuzasidan keng qamrovli izlanishlar olib borilmoqda. Ushbu jarayonning mantiqiy davomi o‘laroq, yangilanayotgan O‘zbekistonda ham yuqorida qayd etilgan mavzu doirasida ilmiy izlanishlar jug‘rofiyasi kengaymoqda. Xususan, «Qadimgi Hindiston tarixi, diniy e‘tiqodi va madaniyati», «Qadimgi Xitoy tarixi, diniy e‘tiqodi va madaniyati», «Markaziy Osiyoning Janubiy va Sharqiy Osiyo davlatlari bilan aloqalari tarixi», «Janubiy, Janubi-Sharqiy va Sharqiy Osiyo diniy-falsafiy va tarixiy manbalari tarjimai» kabi o‘nlab asarlarning yaratilganligi mazkur sohada ildam izlanishlarning amaliy dalili.

Yangilanayotgan O‘zbekistonda yuqorida keltirilgan mavzu doirasida ilmiy izlanishlar jug‘rofiyasi kengayib bormoqda. Shu bois Janubiy, Janubi-Sharqiy va Sharqiy Osiyo mamlakatlari bilan aloqalarini yanada mustaxkamlash, xususan «O‘zbekiston-Singapur», «O‘zbekiston-Brunej», «O‘zbekiston-Indoneziya», «O‘zbekiston-Malayziya» va boshqa do‘stlik jamiyatlarini tashkil etilishi tashqi siyosatning mazkur yo‘nalishini o‘rganish zaruriyatini kuchaytirmoqda. Ilmiy yo‘nalishda esa, «Qadimgi Hindiston tarixi, diniy e‘tiqodi va madaniyati», «Markaziy Osiyoning Janubiy va Sharqiy Osiyo davlatlari bilan aloqalari tarixi», «Janubiy, Janubi-Sharqiy va Sharqiy Osiyo diniy-falsafiy va tarixiy manbalari tarjimai» kabi asarlarning yaratilgani bu sohada ildam izlanishlar olib borilganini ko‘rsatadi. Shu bois, Janubiy, Janubi-Sharqiy va Sharqiy Osiyo xalqlari qadimgi tarixi, diniy e‘tiqodi va madaniyatini yaxlit ilmiy muomalaga kiritilishi O‘zbekistonning ushbu hududdagi mamlakatlar bilan ijtimoiy-ma‘naviy hamda madaniy-ma‘rifiy hamkorlik istiqbolini belgilashga xizmat qiladi.

O‘zbekiston Respublikasi Prezidenti Sh.M.Mirziyoyevning 2017-yil 19-maydagi PF-5046-son «Millatlararo munosabatlar va xorijiy mamlakatlar bilan do‘stlik aloqalarini yanada takomillashtirish chora-tadbirlari to‘g‘risida»gi, 2018-yil 16-apreldagi PF-5416-son «Diniy-ma‘rifiy soha faoliyatini tubdan takomillashtirish chora-tadbirlari to‘g‘risida»gi farmonlari, 2017-yil 24-maydagi PQ-2995-son «Qadimiy yozma manbalarni saqlash, tadqiq va targ‘ib qilish tizimini yanada takomillashtirish chora-tadbirlari to‘g‘risida»gi, 2022-yil 10-fevraldagi PQ-126-son «Qadimiy yozma manbalarni saqlash va tadqiq etish tizimini takomillashtirishga

doir qo‘shimcha chora-tadbirlar to‘g‘risida»gi qarorlarida belgilangan vazifalarni amalga oshirishda, ushbu tadqiqot ishi muayyan vazifalarni bajarishga xizmat qiladi.

**Tadqiqotning mamlakat fan va texnologiyalari rivojlanishining ustuvor yo‘nalishlariga bog‘liqligi.** Tadqiqot respublika fan va texnologiyalar rivojlanishining I. «Axborotlashgan jamiyat va demokratik davlatni ijtimoiy, huquqiy, iqtisodiy, madaniy, ma‘naviy-ma‘rifiy rivojlantirishda innovasion g‘oyalar tizimini shakllantirish va ularni amalga oshirish yo‘llari» nomli ustuvor yo‘nalishiga muvofiq amalga oshirilgan.

**Dissertatsiya mavzusi bo‘yicha xorijiy ilmiy tadqiqotlar sharhi<sup>1</sup>.** Qadimdan Sharq va G‘arb olimlari olib borgan har uch mintaqa xalqlari tarixi, diniy e‘tiqodi va madaniyatiga doir izlanishlar hozirda ham o‘z ilmiy mohiyatini yo‘qotmagan. Bu boradagi xorijiy tadqiqotlarni quyidagi ilmiy markazlar, oliygohlar hamda davlat va nodavlat tashkilotlari, jumladan: Stanford University USA – Center for South Asia; University of Cantburry – New Zeland South Asia Center; Center for South Asian Studies – University of Wisconsin at Madison; Center for Southeast Asian Studies – University of Michigan (AQSH), South Asia Center –University of Washington (AQSH), Rossiya Fanlar Akademiyasi institutlari, Royal Netherlands Institute of Southeast Asian and Caribbean Studies (Gollandiya), Korean Oversease Information Service (Koreya), Center for Japanese Studies (Yaponiya), Georg Washigton University (AQSH), Cambridge University (AQSH), Antique Collector’s Club (XXR), A global Studies Handbook (Indoneziya), University of Oxford (Buyuk Britaniya), Patel Memorial Lectures Vroadcast (Hindiston), Raja Yoga Centyer in Australia (Avstraliya), Brahma Kumaris World Spiritual University (Hindiston), International Relations of South Asia (AQSH), Program for Southeast Asian Studies – Arizona State University (AQSH), Asian Studies – Northern Illinois University (Dekalb), International Encyclopedia of the Social Sciences (AQSH) va shuningdek, O‘zbekiston Respublikasi Fanlar akademiyasi Abu Rayhon Beruniy nomidagi Sharqshunoslik instituti, O‘zbekiston Respublikasi Fanlar akademiyasi Tarix instituti, O‘zbekiston xalqaro islom akademiyasi, O‘zbekiston milliy universitetida olib borilmoqda.

Janubiy, Janubi-Sharqiy va Sharqiy Osiyo xalqlari qadimgi tarixi, diniy e‘tiqodi va madaniyatini o‘rganishiga oid jahon ilmiy markazlarida bugungi kunda quyidagi ilmiy natijalar olingan: Qadimdan indonezlarning Hindiston bilan mavjud bo‘lgan aloqalari tufayli bu yerga dastlab hinduizm, so‘ng buddizm kirib kelib mahalliy madaniyatga katta ta’sir ko‘rsatgani, IX asrga kelib esa, dengiz va quruqlikda savdo-sotiq ishlarida muvaffaqiyatga erishishi natijasida Indoneziyaning dunyo buddizm markaziga aylangani isbotlangan (Stanford University USA – Center for South Asia), VIII asrdagi «Hind yurishi» (**भारतीय अ भयान**)dan so‘ng Brahmaguptaning astronomiyaga oid «Brahmasiddhanta» (**ब्रह्मसिद्धांत**),

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<sup>1</sup> Tadqiqot mavzusi bo‘yicha xorijiy ilmiy-tadqiqotlar sharhi: <https://www.events.stanford.edu>; <https://www.canterbury.ac.nz>; <https://www.southasia.wisc.edu>; <https://www.ii.umich.edu>; <https://www.jsis.washington.edu>; <https://www.ras.ru>; <https://www.kitlv.nl>; <https://www.kocis.go.kr>; <https://ii.umich.edu>; <https://www.gwu.edu>; <https://www.cam.ac.uk>; <https://antiquecollectorsclub.com>; <https://www.ox.ac.uk>; <https://shprs.asu.edu>; <https://www.niu.edu>; <https://www.emerald.com>.

«Khandayaka» (खंडायका) asarlari va boshqa hind ilmiy manbalari arab tiliga tarjima qilinib Bagʻdod va Damashqda hind olimlarining ilmiy maʼruzalar oʻqiganliklari, yoglarning musulmon talabalari bilan munozaralar qilganliklari hamda bixarli Premukhaning arab xalifaligida Bosh vazir lavozimida boʻlganligi dalillangan (South Asia Center –University of Washington), Malayziya va Indoneziya aholisi islom dinini oʻrta asrlarda musulmon-arab savdogarlari orqali dengiz sohilidagi yashovchi hindistonliklarni «*mapilla*» (म पल्ला), yaʼni «yaxshi yigitlar» deb ataganliklari aniqlangan (Center for South Asian Studies – University of Wisconsin at Madison), Veda taronalari (वैदिक शास्त्र) kitobini saqlab qolishga boʻlgan harakat natijasida bundan V ming yil muqaddam Vedani birinchi bor Vyasadeva oxirzamon odamlari uchun yozma shaklga keltirilganligi isbotlangan (Program for Southeast Asian Studies – Arizona State University), milodiy I asrdan Budda tasviri tosh butlarda mujassamlanib, ilohiylashtirilgani dalillangan (Center for Southeast Asian Studies – University of Michigan).

Jahonda har uch mintaqa xalqlarining tarixi boʻyicha bir qator, shu jumladan quyidagi ustuvor yoʻnalishlarda ilmiy tadqiqotlar olib borilmoqda: uch mintaqa xalqlarining qadimgi tarixini tahlili; oʻrta asrlarda musulmon-arab savdogarlarining Janubiy, Janubi-Sharqiy va Sharqiy Osiyo hududlarida faoliyatini aniqlash; yuqorida keltirilgan hududlarida Buddizmni kirib kelish bosqichlari; uch mintaqa xalqlarining madaniyatini rivojlanishiga doir tadqiqotlar olib borilmoqda.

**Muammoning oʻrganilganlik darajasi.** Janubiy, Janubi-Sharqiy va Sharqiy Osiyo xalqlar qadimgi tarixi, diniy eʼtiqodi va madaniyatini oʻrganishga oid manbalar va adabiyotlarni quyidagi toʻrt guruhga ajratish mumkin:

*birinchi guruhga* Sharq olimlarining tarix, etnografiya, diniy eʼtiqod va madaniyatga oid tadqiqoti, xususan Abu Rayhon Beruniyning «al-Osor al-boqiya» va «Hindiston», Shahrisoniyning «Kitab al-milal va-n-nihal»; XI asrda Gʻaznaviylar saroyida yaratilgan «Dinlar haqida kitob», Zahiriddin Muhammad Boburning «Boburnoma», Muhammad Mustaidxon Soqiyning «Maʼosiri Olamgiri» kabi asarlari kiradi;

*ikkinchi guruhga* Gʻarb muarrirlari va dinshunoslarining Sharq tarixi, diniy-falsafiy taʼlimotlari hamda madaniyati mavzuidagi quyidagi asarlari kiradi: Dj.S. Trimengen «Суфийские ордена в исламе», V.Djems «Многообразие религиозного опыта», E.Uilyam «Bobur Hindistonda», Aleksandr Men «История религии: в поисках пути, истины и жизни», V. Butromeyev «Мудрость Конфуций», C.L. Grossman «Decorative Arts of the China Trade», Colin Brawn. «A short history of Indonesia», Michel J.Seth. «A short history of Korea»<sup>2</sup>;

*uchinchi guruhga* sobiq ittifoq sharqshunos olimlarining Janubiy, Janubi-Sharqiy va Sharqiy Osiyo xalqlari qadimgi tarixi, diniy eʼtiqodi va madaniyatiga

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<sup>2</sup> Трименген Дж. С. Суфийские ордена в исламе. – М.: Наука, 1989; Джемс В. Многообразие религиозного опыта. (СПб) 1993; Уильям Э. «Бобур Хиндистонда» (Ф.Сотимов таржимаси) – Т.: Чўлпон, 1995; Александр Менъ. История религии: в поисках пути, истины и жизни. – М.: 2001; Бутромеев В. Мудрость Конфуций. – М.: Доно Мэдиа Групп. – М., 2010; Grossman C.L. Decorative Arts of the China Trade. Suffolk, Antique Collector's Club. 1991; Colin Brawn. A short history of Indonesia. Printed by Soyth Wind Production, Singapore. 2003. Michel J.Seth. A short history of Korea. Printed in the USA in 1992.

doir yoʻnalishlardagi V.V.Bartold U.E.Bertels, V.I.Avdeyev, N.L.Jukovskiy, I.D.Serebryakov, L.S.Vasilyev, A.I.Kobzev<sup>3</sup> ilmiy tadqiqot ishlari kiradi;

*toʻrtinchi guruhga oʻzbekistonlik olimlarning Hindiston, Xitoy, Yaponiya va Koreya tarixi, madaniyati, sanʼati hamda badiiyatiga bagʻishlangan «Oʻrta Osiyoning chet el Sharqi bilan munosabatlari», «Очерки истории культурных связей Средней Азии и Индии в XV-XX в.», «Китайский фактор в Центральной Азии», «Корея тарихи», «Из истории древних тюрков (сведения древнекитайских источников)», «Qadimgi Hindiston tarixi, diniy eʼtiqodi va madaniyati», «Indo-Uzbek Literary Linkages»<sup>4</sup> kabi asarlari kiradi.*

**Tadqiqot bajarilgan oliy taʼlim muassasining ilmiy-tadqiqot ishlari rejalari bilan bogʻliqligi.** Tadqiqot Oʻzbekiston xalqaro islom akademiyasi ilmiy-tadqiqot ishlari rejasining FZ-202002145 «Dinlar tarixi, taʼlimoti, manbalari va anʼanalarini tadqiq etish asosida «Dunyo dinlari» elektron dasturi va mobil ilovasini yaratish» mavzusidagi grant loyihasi doirasida bajarilgan mavzuidagi ilmiy loyihasi doirasida bajarilgan.

**Tadqiqotning maqsadi** Janubiy, Janubi-Sharqiy va Sharqiy Osiyo xalqlarining qadimgi tarixi, diniy eʼtiqodi va madaniyatini jahon sivilizatsiyasida tutgan oʻrnini asoslab berishdan iborat.

**Tadqiqotning vazifalari** quyidagilardan iborat:

tadqiqot doirasiga oid birinchi yoʻnalish boʻyicha, mintaqalardagi ilk milliy davlatlarning paydo boʻlishi, ularning ijtimoiy-siyosiy faoliyati va madaniy hayoti asoslarini yoritib berish;

tadqiqot doirasiga oid ikkinchi yoʻnalish boʻyicha, mintaqalardagi mifologik va diniy eʼtiqodlar tarixi hamda ularda talqin etilgan diniy-dunyoviy masalalar mazmuni va mohiyatini tahlil asosida koʻrsatib berish;

tadqiqotning uchinchi yoʻnalishida har uch mintaqaga kirib kelgan xristianlik va islom kabi xorijiy diniy eʼtiqodlarning muayyan darajada mahalliy muhitdagi oʻzlashuv jarayoni hamda ularning tarixiga davriy aniqlik kiritish;

tadqiqot doirasiga oid toʻrtinchi yoʻnalish boʻyicha, mahalliy xalqlarning xorijiy sivilizatsiya unsurlari yoʻgʻrilgan milliy madaniyatlariga xos xususiyatlarini ochib berish;

tadqiqot doirasiga oid har toʻrt yoʻnalishdagi Janubiy, Janubi-Sharqiy va Sharqiy Osiyodagi davlatlarning jugʻrofiy hududi, aholisi, davlat tili hamda ularning iqtisodiyoti haqidagi maʼlumotlar yuzasidan xulosa va tavsiyalar ishlab chiqish.

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<sup>3</sup> Васильев Л.С. Истоки китайской цивилизации. – М.: Восточная литература, 1998; Введение в Буддизм. Санкт-Петербург, 1999; Бертельс У.Э. Избранные труды /Суфизм и суфийская литература/. – М.: Наука, 1965; Бартольд В.В. Работы по истории ислама и арабского халифата. IV т. – М.: Наука, 1966, История древнего Востока. – М.: Высшая школа, 1972; Буддийский культовый центр Кара-Тепе в старом Термезе. – М.: Наука, 1972; Жуковский Н.Л. Ламаизм и ранние формы религии. – М.: Наука, 1977; История древнего мира. Ранняя древность. Гл. изд.вост. лит. – М. 1983; История стран зарубежной Азии в средние века. – М.: Наука, 1970; Кобзев А.И. Проблемы природы человека в конфуцианстве. – М.: 1983.

<sup>4</sup> Низомиддинов И. Ўрта Осиёнинг чет эл Шарқи билан муносабатлари. – Т.: Ўздавнашр, 1961; 2006; Низомиддинов И. Ўрта Осиёнинг чет эл Шарқи билан муносабатлари. – Т.: Ўздавнашр, 1961; Абдуҳолик Абдурасул ўғли. Чин ва Мочин. – Т.: Фан, 2006; Аблат Ходжаев. Из истории древних тюрков (сведения древнекитайских источников). Изд. – Т.: Тафаккур, 2010; Низомиддинов Н. Қадимги Ҳиндистон тарихи, диний эътиқоди ва маданияти. – Т.: Fan va tehnologiyalar, 2014; Khojaeva T.A. Indo-Uzbek Literary Linkages. Tashkent State University of Oriental Studies. 2022.

**Tadqiqotning obyekti** Janubiy, Janubi-Sharqiy va Sharqiy Osiyo xalqlari qadimgi tarixi, diniy e'tiqodi va madaniyati.

**Tadqiqotning predmeti** Janubiy, Janubi-Sharqiy va Sharqiy Osiyo xalqlari qadimgi tarixi, madaniyati hamda ushbu mintaqalarda tarqalgan diniy e'tiqodlar qiyosiy tahlili.

**Tadqiqotning usullari.** Mazkur tadqiqotning uslubiy asosi qamrovidagi mavzular talqinida tizimlilik, tarixiylik, mantiqiylik, qiyosiy tahlil, mavjud muammoli masalalarga real yondashuv hamda ularga taalluqli adabiyotlar va manbalardan tipologik va kompleks tarzda foydalanish ko'zda tutilgan.

**Tadqiqotning ilmiy yangiligini** quyidagilar:

hinduizmning muqaddas manbai «Veda taronalari» (वैदिक शास्त्र) dastlab og'zaki tarzda jamlanganligi, biroq kitobat (الكتابة) ilmining rivojlanishi «inson xotirasining kuchsizligi» tufayli manbani saqlab qolishga bo'lgan harakat natijasida bundan V ming yil muqaddam Vedani birinchi bor «Vyasadeva» (व्यासदेव) oxirzamon odamlari uchun yozma shaklga keltirilganligi aniqlangan;

o'rta asr musulmon-arab savdogarlaridagi to'g'rilik (الصدقة), mahalliy urf-odatlar va an'analarga bo'lgan e'tibor hamda iliq muomala-munosabatlari sababli Malayziya va Indoneziya aholisi islomni oson qabul qilganliklari hamda hind dengizi sohili mintaqasidagi hindlarning ularni o'z tillarida «mapilla» (म पल्ला — «yaxshi yigitlar») deb ataganliklari ochib berilgan;

VIII asrdagi «Hind yurishi» (भारतीय अ भयान)dan keyin arablarning hind ilm-fani erishgan muvaffaqiyatlarga qiziqishi natijasida Brahmaguptaning astronomiyaga oid «Brahmasiddhanta» (ब्रह्मसिद्धांत), «Khandayaka» (खंडायका) asarlari va boshqa hind ilmiy manbalari arab tiliga tarjima qilinganligi, Bag'dod va Damashqda hind olimlarining ilmiy ma'ruzalar o'qiganliklari, yoglarning musulmon talabalari bilan munozaralar qilganliklari hamda Bixarli Premmukhaning arab xalifaligida Bosh vazir lavozimida xizmat qilganligi aniqlangan;

qadimdan indonezionaliklarning Hindiston bilan mavjud bo'lgan aloqalari tufayli bu yerga dastlab hinduizm, so'ng buddizm kirib kelib mahalliy madaniyatga katta ta'sir ko'rsatgani hamda keyinchalik IX asrga kelib, dengiz va quruqlikda savdo-sotiq ishlarida muvaffaqiyatga erishishi natijasida Indoneziyaning Janubi-Sharqiy va hatto dunyo buddizm markaziga aylangani ochib berilgan;

konfutsiylik va daosizm diniy ta'limotlarining koreys va yapon sarzaminida tarqalishi sabablari mazkur mintaqa xalqlarining ma'naviy va ijtimoiy mushtarak dunyoqarashlari o'tmish ajdodlar ruhiga e'zozli munosabatlar zamirida ta'riflanganligi ochib berilgan;

tadqiqotda Hindiston sarhadi osha I asrda Xitoy, IV asrda Koreya va VI asrda esa Yaponiya hududida tarqalgan buddizmning «Chan buddizmi» (禪宗), «Son buddizmi» (ドリームブツディシム) va «Dzen buddizmi» (선불교) kabi yangi talqinlarining shakllanishida Sharqiy Osiyo xalqlari milliy mentaliteti xususiyatlari muhim o'rin egallaganligi aniqlangan;

**Tadqiqotning amaliy natijasi** quyidagilardan iborat:

Janubiy, Janubi-Sharqiy va Sharqiy Osiyo mintaqalaridagi davlatlarning qadimgi tarixi, diniy e'tiqodi va madaniyati Sharq olimlarining tarix, dinshunoslik va madaniyatga oid asarlaridagi tadqiq usullar asosida ochib berilgan;

G'arb mutaxassislari tadqiqoti natijalarini mavzuga doir tarixiy va diniy voqeliklarni kengroq yoritishda va kelgusi ilmiy tadqiqotlar uchun yangi manbalarni to'plashda muhim o'rin tutishi aniqlangan;

bir ildizdan tarqalgan turli hind dini va ta'limotlarining eng yirik umumlashmasi bo'lgan hinduizmning kelib chiqish tarixi bo'yicha dinshunoslikda ikki omilga urg'u berilishi – monoteistik tafakkurning kuchayishi va shuningdek, «*Darshan*» – «olti falsafiy ta'limot»ning o'z ustuvorlik mohiyatini saqlab qolganligi, tadqiqotda asl hind tafsiriy manbalari talqinida ifodalanganligi ochib berilgan;

indonezlar va malaylarning jug'rofiy hududiga xos turfa tabiiy shart-sharoitlarning milliy davlatchilik tizimini tuzishdagi murakkabliklariga e'tibor qaratilib, bu boradagi masalaning yechimida har ikki xalqning o'z sharoitida qo'llagan omillari qiyosiy tahlil qilingan;

Sharqiy Osiyodagi neolit davriga doir guruhlarining o'zaro assimilyatsiyasi tufayli «koreyslar» deb ataluvchi bronza davri etnik jamoalari tashkil topganligi tarixiy voqeliklar asnosida dalillangan;

yaponlarning mo'g'ullar, xususan Xubilayxon qo'shinlarining har uch hujumidagi dushmanga qarshi kurashida o'z mustaqilligi va diniy hamda dunyoviy qadriyatlariga bo'lgan sadoqati ruhiyati tadqiqotda tarixiy faktlar zahirida ochib berilgan.

**Tadqiqot natijalarining ishonchliligi.** Respublika va xalqaro ilmiy konferensiyalar to'plamlari, OAK ro'yxatidagi maxsus jurnallar va xorijiy ilmiy jurnallarda chop etilgan maqolalar, nashr etilgan monografiya va risolalardagi xulosa, taklif va tavsiyalarning amaliyotga joriy etilganligi natijalari vakolatli tashkilotlar tomonidan tasdiqlanganligi bilan izohlangan.

**Tadqiqot natijalarining ilmiy va amaliy ahamiyati.** Tadqiqotda o'z aksini topgan fikr va mulohazalardan, bildirilgan taklif va tavsiyalardan, tadqiqotning ilmiy natijalaridan uch mintaq xalqlarining tarixi, diniy e'tiqodi va madaniyati mavzusida ta'lim muassasalarida Janubiy, Janubi-Sharqiy va Sharqiy Osiyo xalqlari qadimgi tarixi, diniy e'tiqodi va madaniyati tarixiga doir yangi ilmiy tadqiqotlar uchun manbalarga asoslangan ma'lumotlarni taqdim etish, hali ochilmay qolgan tarixiy jarayonlarni asoslashda muhim o'rin tutishi bilan belgilanadi.

Tadqiqot natijalarining amaliy ahamiyati tarixiy bilimlarni rivojlantirishga, dinshunoslik, etnografiya, manbashunoslikka oid darslik va kitoblar tayyorlashda foydalanish mumkinligi, shu jumladan ilmiy tadqiqotda keltirilgan ma'lumotlardan kelajakda «Dinshunoslik», «Qiyosiy dinshunoslik», «Dunyo dinlar tarixi» sohalari bo'yicha olib boriladigan izlanishlar, oliy o'quv yurtlari uchun maxsus kurslar bo'yicha o'qiladigan ma'ruzalar, kitoblar tayyorlashda foydalanish mumkinligi bilan izohlanadi.

**Tadqiqot natijalarining joriy qilinishi.** Janubiy, Janubi-Sharqiy va Sharqiy Osiyo xalqlari qadimgi tarixi, diniy e'tiqodi va madaniyatiga oid ilmiy xulosalar va takliflar asosida:

Hinduizmning muqaddas manbai «Veda taronalari» (वैदिक शास्त्र) dastlab og'zaki tarzda jamlanganligi, biroq kitobat (الكتابة) ilmining rivojlanishi «inson xotirasining kuchsizligi» va manbani saqlab qolishga bo'lgan harakat natijasida bundan V ming yil muqaddam Vedani birinchi bor «Vyasadeva» (व्यासदेव) oxirzamon odamlari uchun yozma shaklga keltirilganligi haqidagi ilmiy xulosalar «Qadimgi Hindiston tarixi, diniy e'tiqodi va madaniyati» nomli kitobga singdirilgan (O'zbekiston Respublikasi Vazirlar Mahkamasi huzuridagi Islom sivilizatsiyasi markazining 09.03.2023 yildagi 08-17/213-sonli ma'lumotnomasi). Natijada ilmiy-tadqiqot muassasalari xodimlari uchun Janubiy, Janubi-Sharqiy va Sharqiy Osiyo xalqlari qadimgi tarixi, diniy e'tiqodi va madaniyati mavzularini yoritish uchun qo'shimcha manba bo'lishiga xizmat qilgan;

o'rta asr musulmon-arab savdogarlaridagi to'g'rilik (الصدقة), mahalliy urf-odatlar va an'nalarga bo'lgan e'tibor hamda iliq muomala-munosabatlari sababli Malayziya va Indoneziya aholisi islomni oson qabul qilganliklari hamda dengiz sohili mintaqasidagi hindlarning ularni o'z tillarida «*mapilla*» (म पल्ला), ya'ni «yaxshi yigitlar» deb ataganliklari haqidagi ilmiy qarashlar «Janubi-Sharqiy Osiyo diniy-falsafiy ta'limotlar va islom» nomli kitob mazmuniga singdirilgan (Vazirlar Mahkamasi huzuridagi Imom Buxoriy xalqaro ilmiy-tadqiqot markazining 23.03.2023 yildagi № 02/122-sonli ma'lumotnomasi). Natijada ilmiy-tadqiqot muassasalari talabalari uchun Janubi-Sharqiy Osiyo diniy-falsafiy ta'limotlar va islom mavzuida ma'ruzalar majmuiga qo'shimcha manba bo'lib xizmat qilgan;

buddizm ta'limotida iloh masalasiga asosiy e'tibor qaratilmagan va Buddaning o'zi garchi «butun dunyo ilohni tan olgach, men ham e'tirof etaman va u haq» degan bo'lsa-da, biroq Yaratuvchi haqidagi qarashlar ushbu ta'limotda shakllanmaganligi sababli milodiy I asrdan Buddaning o'zi tosh butlarda ilohiylashtirilgani har qanday dinlarda Iloh timsoli bo'lishi kerakligi to'g'risidagi ilmiy qarshlar «Janubiy, Janubi-Sharqiy va Sharqiy Osiyo diniy-falsafiy ta'limotlari» kitobi mazmuniga singdirilgan (O'zbekiston milliy teleradiokompaniyasi «O'zbekiston teleradiokanali» davlat muassasining 22.05.2023 yildagi № 06-49-312-sonli ma'lumotnomasi). Natijada o'quvchilarning buddaviylik ta'limoti mohiyatini kengroq tushunishlariga yordam bergan;

VIII asrdagi «Hind yurishi» (भारतीय अ भयान)dan keyin arablarning hind ilm-fani erishgan muvaffaqiyatlarga qiziqishi natijasida, Brahmaguptaning astronomiyaga oid «Brahmasiddhanta» (ब्रह्मसिद्धांत), «Khandayaka» (खंडायका) asarlari va boshqa hind ilmiy manbalari arab tiliga tarjima qilinganligi, Bag'dod va Damashqda hind olimlarining ilmiy ma'ruzalar o'qiganliklari, yoglarning musulmon talabalari bilan munozaralar qilganliklari hamda Bixarli Premmukhaning arab xalifaligida Bosh vazir lavozimida xizmat qilganligi haqidagi ilmiy xulosalar «Janubiy, Janubi-Sharqiy va Sharqiy Osiyoda islom tarixi» kitobda foydalanilgan

(Vazirlar Mahkamasi huzuridagi Imom Buxoriy xalqaro ilmiy-tadqiqot markazining 23.03.2023 yildagi № 02/122-sonli ma'lumotnomasi). Natijada o'quvchilar hind-musumon munosabatlari tarixiga doir ma'lumotlar bilan kengroq tanishishlariga xizmat qilgan;

qadimdan indonezlarning Hindiston bilan mavjud bo'lgan aloqalari tufayli bu yerga dastlab hinduizm, so'ng buddizm kirib kelib mahalliy madaniyatga katta ta'sir ko'rsatgani, IX asrga kelib esa, dengiz va quruqlikda savdo-sotiq ishlarida muvaffaqiyatga erishishi natijasida Indoneziyaning Janubiy-Sharqiy va hatto dunyo buddizm markaziga aylangani haqida ma'lumotlar «Janubiy, Janubi-Sharqiy va Sharqiy Osiyo xalqlari qadimgi tarixi, diniy e'tiqodi va madaniyati» kitobida foydalanilgan (Vazirlar Mahkamasi huzuridagi Imom Buxoriy xalqaro ilmiy-tadqiqot markazining 23.03.2023 yildagi № 02/122-sonli ma'lumotnomasi). Natijada mazkur mintaqalarga islomning kirib borishi haqidagi ma'lumotlarning aniqlanishiga yordam bergan;

Janubiy, Janubi-Sharqiy va Sharqiy Osiyo xalqlarining diniy e'tiqodlariga qadimdan Veda va zardushtiylik diniy ta'limotlari katta ta'sir ko'rsatganligi bois aholi orasida Vedizm va zardushtiylikka oid ilohlar nomi, jannat, do'zax, olov kulti, qurbonliklar jarayoni singib ketganligi to'g'risidagi ilmiy ma'lumotlar «Janubiy, Janubi-Sharqiy va Sharqiy Osiyo diniy-falsafiy va tarixiy manbalari tarjimasini» kitobida foydalanilgan (Vazirlar Mahkamasi huzuridagi Imom Buxoriy xalqaro ilmiy-tadqiqot markazining 23.03.2023 yildagi № 02/122-sonli ma'lumotnomasi). Natijada o'quvchilar Janubiy, Janubi-Sharqiy va Sharqiy Osiyo xalqlarining diniy e'tiqodlari haqida to'liqroq ma'lumotga ega bo'lishlariga xizmat qilgan.

**Tadqiqot natijalarining aprobatsiyasi.** Mazkur tadqiqot natijalari 3 ta xalqaro va 5 ta respublika ilmiy-amaliy anjumanlardagi ma'ruzalarda muhokama qilinib, sinovdan o'tkazilgan.

**Tadqiqot natijalarining e'lon qilinishi.** Tadqiqot mavzusi bo'yicha 21 ta ilmiy ish, jumladan, 11 ta monografiya, O'zbekiston Respublikasi Oliy attestatsiya komissiyasining doktorlik dissertatsiyalari asosiy natijalarini chop etish tavsiya etilgan nashrlarda 7 ta maqola, shundan 5 tasi respublika va 2 tasi xorijiy jurnallarda chop etilgan. 2 ta xalqaro va 1 ta respublika anjuman to'plamlarida tezislar e'lon qilingan.

**Dissertatsiyaning hajmi va tuzilishi.** Tadqiqot tarkibi kirish, 4 yo'nalish, xulosa va foydalanilgan adabiyotlar ro'yxatidan iborat bo'lib, uning umumiy hajmi 2500 sahifadan iborat.

## TADQIQOTNING ASOSIY MAZMUNI

Tadqiqotning kirish qismida uning dolzarbligi va zarurati, maqsadi, vazifalari, obyekti, predmeti, respublika fani va texnologiyalari rivojlanishining ustuvor yo'nalishlariga mosligi, ilmiy yangiligi, amaliy natijalarning ahamiyati, ishonchliligi hamda xorijiy tadqiqotlarning sharhi va shuningdek, nashr etilgan maqolalar va monografiyalarining tarkibiy tuzilishi bo'yicha tegishli ma'lumotlar berilgan.

**Tadqiqotning birinchi yo‘nalishi «Janubiy Osiyo xalqlari qadimgi tarixi, diniy e‘tiqodi va madaniyati»** deb nomlanib, unda Hindiston, Shri Lanka, Nepal va Butan xalqlarining qadimgi tarixi, diniy-madaniy qadriyatlarini tahlili va tadqiqi o‘rin olgan.

1.1-§. Hindiston. O‘zbek va hind xalqlarining uzoq tarixga ega o‘zaro aloqalari azaldan ilmda o‘z isbot-dalilini topganligi yoritilgan. Jumladan, hali «buddizm davriga oid *«Jataki»* to‘plamida Rim, Yunon va boshqa Yevropa mamlakatlariga qatnaydigan hind hamda xitoy savdo karvonlari yo‘lida O‘rta Osiyo hududining jug‘rofiy va iqtisodiy jihatdan muhim ahamiyatga egaligi qayd etilgan edi. Yoki Strabondan qolgan xabarga ko‘ra, O‘rta Osiyodagi Oks – Amudaryo hind mollarini Kaspiy va Qora dengiz orqali Yevropaga olib chiqishda Sharq va G‘arb savdo zanjirining asosiy halqalaridan biri hisoblangan. Kushon hamda eftalitlar davrida esa, har ikki mintaqada o‘rtasidagi munosabatlar asta-sekin madaniy-ma‘rifiy tus ola boshlagan».

Lekin bu borada shuni ham unutmaslik kerakki, hindlar bilan turli jabhalarda azaldan mavjud bo‘lgan rishtalar – bu aslida masalaning faqat bir tomoni. Uning bundan-da muhimroq ikkinchi tomoni, hind diyorida islomning qaror topganidan keyingi hamkorligimiz samaralari bo‘lib, ularning shakllanish jarayoni quyidagi tarixiy voqealiklar asosida kechgan:

1. Abu Rayhon Beruniyning o‘zbek hindshunosligi tamal toshini qo‘ygan olim sifatida Hindistondagi ilmiy-ijodiy faoliyati.

2. Chingizxonning O‘rta Osiyoga yurishi arafasida va undan keyin movarounnahrlik din, ilm-fan va adabiyot namoyandalarining hindlar yurtida panoh topganligi.

3. Boburiylarning bag‘rikenglik ruhida ichki va tashqi siyosati sharofati bilan mahalliy hukmron sulola sifatida Hindiston tarixida tutgan o‘rni va ahamiyati.

Yuqorida zikr etilgan Hindiston va O‘rta Osiyo munosabatlari tarixiga qisqa ekskursdan so‘ng tadqiqotda qadimgi hind tarixiga doir quyidagi masalalar o‘rin olgan. Ya‘ni dunyoning yaratilishi va uning boshqaruv tamoyillaridan tortib, to hindlarning e‘tiqod talab-taqozolariga munosib hayoti, faoliyati va jamiyatda tutgan o‘rni tafsiloti ilmiy manbalar asosida tahlil etilgan. Bu yo‘nalishda shuningdek, Xarappa va Moxenjo-Daro kabi qadimgi hind madaniyat o‘chog‘larining umumjahon sivilizatsiyasida Misr va Shumer markazlaridan keyingi uchinchi muhim obyekt ekanligi ta‘kidlangan. Sivilizatsiya masalasida tadqiqotda shuningdek, Ariya – oriylarning Hindistonga yurishi va ular madaniyatiga qiyosan qadimgi hind madaniyatining ta‘lim va tahsil xususidagi ustuvor jihatlari urg‘ulangan. Shuningdek, tadqiqotda oriylar yurishidan keyin shakllangan hind jamiyatidagi tabaqa tizimi va uning hind jamiyatidagi mohiyati sabab-oqibatlarini ham bayon etilgan.

Tadqiqot tarkibida Hind davlatchilik tarixiga alohida e‘tibor qaratilgan. Chunki «Mahabharata» epik dostonidan ibtido olgan hind davlatchilik tizimi ta‘rifi ya‘ni: *«Garchi birinchi bor davlat «kritayug» davrida shakl topgan bo‘lsa ham, ammo unda podsho, hukmronlik va jazolash kabi tushunchalar bo‘lmagan. Va odamlar*

*bir-birlarini «dharma» – e'tiqod asosida eng haqqoniy yo'l bilan himoya qilgan»ligi, hamon mahalliy va xori-jiy muarrixlar diqqat markazida. Chunki hind sarzaminidagi shakya, yadov, kaliya kabi ilk qabilaviy davlatlar o'rnini egallagan Kashi, Koshala, Vrijis davlatlaridan so'ng paydo bo'lgan Magadha, Nandalar, Mauriylar va Kushonlar saltanati hind dalatchiligi tarixida o'chmas iz qoldirgan. Mazkur hind davlatchiligi taraqqiyotining barcha pog'onalarida «Artxshastr» – «tajribali hayot ilmi» manbai asos bo'lgan. Ammo mavjud tizim silsilasidan farqli o'laroq, Hindistonda musulmon yurishlaridan keyingi shakllangan davlatchilik tizimi o'z islomiy tamoyillari bilan farqlangan. Jumladan, VIII asrda Muhammad ibn Qosim boshchiligidagi arablar va X asrdan g'aznaviylarning «hind yurishlari» yoki XIII-XIV asrlardagi Dehli sultonligi va nihoyat, XVI asrning birinchi yarmida Buyuk boburiylar markazlashgan davlatiga asos solinishi fikrimizning tarixiy tasdig'i desak, xato bo'lmas.*

Hind davlatchilik tarixi haqida so'z yuritganda, yevropaliklarning dastlab savdo-tijorat niqobidagi Hindistonga «tashrifi» to'g'risida ham to'xtalish kerak. Chunki XV asrning so'ngi choragi oxirida Malabarning Kalikut bandargohiga tushgan portugallar hind bozori mollarini ko'rishlari bilan u yerdan nimalarni Yevropaga olib chiqib ketilishi kerakligini rejalashtirgan edilar. Bu fikrning to'g'riligiga G.Xart risolasidagi portugal tilidan xabardor arabning quyidagi suyunch va xayajon to'la so'zlarini misol keltirish mumkin:

«Omad keldi, omad! Yoqutu zumradning ko'pligini qarang! Bizni bunday boylıklar bor yerga yetkazgan Allohga hamdu sanolar ayting!».

Majozan ta'riflaganda, yevropaliklar uchun ko'z ko'rib, quloq eshitmagan boylıklarni o'zlariga qulay joyda saqlab, so'ng ularni o'z vaqtida kemalarga ortishlari uchun Goa kabi bandargoh kerak edi. Buni Portugaliya qaramog'idagi yerlarning gubernatori yozib qoldirgan ma'lumoti tasdiqlaydi:

«Goani tasarrufga olmasdan turib, Portugaliyaning Sharqdagi zabt etilgan yerlarini saqlab qolinishi dargumon»<sup>5</sup>.

Qariyb bir asrdan ortiq Hindistonning janubiy qirg'oqlarida o'z tasarrufi va savdo ishlarini rivojlantirgan portugallarga XVII asrning boshlanishi ularning Yevropa bozorlaridagi savdo-iqtisodiy manfaatlari uchun muvaffaqiyatsiz kelgan. Chunki Hindiston dengiz yo'lida golland va ingliz kemalarining paydo bo'lishi portugallar uchun bemubolag'a bamisoli «tomoqqa tiqilgan suyak» edi. Va ayni davrda manufaktura – tor mutaxassislik va mehnat qurollari texnikasi asosida ishlab chiqarish uslubi yaxshi yo'lga qo'yilgan Buyuk Britaniyada dengiz kemalari va qurol-yarog'lar sifati portugal dengiz kuchlariga qaraganda ancha yuqori bo'lib, suv yo'llarida ingliz kemalarining qatnovi ham juda jadal va samarali edi. Shu bois oldin portugal, keyin golland va fransuzlarga ham o'z maqsadlariga tugal erishish nasib etmadi. Qolaversa, Jahongirning inglizlarga saltanat hududida erkin savdo qilish haqidagi bergan farmoni ham, yuqorida aytganimizdek, aslida o'sha vaqtdayoq portugallar mavqeini sindirishga qaratilgan edi. Holbuki, Hindistonning birin-ketin Portugaliya, Gollandiya, Buyuk Britaniya va Fransiya manufakturalari majmuiga ipsiz bog'lanishi boburiylar davlatchiligi tizimining avval iqtisodiy, so'ng ijimoiy-

<sup>5</sup> Антонова К.А. Английское завоевание Индии в XVIII веке. – М.: Наука, 1987. – С.35.

siyosiy jihatdan yemirilish jarayonini jadallashtirdi. Sababi, yevropalik ishbilarmon shirkatlar o'z ibtidosidan nafaqat iqtisodiy manfaatni, balki shuningdek, harbiy strategik maqsadlarni ham ko'zda tutib ish yuritgan edilar. Yevropaliklar uchun mazkur maqsadga erishish yo'lidagi eng muhim omil, bu – hindlar va musulmonlar o'rtasidagi ziddiyatni kuchaytirishdan iborat edi.

Xullas, tarixan g'oyat qisqa bir muddatda oyoqqa turib ulgurgan Buyuk boburiylarning o'z markazlashgan davlatida joriy etgan baynalmilal siyosati saltanat qudrati uchun xizmat qilgan bo'lsa, so'ngi o'tgan yarim asr ichida yevropaliklar bois yuritilgan tobelik siyosati muqaddam mavjud «hind va musulmonlar o'rtasidagi «begonalik pardasi» o'rnida «hind-musulmon muammosi devori»ni paydo qildi. Majoziy ma'nodagi «begonalik pardasi va devori»ning yuzaga kelishi, hinduizm va islom dunyoqarashlari o'rtasidagi mavjud farqlanishlarni ijtimoiy hayotda o'zaro ziddiyat vositasiga aylantirdi. Vaholanki, mamlakatda muqaddam xorijiy dinlar vakilariga bo'lgan munosib munosabat, hinduizmning bag'rikenglik ruhiyati sharofatidan edi.

Agar bu masalaga tarixiy nuqtai nazardan yondashsak, dunyoga «hinduizm» nomi bilan tanilgan din insoniyatning eng qadimiy e'tiqodlaridan biri hisoblanadi. Rasman fanda Veda davridan boshlangan hinduparastlikning faqat so'ngi bosqichigina «hinduizm» atamasi bilan ma'lum. Aslida hind dinining ilk nomi «*varnashrama*» bo'lib, bu atama mazmunan hind jamiyatining ma'naviy va ijtimoiy jihatdan to'rt tabaqaga bo'linishini bildiradi. Qadimdan Hindistonda tabaqa tizimi tufayli yuzaga chiqqan diniy-ijtimoiy munosabatlarning jamiyatda chuqur ildiz otganligining sababi ham shunda. Davrlar o'tishi bilan vedizm va mahalliy aborigen kulturlarining bir-biriga moslashuvi miloddan avvalgi birinchi mingyillikdan Hindistonda brahmanizm davrini boshlab berdi.

Miloddan avvalgi V asrdan boshlangan ijtimoiy-iqtisodiy rivojlanish va uning oqibati talab-taqozolari vedizm va brahmanizm g'oyalaridan farqli ravishda jaynizm va buddizm kabi noortodoksial ta'limotlarni yuzaga chiqishiga olib keldi. Garchi yangi diniy ta'limotlar o'zga mahalliy e'tiqodlarga nisbatan nomuxolif va erkin munosabat targ'iboti bilan tabaqa tizimini inkor etgan bo'lsa-da, ammo ularning ruh mavjudligi masalasida o'zaro farqli jihatlari ham bor edi. Xususan, ruh borligi ta'kidlangan jaynizmga nisbatan buddizmda ruh mavjudligi e'tirof etilmagan. Xuddi shu kabi farqlanishlar bois tadqiqotda nima sababdan jaynizm tarqalgan hududning cheklanganligi va buddizmning esa, o'z vatanidan farqli o'laroq dunyo miqyosida keng tarqalishi sabablari alohida tahlil etilgan.

Miloddan avvalgi birinchi mingyillikning yarmidan paydo bo'lgan jaynizm va buddizm tarixi haqida so'z yuritganda, miloddan avvalgi IV asrda «Patanjali» asos solingan yoga-shastr hamda XII va XIV asrlardagi bhaktiy diniy-falsafiy ta'limotlariga xos g'oyaviy tamoyillarni ham unutmazlik kerak. Chunki yoga ta'limoti mazmunan insonda mavjud aqliy, ruhiy va jismoniy potentsiallarni kashf etishga va ulardan foydalanishga undaga bo'lsa, bhaktizm esa, insonga muhabbat va Tangriga sadoqat kabi g'oyalarni ilgari surgan. Kezi kelganda yana shuni ham unutmazlik keraki, bhaktiy falsafasi ta'limoti Hindistondagi eng so'ngi sikhizm diniy e'tiqodining paydo bo'lishida g'oyaviy asos vazifasini o'tagan. Shu asnoda

mahalliy va xorijiy teologlar fikricha, vedalar davridan to so'ngi diniy e'tiqod sikhizmga qadar o'tgan davrlar ichida VIII asrdan umummilliy diniy e'tiqod mavqeiga ko'tarilgan hinduizmga xos bag'rikenglik ruhiyati sharoitida, Hindistonga xristianlik va islom diniy e'tiqodlari kirib kelgan.

Arablarning Hindistonga yurishi tarixi ilmiy izlanishlarda davriy va jug'rofiy jihatdan turli sana va hududlar asosida qayd qilingan. Va bu o'lkada islomning o'zlashuvi, agar bir tomondan, arab savdogarlarining muttasil safarlari davrida mahalliy aholi orasida qozongan obro'-e'tiboridan ko'rilsa, ikkinchi tomondan, savdogarlar safida bu yerga kelgan so'fiylarning bag'rikenglik ruhiyati sharofatidan deb baholangan. Shu boisdan tadqiqotda «Hind tasavvufi» mavzui imkon qadar qamrovli tadqiq qilingan.

Sirasini aytganda, arablarning islomga qadar bo'lgan e'tiqodi darajasi hindlardan qolishmasdi. Lekin ikki turli millat va diniy e'tiqod kishilarining savdo jarayonida paydo bo'lgan xolis va do'stona aloqalarining kuchayishi, avvalo islomiy mafkuraning etik va estetik asoslari sharofatidan edi. Shu bilan bir qatorda Allohning nazarida nasliy, ijtimoiy va milliy jihatdan barcha bandalarining barobarligi, hind jamiyatining qon-qoniga singib ketgan tabaqa tizimi qonunlari hukm surgan joyda, albatta, avom e'tiborini tortgan. Boz ustiga, brahmanlar tomonidan quyi tabaqa vakillariga ibodatxolarlarda sig'inish man etilgan bir jamiyatda musulmonlar masjidi eshigining barchaga barobar ochiqligi, yangi dinning targ'iboti uchun eng oshkora va ommabop vosita edi. Bu vosita shuningdek, hind-musulmon ijodkorlariga madaniyat va ma'rifat sohalarida ijod etishga kyeng yo'l ochib bergan edi.

Shu sharoitda Hindiston madaniy-ma'rifiy hayotida yuz bergan o'zgarishlar oxir-oqibatda «Hind-musulmon madaniyati»ning vujudga kelishiga olib keldi. Mahatma Gandi ta'rifidagi «bir xalq – ikki e'tiqod» vakillari ijodiy hosilasi bo'lgan bu yangi madaniyat o'z mazmun-mohiyati bilan hamon ilm-fanda o'z mavqeini yo'qotgani yo'q. Davrlar o'tishi bilan hatto dunyo sivilizatsiyasi tarkibiga yo'g'rilib ulgurgan «Hind-musulmon madaniyati» tarixi ibtidosiga nazar solsak, ma'lum bo'lishicha, uning vujudga kelishida ba'zi muammoli masalalar mavjudligini ko'rish mumkin. Chunki «Hind-musulmon madaniyati» qobig'ida yaratilgan asarlarning qadr-qiyamati va olamshumul ahamiyati haqida gap borganda, xulosa bir tomonlama cheklangan bo'lib qolmasligi uchun avvalo o'ta bir nozik jihatni e'tibordan qochirmaslik kerak. Ya'ni ushbu madaniyatning quyi va yuqori bosqichlarida goh Eron, goh Turon yoki diniy asosda arab madaniyati unsurlarining nisbatan ustunroq kelgani bilan, ammo uning taxminan miloddan avvalgi uchinchi mingyillikdan boshlab insoniyat sivilizatsiyasining ibtidoiy maskanlaridan biri va ulkani hisoblanishga haqli «hind madaniyati»ga bevosita payvandlikda shakllangan ekanligini!

Agar, endi ayrim olimlarning Buyuk boburiylar davri «Hind-musulmon madaniyati»ga ko'proq ta'sir ko'rsatgan Eron madaniyatimi yoki «Turon» kabi bahsi «muammosi»ga kelsak, bizning tushunchamizda, bunday omixta madaniyatning asl mohiyati oldida tarafkashlik kayfiyati bamisoli yer kurrasi kuni uchun qanchalik quyoshning yorug'ligiyu, tuni uchun qanchalik oy hamda yulduzlar

nuri zarurligini «aniqlash shart» bo‘lganidek gap. Vaholanki, yer kurrasining kuni va tuni uchun quyoshning balqishiyu, oy va yulduzlarning nuri faqat o‘z vaqti va o‘rni bilan betakror. Shu bois bu mavzu «muammo»sining optimal yechimi sifatida hind manбайдan olingan shunday bir xulosani eslab qo‘yish ayni muddao:

«Eron va Turon madaniyatining chatishgan unsurlari hind tuprog‘ida «Buyuk mo‘g‘ullar» madaniyati kelajagini belgilab berdi»<sup>6</sup>. Ushbu iqtibosdagi «hind tuprog‘I»ning urg‘ulanishida, yuqorida aytilganidek, «Buyuk mo‘g‘ullar» madaniyatiga qadim jahon sivilizatsiyasi maskanlaridan biri asos bo‘lganligi nazarda tutmoq kerak.

1.2-§. Shri-Lanka. «Lanka» oroli, mashhur Ramayana dostonida bayon etilishicha, to‘qqiz boshli podshoh Ravanning makoni bo‘lgan. U o‘z mislsiz kuch-qudrati badaliga doim dushmanlari ustidan g‘olib kelgan. Bu yovuz kuchga xudolar ham bas kelolmay qolganlarida, Brahma unga faqat inson bolasi bas kelishi mumkin bo‘lgani uchun Vishnu xudosidan odam tug‘ilishini so‘ragan ekan. Shunda kelgusida o‘z harbiy salohiyati va ezgulikka moyil beqiyos qalbi bilan mashhur bo‘lgan – Ayodha podshohining o‘g‘li Ram dunyoga kelgan<sup>7</sup>. U o‘sib-ulg‘aygach, Sita ismli qizga uylangan, lekin uning jufti halolini iblis Ravan o‘g‘irlab ketgan. Oqibatda Ram Lankadagi iblis bilan bo‘lgan uzoq va dahshatli jangda zafar quchib, dunyoda mardlik, halollik, sadoqat va vafo ramzida adolat qaror topgan. Binobarin, Ram qahramonligining sharofati bilan Lanka dunyoda ma‘lum va mashhur bo‘lgan.

Rivoyatda Ram va orolning o‘zaro bog‘lanishi besabab bo‘lmay, uni qadimdan hind va singal xalqlari o‘rtasidagi qo‘shnichilik munosabatlariga bir misol qilib ko‘rsatish mumkin. Balki shu bois ham hindlarning «Ramayana» dostoni mazmuni va uning qahramonlari Shri Lankaning davlat sifatida shakllanishida muayyan rol o‘ynagan bo‘lishi kerak.

Agar Shri Lankaning afsonaviy taqdiridan bevosita uning fandagi tarixiga kelsak, «bu yerda odam zoti paleolit davridan yashay boshlagan. Aniq faktlar bo‘yicha, Lankaga miloddan avvalgi V asrda hindistonliklar ko‘chib o‘tganlar. Va taxminan ikki asrdan keyin ilk mahalliy davlat uyushmasi paydo bo‘lgan». Shundan Shri Lankada dastlabki qabila davlatlar yiriklashib XV asrda singallarning *Kotte* va *Kandi* hamda tamillarning *Jafna* davlati vujudga kelgan.

Bordi-yu, to XVI asrda Portugaliya bu orol sohillarini bosib olgunicha mahalliy aholining madaniy taraqqiyoti masalasiga kelsak, ko‘hna Lankaning madaniy, ijtimoiy-iqtisodiy taraqqiyoti bevosita hind sivilizatsiyasi ta‘siridan ibtido olgan va bu omil ilmiy tadqiqotlarda ham ta‘kidlangan. Chunki miloddan avvalgi birinchi mingyillikning o‘rtalarida ham bu yerlarda hali tosh asri davri davom etib, aholisi esa, asosan ovchilik va baliqchilik bilan shug‘ullangan.

O‘ziga xos tabiati, o‘simlik va hayvonot dunyosiga ega – Hindistondan bo‘g‘oz orqali ajralgan va beshdan to‘rt qismi uncha baland bo‘lmagan tog‘ tizmalari bilan o‘ralgan oroldagi «veddio» va «dravid»lardan iborat aholi orasida avvaldan shuningdek, avstroloidlarga o‘xshagan kishilarni ham uchratish mumkin bo‘lgan<sup>8</sup>.

<sup>6</sup> Nilkanta Sastry. History of India. Part II, Madras: Mediaval India, 1950.

<sup>7</sup> Луния Б.И. История индийской культуры. Изд-во Московского университета, 1971. – С. 181.

<sup>8</sup> Жабборов И. Жахон халклари этнографияси. – Т.: Ўқитувчи, 1985. – Б. 103.

Yuqorida keltirilgan rivoyatdan farqli o'laroq, qadim Lanka tarixida yana shunday bir voqea qayd etiladi:

«Miloddan avvalgi 4583-yili hind rojasi *Vijay* orolni zabt etganidan so'ng Lanka g'olibning nomi va oliy nasl-nasabi sharafiga «*Sinhala*» deb atalgan. U bu o'lkada dyehqonchilik hamda hunarmandchilikni yo'lga qo'yib, keyinchalik «*Seylon*» nomi bilan tanilgan Sinhalaning podshohi bo'lgan».

Orol obodlashuvi tarixining yana bir bayoniga binoan, «miloddan avvalgi IV asrda Hindistonning shimoliy viloyatlaridan bu yerga hind-oriy qabilalarining migratsiyasi boshlangan. Shu vaqtdan boshlab Lanka hududi rivojlanib, miloddan avvalgi III asrda rasman poytaxti *Anuradhapura* bo'l-gan singallarning dastlabki rasmiy davlati tuzilgan».

Fanda oroldagi iqtisodiy taraqqiyotning hind sivilizatsiyasi bilan aloqadorligi masalasi ikki omil asosida taxmin qilinadi. Biri, Lankaning hindlar bilan miloddan avvalgi birinchi mingyillikning o'rtalaridagi temir asriga doir o'zaro aloqalari bo'lsa, ikkinchisi, oroldagi singal tilining Hindiston shimolidagi hind-yevropa tillariga yaqinligi. Shu tariqa davom etgan o'zaro munosabatlar oqibatida Lankadagi taraqqiyotning birinchi milodiy asrdan jadal tus olishi, mutaxassislar fikricha, hatto qo'shni Hindistondan ham qolishmagan. Hayotning turli jabhalarida yuz bera boshlagan bunday jadal o'zgarishlar, oldin shimoliy viloyatlarda – nisbatan tekislikdan iborat bo'lgan namlik kam yerlarida kuzatilgan. Orolning tog'lik, o'rmonzor va namgarchilik hududidagi viloyatlari shimolga qaraganda ancha kech rivojlangan.

Lankaning subkontinentga yaqinligining ta'siri, agar uni bir tomondan hind sivilizatsiyasiga yaqinlashtirgan bo'lsa, ammo boshqa tomondan, Janubiy Hindistondagi kuchli davlatlarning tez-tez harbiy yurishlariga imkon yaratgan. Masalan, miloddan avvalgi II asrda Choladan kelgan tamillarning bosqini yoxud o'n to'rt yil davom etgan «*pand*»lar davlati tasarrufi va shuningdek, qaytadan tamillarning o'ttiz yil mobaynida orolning shimoliy qismidagi hukmronligi singallarni katta qiyinchiliklarga duchor etgan. Va nihoyat, uzoq davom etgan kurashlardan so'ng tamil bosqinchilarining orol hududidan chiqarib yuborilishi Shri Lanka tarixidagi qadimgi davrning tugallanishi arafasida yakunlangan<sup>9</sup>.

Ilk singal davlatchiligida monarxiya tuzumi joriy bo'lgani bilan, ammo taxtga vorislik muammosi hal etilmagan edi. Shuning uchun orol davlatlaridagi qarama-qarshi kuchlar o'rtasida tez-tez o'zaro to'qnashuvlar bo'lib turardi. Bu jarayonlarda Budda jamoasi ham muhim rol o'ynagan, ayniqsa *Anuradhapura* yaqinida faoliyat ko'rsatgan *Mahavihara* va *Abhavyagiri* ibodatxonalarini kohinlari. Chunki kohinlar nafaqat ma'naviy sohada va yer-mulk egasi sifatida katta kuch ega bo'lgan, balki ular shuningdek, ichki va tashqi siyosatda ham o'zlariga xos mavqega ega edilar. Shu va boshqa sabablar bois, hattoki o'zaro ichki munosabatlardagi murakkab ahvolga qaramay, milodning boshlariga kelib mavjud mustaqil davlatlar, sharoit taqozosi bilan ittifoq asosida tashqi kuchlarga qarshi kurash olib borish uchun o'zaro birlashganlar.

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<sup>9</sup> История древнего востока. – М.: Высшая школа, 1972. – С. 376.

Shri Lankaning tashqi savdo aloqalari haqida soʻz yuritganda, yuqorida qayd etilgan yevropaliklarning tasarrufi va faoliyati masalasini ham unutmash kerak. Chunki Portugaliyadan keyin XVII asrda Lankaga kelgan Niderlandiya bilan Angliya oʻrtasida yuzaga kelgan muxolifat jang tusini olib, XIX asrning boshidan orol Angliyaning mustamlakasiga aylanadi. Shu yoʻsunda kechgan davrda syeylonliklar bir necha bor mustamlakachilarga qarshi kurashib, nihoyat 1948-yili Britaniya Seylonga dominion maqomini bergan. Va 1972-yili 22-mayda Seylon «Shri Lanka Respublikasi» deb eʼlon qilingan.

Lankaning tarixi va maʼnaviy hayotida hind rojasi *Vijay* tasarrufidan keyingi eng muhim voqea – bu uning poytaxti *Rajapatthiga* Ashoka tomonidan buddizm targʻiboti uchun yuborilgan hind missionerlarining tashrifi va faoliyati boʻlgan. Garchi muqaddam orol hududiga jaynizm va hinduizm singari diniy eʼtiqodlar kirib kelgan boʻlsa ham, ammo buddizmning hinoyana mazhabi bu yerda asosiy diniy eʼtiqod mavqeini egallagan. Buddizmning Lankada tarqalishi singal podshohining yangi eʼtiqodni qabul qilishi bilan yanada jonlangan. Orolidagi buddizm barqaror joylar uchun xos belgilardan biri, bu maxsus toshlar bilan ihota qilingan «*boddhi*» daraxtining muqaddaslik ramzi sifatida ulugʻlanishi edi. Chunki boddhi daraxti Ashoka hukmronligining 18-yili dabdaba bilan Lankaga ketirilib Anuradhapuradagi Mahavira ibodatxonasi hovlisiga ekilib, muqaddas daraxtlar sirasiga kiritilgan<sup>10</sup>. Lanka buddaparastlari orasida merojiiy maqomga muyassar boddhi daraxti shu qadar muqaddas sanalganki, u oʻzga sharbat beruvchi daraxtlardan farqli oʻlaroq, hatto rituallarda oʻqiladigan duoyu afsunlar jarayoniga ham doxil etilmagan. Aqidaga koʻra, uni iblislardan – nopoklikdan bu qadar ayri tutilishiga sabab, Buddaning hayotidagi barcha muhim voqealar muqaddas daraxtlarga taalluqli kechgan edi.

Demak, qadimgi Lanka aholisi diniy tushunchasidagi daraxt muqaddasligining boddhi shoxida aks etishi, yana bir bor buddizmning barcha oʻzga ilohiy panteonlarga nisbatan ijobiy munosabatining yorqin dalil edi, deyish mumkin. Dinda ilohiylik martabasidan podshohlar ham chetda qolmagan. Zero, boddhi daraxtiga taalluqli rivoyat va hikoyatlarda podshohga ham ilohiylikning ajralmas bir qismi, deb qaralgan. Bamisoli butun dunyo goʻyo asosiy Ilohning bir gulbogʻiyu, podshoh esa uning bogʻboni!

Lankada keng quloqch yoygan ibodatxonalarda mahalliy koinlar diniy falsafa va aqidalarni oʻrganish hamda buddizmning sanskrit, pali, singal tillaridagi matnlarni yodlash ishlarida jonbozlik koʻrsatganlar. Ammo XIII asr boshidan Anuradhapura va Polannaruva singari Janubiy Osiyo miqyosidagi buddizm markazlari tamillar hujumi va hukmronligi davrlarida tanazzulga yoʻliqqan. Shundan soʻng, taxminan XIV asrda janubiy hindistonliklar Lankada oʻz davlatlariga asos solganlar. Tabiiyki, bunday sharoitda buddizm hinduizm tazyiqiga tushib oʻz mavqeini yoʻqotgan. Oqibatda hinduparastlar Lankada oʻz ibodatxonalari qurilishini avj oldirib, ulardagi xos diniy marosimlarda qatnashish uchun hatto Hindistondan koinlarni taklif qilganlar.

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<sup>10</sup> Семяка Е.С. Структура некоторых цейлонских ритуалов и мифов связи с культом деревьев (Индийская культура и буддизм). – М.: Наука. 19072. – С. 115.

Orolning «*Mahavamsa*» nomli ilk yozma tarixi ma'lumoticha, o'tgan davrlar ichida singal xalqi turli diniy e'tiqodlarning bevosita yoki bilvosita ta'siri sharoitida ham o'z milliy qadriyatlarini boyitishda davom etgan. Ya'ni, mahalliy aholi hind va boshqa xorijiy sivilizatsiya muhiti barqarorligida o'zligini yo'qotmagan. Holbuki, qadim singal madaniy-ma'rifiy hayoti tarixiga doir ilmiy nashrlarda hind kohinlari tomonidan buddizmning pali tilidagi diniy manbalari olib kelingani va ularning mahalliy adabiyotga nisbatan ijobiy ta'sir ko'rsatganligi alohida urg'ulanadi. Ammo hatto shunga ham qaramay singal badiyatida milliylik ruhi saqlanib qolavergan. «Agar ushbu diniy-madaniy jarayon mag'zini ma'naviy aspektda ta'riflagudek bo'lsak, milodning I asrida pali va singal tillarida tarixiy xronikaga taalluqli qo'lyozma asarlar va diniy matnlar tafsirining yaratilishi o'sha davrdagi lankaliklar intellektual darajasining o'ziga xos ko'rsatkichi edi», deyish mumkin.

Ha, tarixan subkontinent va Lanka o'rtasidagi o'zaro aloqalarning mahalliy madaniyatga ko'rsatgan ijobiy ta'siri to'g'ri – bu inkor qilib bo'lmas omil. Lekin shuning barobarida, oroldagi buddizm yozma matnlari, me'morchilik sohasiga taalluqli shahar va boshqa inshoot qoldiqlari yoki badiiy hamda tasviriy san'at asarlari faqat hind sivilizatsiyasining nusxasi emas, balki ular tub milliy madaniyat bilan mushtarak singal ijodiyoti osori atiqalari ham edi.

1.3-§.Nepal. Nepal tarixi haqida so'z boshlashdan oldin aksariyat uchun noma'lum bo'lgan bir xususga e'tiborni jalb qilmoqchimiz. Ya'ni o'z hududi bo'yicha yer kurrasining eng kichik mamlakatlaridan biri bo'lgan Nepal haqidagi dastlabki xabar muallifi, ilmiy adabiyotlarda berilgan ma'lumot bo'yicha Abu Rayhon Beruniy bo'lgan<sup>11</sup>.

Bu xabar tabiiyki, tarixshunos va sharqshunoslarimizni qiziqtirishi turgan gap. Chunki o'n bir asr muqaddam hazrat Beruniy qalamga olgan mazkur o'lka qaydi bejiz bo'lmasa kerak. Shuning uchun ushbu ma'lumot mujassam manbaga e'tibor berilishi, o'ylaymizki, bu – kelgusi tadqiqotlar uchun yangi mavzu.

Rasman fandagi ma'lumotga ko'ra, hozirgi «Nepal hududi tog' etaklaridagi changalzorlarda miloddan avvalgi birinchi mingyillikning o'rtalarida *videx, shakya, malla* va *lichchha* atalmish qabilalar yashagan». Mazkur «*shakya*» qabilasi zikridan – agar tasodifiy o'xshashlik bo'lmasa, naslan Budda ajdodlari ham ushbu qabilaga daxldor bo'lganligini taxmin qilish mumkin. Yana, Nepalga taalluqli ayrim xabarlarni XVII asrning birinchi choragida Janubiy Osiyo mamlakatlariga safar qilgan yevropalik missionerlar Kabal va Gryuberlarning muxtasar esdaliklarida uchratish mumkin. Chunki Hindiston va Xitoy o'rtasidagi Himolay tog'i va uning tizmalari bilan o'ralgan bu o'lka, o'z tabiati va o'ziga xos turmush tarzi hamda madaniyati bilan doim olim va sayyohlar diqqat-e'tiborida bo'lgan. Bu borada avvalo shuni alohida ta'kilash kerakki, Nepal o'z jug'rofiy joylashuvi bilan juda tabiatda kam uchraydigan o'lkalardan biri. Ya'ni Nepal hududining aksariyat qismini Himolay tog'lari egallagan. Va bu yerdagi hayvonot dunyosi ham shunga yarasha turlicha: Himolay ayig'i, qoplani, karkidoni, to'ng'izi va turli parranda-darrandalar.

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<sup>11</sup> Костининский Д.Н. Непал. – М.: Госгеографиздат, 1951. – С. 3.

Basharti Nepalning eng qadim tarixi, aniqrog'i bu o'lkaning qanday paydo bo'lganligi masalasiga ilmiy nuqtai nazardan yondashsak, Katmandu qachonlardir tog'lar orasidagi ulkan ko'l ostida bo'lgan. Kuchli yer qimirlashi natijasida yerdan suv qochgach, vodiya mezolit davrida turli yerlardan avstroloid va mongoloid qabilalar kelib joylashgach, ular keyinchalik «nevara xalqi» nomi bilan tanilganlar. Milodning dastlabki asrlarida esa Nepal vodiysida Nevar davlati paydo bo'lishi bilan XV asrga kelib bu yerda yana bir necha mayda davlatlar ham faoliyat ko'rsatgan – *Bhatgaon, Jumla* hamda *Palpa*<sup>12</sup>. Vodiy dalalari o'z hosildorligi, uning aholisi esa o'z iqtidori, madaniyati va hunarmandchiligi bilan mashhur bo'lgan.

Nepalliklarning kelib chiqishi haqida yana shunday ma'lumotlar ham borki, ularga ko'ra, aslida Nepalning eng qadimgi aholisini tibetlik qabilalar – *nevarlar, limbu, lepcha, kasvar, denvar* va boshqalar tashkil qilgan. Ammo ularning ichida son jihatdan eng kattasi nevarlar o'z madaniy taraqqiyoti darajasi bilan qolganlardan yuqori turgan. Bu yerda tub mahalliy aholidan tashqari, mo'g'ullar va keyinchalik musulmonlar yurishi davrida turli sabablarga ko'ra janubdan qochib kelgan qator elat va qabila vakillari ham yashagan. Garchi ular mahalliylarga o'zlashib ketgan bo'lsalar-da, lekin o'z diniy e'tiqodi va milliy an'analarini saqlab qolganlar, demak, o'z jamiyatiga xos tabaqa tizimi asoslarini ham.

«Nepal uzoq o'tmishdan Hindiston ta'sir doirasida bo'lgan, ayniqsa guptalar davrida. Fandagi ma'lumotlarga qaraganda, Nepal Samundragupta hukmronligi yillari «qo'shni podsholik» statusiga ega edi». Va albatta bu sharoitda ikki o'rtada chegara ham bo'lmagan. Nepalning savdo yo'li yuzida joylashganligi uning rivojlanishida muhim omil edi. Himolay mintaqasida Hindiston, Tibet, Xitoy savdo karvonlari uchun davon bo'lgan bu o'lkada mahalliy nevarlarning «Malla sulolasi» mamlakat taraqqiyotida shunday darajaga erishgan ediki, ular hukmronligi Nepal tarixida «Oltin asr» nomi bilan yozilgan. Biroq, Nepal tarixida shuningdek, tanazzul asri ham qayd etilgan. Masalan, «Thakiri sulolasi» davrida yuz bergan yer qimirlashi hamda mustaqil shaharlarning o'zaro muttasil janglari oqibati davrida.

XVIII asrda Nepal bir necha – Katmandu, Badgon va Lalitpatau kabi rojaliklardan iborat bo'lib, keyin ularni o'rtadagi o'zaro kelishmovchiliklari tufayli hindistonlik rajputanlar zabt etganlar. Shu bois ularning ko'pchiligi keyinchalik shu yerda qolib ketganlar. Lekin ko'p o'tmay, rajputlar mahalliy aholini tog'liklar orasiga haydab, faqat o'zlari hosildor yerlarga egalik qilganlar. Nepalning keyingi tarixidagi Xitoy imperatoriga xiroj to'lash majburiyati yoki shuningdek, uning Buyuk Britaniya protektaratiga aylanishi, qirollik tarixida uzoq davom etgan mustamlaka istibdodi davri sifatida qayd etilgan<sup>13</sup>.

Avval, ya'ni to ingliz protektaratiga qadar Nepal aholisi ikki dinga e'tiqod qilgan: buddizm va brahmanizmga. Ammo nepalliklarning brahmanizmi tabaqa tizimi hindlar aqidasi tamoyilidan ancha farq qilgan. Buddaparastlar esa aksincha, taqvoda ayrim brahmanizm unsurlarga amal qilganlar. Nepal hududiy jihatdan kichik bo'lishiga qaramay, uning shahar va qishloqlarida ibodatxonalar, Buddha haykallari va diniy rituallari bilan bog'liq ashyolar azaldan juda ko'p bo'lgan. Diniy

<sup>12</sup> Ўзбекистон миллий энциклопедияси. Давлат илмий нашриёти. – Т.: 2005. 10-сон.

<sup>13</sup> Котинский Д.Н. Непал. – М.: Госгеографиздат. – С. 13.

an'analar ruhidagi qurilmalar ichida buddizmga xos osti uch burchak shaklidagi nayzali qubbalar – «stupa»lar o'zining mahobati bilan doim Nepalning ko'rki va g'ururi hisoblangan. Stupalar ichida eng bahaybati *Svayabunat* kabi tog'i cho'qqisidagi yaxlit toshdan kesib yasalgani edi.

Nepal keyinchalik hinduizmni dunyoda Hindistondan keyin davlat dini sifatida qabul qilgan birinchi mamlakatdir. Rasmiy ma'lumotlarga ko'ra, aholining deyarli asosiy qismi hinduizmga e'tiqod qiladi. Son jihatdan hinduparastlardan keyingi o'rinda buddaparastlar turadi. Katta shaharlarda esa qisman musulmon, xristian va ayrim animistik e'tiqod vakillarini ham uchratish mumkin.

Nevar me'morlari qurgan ibodatxona va saroylar qadimdan o'z muhandislik va o'ymakorlik uslubining qaytarilmas shakli hamda savlati bilan ajralib turadi. Masalan, «XII asrdan boshlab Nepalda odat tusiga kirgan qo'shqavat tomli ibodatxonalarning qurilishi dovrug'i Xitoygacha yetib borib, so'ng ular Yaponiyada ham tarqalgan». Yoki yaxlit toshni kesib va yo'nib haykallar yasash san'ati bo'yicha nepallik ustalar nafaqat o'z yurtida, balki boshqa qo'shni mamlakatlarda ham dong taratganlar. Shu jumladan albatta Hindiston yarimoroli hududida ham.

Nepalda teatr san'ati bo'lmaganligi uchun, qadimdan u yerda asosan tasviriy san'at turlari rivojlangan. Rassomlar o'z asarlarini odatda xudolar hayotiga doir voqealar tasviri yoki hashamatli saroy va imoratlarning qurilish jarayoni singari mavzulariga bag'ishlaganlar. Mahalliy tilda «*paubha*» deb atalgan bunday qilqalam durdonalari ibodatxona va qiroatxonalarda saqlanib, ular faqat xos marosimlarda namoyish etilgan». Qilqalam san'atidan tashqari, nepalliklar turli niqoblar yasash borasida ham o'z noyob uslublariga ega edilar. Aytgandek, «Nepalliklarda musiqa ijrosi ham taqvo turkumiga kirgan. «*Bhajan*» ana shunday musiqiy janr bo'lib, uning ijrosi vaqtida erkak nevarlar ibodatxona oldi maydonida diniy matnlarni kuylaganlar». Qirollikning o'ziga xos xusiyatlari ichida eng ajablanarli bir jihati, bu – uning turli tillari. U yerda «aholi hind va tibet-xitoy tillari oilasining 60 xil tili va she'valarida so'zlashadi. Va bu tillardan faqat 14 tasi o'z yozuv xatiga ega. Demak, boshqa tillar faqat og'zaki tarzda muomala-munosabatda istifoda etiladi. Ular ichida rasmiy davlat tili, bu – nepal tili».

1.4-§. Butan. Butan qirollikning asl nomi ikki ma'noda talqin qilinadi, ya'ni: «Ajdar – momaqaldiroq mamlakati» va «Bhuutan – Tog'lar mamlakati». Butan Himolay tog'i tizmalaridagi Hindiston va Xitoy sarhadlari o'rtasida joylashgan. Iqlimi tog'-tropik, mussonli hamda sernam. Tog'larning yuqori qismi esa sovuq. 3500 metr balandlikda o'rmonzorlar, undan balandlikda sub-alp va alp o'tloqlari. Butan hududidan Sankosh, Amo va Kuru daryolari oqib o'tadi.

Butanning qadim tarixi haqida hozirgacha deyarli aniq ma'lumotlar yo'q. Agar internet ma'lumotlariga binoan bu tog'lik o'lkada miloddan avvalgi II asrdan odamlar yashay boshlaganligini inobatga olingan taqdirda ham, mavjud xabarlarda ularning hayoti va faoliyati faqat ayrim tarixiy lavhalar bilan cheklangan. Shundan ham ma'lumki, butanliklarning tarixi rasman biror manbada zikr etilmagan. Qolaversa, XIX asrning birinchi choragida Punakha shahrida katta yong'in chiqishi oqibatida qo'lyozma kitoblar saqlanadigan markaziy kutubxona yonib bitgan.

Ammo mutaxassislar nazdida, xalq orasida ajdodlardan avlodlarga o'tib kelayotgan uzoq o'tmishdan darak beruvchi afsona va rivoyatlarni so'zsiz o'ziga xos tarixiy manbalar sirasiga kiritish mumkin. Afsonalardan ibtido olgan og'zaki tarixga ko'ra, baland tog'lar va ular etagida yashagan aholidan qadimdan to yaqin o'tmishga qadar dunyo bexabar bo'lgan. Balki ayni shu sababdan, Butan dastlab «Muqaddas yashirin diyor» yoki «Ilohlarning nilufar bog'i» kabi nomlar bilan atalgan bo'lsa, ajab emas!

Butan tarixini faqatgina uning noyob tabiati xususiyatlari asnosida ta'riflash albatta noto'g'ri. Chunki tarixda azaldan bu jannatmakon diyorni bosib olish istagida bo'lgan qo'shni davlatlar kam bo'lmagan. Shu maqsad yo'lida IX asrda Butanga bostirib kirgan tibetliklar oldin mahalliy aholini quvib chiqarib hosildor yerlarni o'zlashtirganlar va bora-bora o'z sobiq vasallariga o'zlari ham o'zlashib ketganlar. Oradan salkam yetti asr o'tgach, asli tibetlik kohin va musavvir *Shabdrunga* nomli avliyoning Butanga kelishi ichki ijtimoiy-siyosiy hayotda hal qiluvchi rol o'ynagan. Ya'ni u o'z iqtidori va imkoniyatlari sharofati bilan, nihoyat, Butandagi barcha tarqoq jamoalarni yagona kuch ostida birlashtirib, ularni millat sifatida shakllanishiga asos yaratgan. U o'zining o'ttiz yildan ziyod hukmronligi davrida, Butanni tashqi dushmanlardan bir necha marotaba himoya qilib qirollikka xos tarkib va tartibni saqlab qolgan. Uning rahbarligida Butanda qad ko'targan himoya qal'alari, ma'muriy inshootlar va boshqaruv tamoyillari milliy davlatchilik asoslarini kasb etgan. Binobarin, mazkur davlatni boshqarish tizimi ma'muriy jihatdan dualistik uslubga asoslangan edi: ma'naviy – *Dharma raja* hamda ijtimoiy – «*Deb raja*».

Aholisining qariyb o'ttiz foizi nepalliklardan iborat butanliklar madaniyatining o'ziga xos shunday unsurlari borki, ularning mag'ziga diniy kabi harbiy ruhiyat ham yo'g'rilgan. Agar qadimda *Chaam* raqsini buddizm kohinlari maxsus niqoblarda ijro etgan bo'lsalar, milliy festival kunlari kamondan o'q otish bo'yicha erkaklar o'rtasida musobaqalar o'tkazilgan.

«Madaniyat to'g'risida gapirganda, albatta butanlik mohir to'quvchi ayollarni eslab o'tmay iloji yo'q. Darhaqiqat, mirishkor va chevar butanlik ayollar azaldan ipak, paxta va boshqa o'simliklar tolalaridan betakror san'at asari darajasidagi xaridorgir matolar to'qiganlar. Erkak va ayollar kiyim-kechaklari ham xuddi shu madaniy to'qimachilik an'analari asosida bichib tikilgan. Mahalliy tilda «*kiro*» hamda «*tego*» atalgan liboslar sifatidan, fuqarolarning o'z jamiyatidagi tutgan o'rni va mavqei aniqlangan».

Dastlab Butanning aholisi shamanizm e'tiqodida bo'lib, ular tabiatga sig'inganlar va undagi hodisotlarni esa ezgulik ruhlari va iblislar faoliyatidan, deb bilganlar. Bu holat to milodning o'rta asrlarigacha davom etgan. Holbuki, taxminlarga ko'ra, VII asrdan Butanga buddizm kirib kelgan. Ammo bu yerda buddizmning to'laqonli din sifatida e'tiqod maqomiga ko'tarilishida VIII asrdagi guru *Padmasambha* tashrifi bemubolag'a muhim tarixiy rol o'ynagan. Shuningdek, Mahayana mazhabidagi Butan buddizmi – «*Drukpa kargyu*»ning ommalashuvi tarixida yana bir necha tibetlik mashhur lamalarining faoliyatini qayd etish mumkin: Sangpa Gyare, Pema Lingapa va boshqalar.

*Drukpa kargyu* buddizmi Butanda eng keng tarqalgan rasmiy e'tiqod turi bo'lib, undan tashqari, son jihatdan oz bo'lsa-da, fuqarolar orasida Tibet milliy dini «*Bon-po*», hinduizm va islom dini ham joriy bo'lgan. Butan aholisi diniy marosimlarining eng muhimlaridan biri bo'lgan mayyitni dafn etishda, uni kuydirishdan tashqari, yana tibet an'alariga ham rioya qilingan. Ya'ni marhum jasadini qushlarga yem qilish uchun uni maxsus yerlarga eltilgan. Shunda emishki, marhumning tanasi qushlar yordamida to'g'ri osmonga ravona bo'lar ekan. «*Dzong*» atalmish buddizm ibodatxonalarini Butanda son jihatdan o'zga diniy maskanlarga nisbatan ancha ko'p. Qirollik dinlari xususida yana shuni qo'shimcha qilish mumkinki, Butan dinlari deganda, Tibet, Nepal va boshqa qo'shni hududlardan migratsiya davrida qolib ketgan turli elat hamda qabila vakillarining animizm yoki shamanizm ruhidagi hozirgacha saqlanib qolgan e'tiqodlarini ham nazarda tutish kerak<sup>14</sup>

Xulosa qilib aytganda, Janubiy Osiyo xalqlari qadimgi tarixi, diniy e'tiqodlari va madaniyati to'risida avtoreferatda bayon qilingan ma'lumotlar, o'zining monografiyadagi hajmi va qamroviga nisbatan faqat namuna vo-sitasini o'tagan, xolos.

**Tadqiqotning ikkinchi yo'nalishi «Janubi-Sharqiy Osiyo xalqlari qadimgi tarixi, diniy e'tiqodi, madaniyati»ga bag'ishlangan bo'lib, unda Indoneziya, Malayziya, Vyetnam, Birma, Tailand, Kambodja, Laos, Singapur va Filippinlar mavzuiga taalluqli tadqiqot ma'lumotlari berilgan.**

2.1-§. Indoneziya. Indoneziya mamlakati joylashgan arxipelag geologik tarixida shunday bir noyob voqe'lik qayd etilgan. Ya'ni «Muzlik davridan keyin taxminan o'n yetti ming yil o'tib dengiz sathidan yuzaga chiqqan qirg'oq bo'yida ilk jamoalar paydo bo'lgan. 1891-yili Markaziy Yavada topilgan «*Java man – Yava odami*» qoldig'idan ma'lum bo'lishicha, million yillar muqaddam Indoneziyada homo suppies – dastlabki ongli odamlar yashaganlar». Bordi-yu, agar bu ma'lumotga jug'rofiy jihatdan yondashilsa, «Indoneziya hududi, Malay arxipelagi va Yangi Gvineya orollari garbiy qismidagi qirg'oqlarini Tinch hamda Hind okeani yuvib turuvchi orollar guruhidan iborat».

Fanda ta'kidlanishicha, qadimdan arxipelag hududidagi yirik orollarda yashagan jamoalarning o'z tili, tarixi va madaniyati bo'lib, ular keyinchalik bir mamlakat hududida birlashgan. Shu nuqtai nazardan arxipelagda yashagan odamlar deganda, odatda «birinchi yavalik odam» atamasi nazarda tutilsa kerak. Zero, Yava – Indoneziya hududiga tegishli Malay arxipelagidagi eng katta orol. Mazkur orolning o'z qadimiy tarixi bo'lib, shunga ko'ra, «mahalliy jamoalarning milodiy asr boshidan qishloq xo'jaligi rivoj topgan yerlarda davlatchilik tizimi vujudga kelgan.

Qaydlarga qaraganda, Yava haqidagi dastlabki mavjud ma'lumotlar hind savdogarlari tufayli paydo bo'lgan. Chunki bu yerda xorijiy savdogarlar bilan hamkorlik qilishga qodir va tayyor hukmdorlar bo'lib, ular ibtidodan savdo aloqalariga homiylik ruhida munosabatda bo'lganlar. Hindlar esa, savdo faoliyati orqali mahalliy davlatlarning iqtisodiy taraqqiyotiga o'z hissalarini qo'shganlar. Shu

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<sup>14</sup> Страны мира: Краткая политическая экономика справочник. – М., 1980.

sababdan bo'lsa kerak, Yavadagi mahalliy davlatchilik tizimi va uning shakllanishida hindlarning qo'shgan hissasi indonez tarixi manbalarida saqlanib qolgan. Xususan, hindistonlik Ad'i Shaka ismli zotning indonezlarga ko'rsatgan xizmati haqida shunday qayd saqlangan:

*«Emishki, go'yo milodiy 78-yili Yavaga kelgan A'di Shakaning tashrifidan mahalliy yil hisobi boshlangan. U o'zi bilan bu orollarga diniy e'tiqod va madaniyat olib kelib davlat ishlarini ham tartibga solgan...».*

Arxipelagning Hindiston bilan olib borgan savdosi davrida mahalliy davlatlarda ayniqsa buddizm va hinduizm e'tiqodi hamda ularning madaniyati ta'siri sezila boshlagan. Hinduizmning Indoneziyada tarqalishida esa, mahalliy hukmdorlarning hissasi katta bo'lgan, chunki ulardan so'ng fuqarolar ham hinduizm dinini qabul qilganlar. Bu voqelik «Bali alifbosi»da bitilgan manbalardan ham ma'lum.<sup>15</sup> Yoki V asrda buddizmga doir yozilgan matnlarning Kalimantan va Bruneyda topilishi bu diniy e'tiqodning Indoneziyada o'zlashuvidan dalolat edi. Shu tariqa Indoneziyada Hindiston davlatchilik tizimi, dini va madaniyati transmissiyasi VII asrdan keyin ayrim qudratli davlatlar imkoniyati hisobiga yanada kuchaygan. Jumladan, Mataram (VIII-IX), Shrivijaya (XI-XIV) va Majapaxit (XIII-XVI) davlatlari bu borada muhim rol o'ynagan. Ba'zi ilmiy manbalarda orollar hududiga bo'lgan migratsiya haqida shunday xabarlar mavjud:

*«Yavaga birinchi bo'lib vishnuparastlar, ulardan keyin buddaparastlar kelganlar. Agar bu ma'lumotni, bir tomondan, ayrim qurilmalar qoldiqlari va bitiklar tasdiqlasa, ikkinchi tomondan, xitoylik sayyoh Fa Syan xotiralari eslatadi».* Holbuki, Indoneziya aholisi hinduizm bu hududga kirib kelgunicha animizm tushunchasidan ibtido olgan o'z e'tiqodiga ega bo'lgan. Shu e'tiqoddagi jami indonezlar barcha ko'zga ko'rinuvchi va ko'rinmaydigan yer, suv va havo ruhlari kabi g'ayrioddiy kuchlarning odam hayotiga ta'sir ko'rsatishiga qattiq ishonganlar.

Ibtidoiy mahalliy e'tiqodlar davrida o'zlashgan buddizm va hinduizmdan so'ng, fandagi ma'lumotlarga qaraganda Indoneziyada islom qabul qilinishidan oldin vaqti-vaqti bilan musulmon savdogarlari paydo bo'lgan va ular keyinchalik Levan va Sharqiy Yavada jamoa bo'lib yashaganlar. Bu ma'lumotni musulmonlar mozoridagi toshlarda bitilgan sanalar tasdiqlashi mumkin: hijriy 425 – 1082-yil.<sup>16</sup> Shuningdek, ba'zi adabiyotlarda musulmon jamoalarining tugal joylashishi 1290-yili Sumatra orolining shimolidagi Pasay bandargohida deb ko'rsatilgan. Shu tariqa 1300-yili Malay yarim orolining shimoli-sharqiy qismida birinchi mahalliy islom davlati tuzilgan.<sup>17</sup>

Demak, yuqorida imperiya maqomida qayd etilgan davlatlardan keyin Indoneziyada vujudga kelgan sultonliklar islomning davlat dini maqomiga ko'tarilgan davrining timsoli edi. Shu ma'noda tadqiqot monografiyasida turli davrlarda hukmronlik qilgan Ache, Demak, Bantam, Pajang, Tidore va Ternate sultonliklarining ijtimoiy-siyosiy hamda iqtisodiy faoliyati tarixi bayon qilingan. Biroq, shunda ham bu sultonliklar silsilasi barpo bo'lishidan muqaddam bu orollar

<sup>15</sup> Jill Forsahee. Culture and Customs of Indonesia. Greenwood Press. London, 2006. – P. 33-34.

<sup>16</sup> Frauze Saleh. Modern trends in Islamic theological discourse in XXth century. Brill, 2001. – P. 17.

<sup>17</sup> Steven Darkely. The History of Indonesia. Greenwood Press. Westport. Connecticut. London, 2005. – P. 18.

mamlakatiga islomning qachon kirib kelganligining aniq sanasi haqida hamon fanda yakdil xulosa mavjud emas.

Madaniyat tadqiqoti sohasida esa shuni ta'kidlash kerakki, indonez madaniyati va san'ati haqidagi ilmiy va ilmiy-ommabop adabiyotlarda ayni sohaga tegishli uch davr madaniyati ko'zga tashlandi:

1. Ibtidoiy indonez madaniyati.
2. Indonez, hind va malay mushtarak madaniyati.
3. Islom dini davrida shakllangan indonez milliy madaniyati.

Ammo mazkur har uch davrning vujudga kelishida arxipelagga migratsiya qilgan xorijiyalar ham o'z madaniy merosini, mayli, ma'lum bir qismini bo'lsin, saqlab qolganlar, ya'ni o'z og'zaki adabiyoti, musiqasi va raqsini. Shu nuqtai nazardan Indoneziya madaniyatini baynalmilal qadriyatlar sirasiga kiritish mumkin.

Tarixda Indoneziyaga chet elliklarning kirib kelishi quyidagi tartibda ta'kidlangan. Ya'ni bu o'lkaga birinchi Sharqiy Osiyodan xitoylar kelganlar, G'arbdan esa hindlar. Ulardan so'ng arablar va yevropaliklar.<sup>18</sup> Yevropaliklarning Indoneziyadagi faoliyati xususidagi Steven Drakelining «Indoneziya tarixi» risolasida berilgan ma'lumotlarga ko'ra, «Yevropaliklar nainki Indoneziya taraqqiyotiga turtki berganlar, balki uning kelajagi – mustaqil mamlakat sifatida shakllanishida ham o'z hamkorliklari tufayli munosib hissa qo'shganlar». Ammo shu xulosaning qatorida kolonial tizimni mahalliy xalq uchun u qadar tarixiy fenomen bo'lmaganligi ham aytib edi: ya'ni «but colonialism was non so central historical phenomenon that it subsumed everything else for three or four hundred years».<sup>19</sup> Ushbu yo'nalishda shuningdek, Indoneziyaga kelgan xorijiyalar qatorida Yaponiya tasarrufi va uning qo'shqiyo faoliyati haqida ham ma'lumotlar berilgan.

2.2-§. Malayziya. Malayziya Janubi-Sharqiy Osiyoning qoq o'rta qismida joylashgan bo'lib, uning hududi bir-biridan ayri bo'lgan ikki – materik va orollardan iborat. Mazkur materik qism «G'arbiy Malayziya» deb atalib, uning tarkibiga Malakka yarimoroli va unga yondashgan orollar kiradi. Bu yerda shuningdek, ikki o'z tarixiga ega viloyatlar mavjud: Saravak va Sabah.

Mamlakatning jug'rofiy ta'rifini taniqli malayshunos N.Ya. Rayan so'zlarida ifodalaganda: «Malayziya, bu – dunyo tarixiga o'zining o'ta jug'rofiy afzalligi bilan kirib kelgan hududlarning biri». Balki shuning uchun Malakka yarimoroli asrimizning boshidayoq Klavdiy Ptolomeyning «*Jug'rofiya*» degan asarida «Oltin yarimorol» ramzida eslatilgan.

Ayrim tadqiqotlar xulosasi bo'yicha, bu yerga dastlab Xitoyning janubi-sharqiy hududidagi aholi migratsiya qilgan. *Senoylar* va protomalaylar esa kichik guruhlar shaklida Xitoy janubi va Tayvandan qariyb 5000 yil muqaddam migratsiya qilganlar. Biroq bu guruhlar a'zolari hech bir-birlari bilan oilaviy rishtalar asosida o'zaro qovushmagan. Hozirgi malaylar, indonezlar, fillipinliklar muarrixlarning fikricha, *Chao* sulolasi davrida xitoylar bilan assimilyatsiya asosida shakllangan. Yoki ikkinchi bir ma'lumotga ko'ra, hozirda Malayziyada yashayotgan aholining 3

<sup>18</sup>Вильчек Э., Шурц Г., Вейле К. История человечество. Минск. Серия «Классическая мысль». Изд. Полигон. 2003. – С. 126.

<sup>19</sup>Steven Drakely. The History of Indonesia. Greenwood Press. Westport. Connecticut. London, 2005. – P. 23.

foizini tashkil qiluvchi negroidlar, arxeologik izlanishlar natijasi bo'yicha Malay yarimorolining o'rta va shimoliy qismida miloddan avval taxminan 10000 yillar oldin – o'rta tosh asridan boshlab yashaganlar.

Malayziyada davlatchilik tizimining shakllanishi, asosan Malakka yarimorolida dengiz orqali olib borilgan savdo aloqalari bilan bog'liq bo'lgan. Buning ibtidosi Qizil va Janubiy Xitoy dengizlarining o'zlashtirilishidan boshlangan. Ilk malay davlatchiligi uchun tegishli sharoit yaratilishida mavjud qabilalardagi ichki ijtimoiy holatda yuz bergan ijobiy burilishlar ham muhim rol o'ynagan. Va bu jarayon zamirida ishlab chiqarish kuchlarining o'sib borishi qishloq xo'jaligi taraqqiyotiga ta'sir qilgan. Shu tariqa, Malakka yarimorolining shimoliy hududida, ya'ni Hindiston va Xitoy yo'llari tutashgan yerida davlatchilik faoliyatiga qulay sharoit yuzaga kelgan. Bu sharoit asosida – savdo yo'llariga yaqin daryolar qirg'og'ida birinchi milodiy asrga kelib bir necha kichik shahar-davlatlar paydo bo'lgan: *Tambradinga, Takola*. Shundan keyin Mekong deltasida I asrdan *Funan* davlati Xitoy va Hindiston bilan diplomatik hamda savdo aloqalari o'rnatib, II-III asrlarda Janubi-Sharqiy Osiyoning eng qudratli davlati sifatida faoliyat ko'rsatgan<sup>20</sup>. Shu tariqa davlatchilik tizimi paydo bo'lgach, avvalgi animizm e'tiqodi o'rnini Hindistondan kelib o'zlashgan brahmanizm, buddizm va hinduizm egallab, so'ng ular muayyan hududlarda davlat dini sifatida qabul qilingan.

Malayziyada hind diniy e'tiqodlari amaliyotining qay darajada ustuvor mavqeni egallaganligi arxeologik izlanishlarda aniqlangan yozma bitik va ashyolardan ma'lum. Xususan, «IV-V asrlardan qolgan sanskritdagi buddaviy bitiklar, ibodatxona qoldiqlari hamda hind haykaltaroshlik uslubida yasalgan sanamlar»ni buddizmning o'z davrida malay sarzaminida qoldirgan izlari, deyish mumkin.

Bulardan tashqari, Xitoy solnomasida zikr etilgan buddizm astrologlari faoliyati tavsiflari ham Malayziyadagi hind diniy arboblarga bo'lgan e'tibor va e'timodning qanchalik kuchli ekanligi e'tirofidir, ya'ni:

*«Mamlakatda mingdan ziyod brahmanlar yashaydi. Dunsun xalqi ularning ta'limotiga e'tiqod qiladi va ularga o'z qizlarini kelin qilib uzatadilar ham. Brahmanlar muqaddas kitoblarni o'rganishdan boshqa biror ish bilan shug'ullanmaydilar va o'zlaridan muattar hidlar taratib, gullar bilan bezanadilar va tunu-kun diyonat va tavfiq asosida umrguzaronlik qiladilar».*

«Islom, Indoneziyadan farqli o'laroq, Malay sarzaminiga arab, hind va xitoy savdogarlari bilan kelib, u yerda rasman diniy e'tiqod sifatida XV asrda qaror topgan». Xususan, 2003-yili Singapurning Allen & Unwin nashriyotida chop etilgan «A Short History of Malaysia» monografiyasida Malayziyadagi birinchi sultonlik asoschilari hayoti va faoliyati shunday ta'riflangan:

«Parameshvara 1414-yilga qadar Malakkani boshqarganidan so'ng, taxtni uning o'g'li Megat<sup>21</sup> Iskandar Shoh egallagan va u ham Malayya hukmdori maqomida islomni qabul qilgan».

<sup>20</sup> Агар Фунан давлати айрим адабиётларда Малайзия давлати дейилган бўлса, баъзи бошқа тадқиқотларда «Ҳинди-хитой давлати» дея қайд этилган.

<sup>21</sup> Мегат номи билан аталган Парамешваранинг ўғли баъзи нашрларда Шри Махаража номида зикр этилган.

Birinchi hukmdor sulton Parameshvaradan keyingi Malayziya sultonli-gining ro'yxati quyidagicha yakun topgan:

1414-1424 – Megat Iskandar Shoh

1424-1444 – Muhammad Shoh

1444-1446 – Abu Sayid

1446-1459 – Muzaffar Shoh

1459-1477 – Mansur Shoh

1477-1488 – Aluvuddin Riayat Shoh

1488-1511 – Mahmud Shoh.

Ayonki, musulmon dunyosida taxt ayrim istisnolardan tashqari, qonunan otadan o'g'ilga o'tuvchi meros bo'lgan. Va nazariy jihatdan birinchi malika o'g'li taxt sohibi qilib tayinlangan. Lekin Malakka sultonligida, ilmiy adabiyotlarda yozilishicha, taxtga egalik faqat nasliy asosda otadan to'ng'ich o'g'ilga o'tishi shart hisoblanmagan. Shuning uchun kenja o'g'il yoki qarindosh urug'lar vakilining ham taxt vorisligiga daxldorligi inkor etilmagan. Va Malayziya tarixida bu xususda ayrim musulmon dunyosiga xos bo'lmagan istisnolar ham kuzatilgan. Ya'ni «sulton saroyida tan olingan rasmiy malikalardan tashqari, shuningdek uning ma'shuqalari ham bo'lib, ularning farzandlari orasida ham merosxo'rlikka munosib yigitlar kam bo'lmagan. Shu bois ba'zan rasman malika mavqaida bo'lmagan ayollar farzandlaridan ham hukmdor chiqishi mumkinligi, bu asl zurriyotlarning kuchsizligi nishoni edi»<sup>22</sup>.

Demak, sultonlikda vorislik huquqiga xos ziddiy holatlar yuzasidan shunday savol paydo bo'lishi tabiiy:

«Saroyda ma'shuqalar zurriyotiga berilgan bunday imkoniyat balki animistik e'tiqod davrida joriy bo'lgan ayollar huquqiga oid biror qonun oqibatidir?»; «Yoki ma'shuqalar zurriyotidan merosxo'r tanlanganda ularning ona tomondan nasliy kelib chiqishidagi ustuvorlik omili hal qiluvchi asos bo'lgandir?». Biroq qayd etilgan risolada taxtning haqiqiy vorislari xususidagi «kuchsizlik»ning asl sabablari ko'rsatilmagan.

Ma'lumki, Malayziyada islom dinining o'zlashuvi asosan malaylarning Janubiy va so'ng Janubi-Sharqiy Osiyodagi mamlakatlar bilan olib borgan savdo faoliyatining natijasida yuz bergan edi. Binobarni, bu o'zlashuv nainki sultonlikning ijtimoiy-iqtisodiy taraqqiyotida, balki shuningdek, Malayziyaning madaniy hayotida ham muhim o'rin tutgan. Ayni shu boisdan odatda Malayziya madaniyati haqida so'z yuritilganda, negadir asosiy urg'u o'rta asrlarga beriladi, ya'ni Malakka sultonligi davriga. Vaholanki, bu davr madaniyati, xususan xalq og'zaki ijodi, adabiyoti va hatto soyalar teatri muqaddam Hindiston tamadduni ta'siriga asoslangan edi. Ya'ni islomga qadar ham hindlarning Ramayana va Mahabharata kabi dostonlari malaylar orasida juda mashhur bo'lgan. Ammo mahalliy tilda arab so'zlarining o'zlashuvi bilan hinduizm va buddizm kulti o'rnini islomiy madaniyat va san'atning egallashi Malakka sultonligi madaniyatini yanada yangi unsurlar bilan boyitgan.

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<sup>22</sup>A short history of Malaysia. Kuala Lumpur, 2003. – P. 75.

2.3-§. Vetnam. Vetnamda dastlabki davlatning paydo bo'lish tarixi ayrim ma'lumotlarda turli sanalarda ko'rsatilgan. Masalan, «Qadimgi sharq tarixi» asarida birinchi vetlar davlati miloddan avvalgi VII asrda Yanszi daryosining quyi oqimi hududida vujudga kelgan. Boshqa manbalarda yozilishicha, bu voqea miloddan avvalgi III asrning tugallanishi arafasida sodir bo'lgan. Ya'ni, Qizil daryo – Xongxadan to Xitoyning Siszyan vodiysigacha cho'zilgan hududda *Vanglang* davlati tuzilgan. Keyin uning o'rnini *Aulak* egallab, aholisi tarkibini esa «aulaklar» va aksariyati «lakiyelar» bo'lgan etnik vetlar jamoalari tashkil qilgan va ular dehqonchilik, baliqchilik va hunarmandchilik bilan shug'ullangan. Lekin oradan bir asr o'tar-o'tmas *Sin* imperiyasi vetlar davlatini bosib olgach, mustaqillik uchun olib borilgan janglar oxirida xitoylar mag'lub bo'lib, so'ng *Namvet* davlati vujudga kelgan. Biroq, oradan ko'p o'tmay yana xitoyliklarning bostirib kirishi tufayli *Namvet* uch etnik hududga bo'lingan. Va faqat oradan yillar o'tgach, nihoyat, vetlar tugal ravishda tarqoqlikka barham berib, xalq sifatida birlashish va rivojlanish pallasiga kirgan.

Vetlarda qadimdan turli ibtidoiy e'tiqod shakllariga amal qilinib, ularda animizm, totemizm va shuningdek, o'tmish ajdodlar kulklariga sig'inilgan. Qolaversa, internet ma'lumotlariga ko'ra, ularda «yer ruhlari, timsoh-ajdar va suv ustida suzuvchi qushlarga ham topinish odati bo'lgan». Miloddan avvalgi III-II asrlarda, Hindiston bilan bo'lgan aloqalar bois bu yerga buddizm kirib kelgan va bu din milodning XII-XIII asrlariga borib keng tarqalgan. Xitoy madaniyatining Vetnamda yoyilishi ham aynan shu davrlarga to'g'ri keladi. Lekin shunda ham – hatto mamlakatda Buddha, Konfutsiy va Lao ta'limotlari diniy e'tiqod maqomiga ko'tarilgan vaqtda ham mavjud markazlar muzofoti va tog'lik yerlarda yashagan aholining o'z ibtidoiy e'tiqodlarida qoim qolganliklari inkor etilmaydi. Ayni shu sababdan vetnamliklarda ham xitoy, koreys va yaponlar singari, milliy mentalitet asosida ajdodlar ruhi pokiga nisbatan izzat-ehtirom ruhida munosabatda bo'lish va ularni yodda saqlash alohida mas'uliyat ma'nosida tushunilgan. Zero, «ajdodlar ruhi doim tiriklar bilan barhayot – faqat turli shaklda, xolos!».

2.4-§. Birma. Birmaning tarixiga doir adabiyotlarda uning uzoq o'tmishiga doir munosabat turlicha. Bundan farqli o'laroq, ba'zi internet ma'lumotlarida, «bu o'lkada kishilik jamiyati va davlatchilikning shakllanishi Hindi-xitoydagi umumiy taraqqiyot jarayonidan farq qilmagan»ligi ta'kidlangan. Ushbu fikrdagi olimlar o'z xulosasini paleolit va neolit davrlariga xos arxeologik topilmalar majmui asosida bayon qilgan. Binobarin, bu hududga birinchi bo'lib monxmer qabilalari joylashib, ular baliqchilik va ovchilik bilan kun kechirganlar<sup>23</sup>. Shu mavzuga taalluqli ikkinchi toifa tadqiqotchilari fikricha, «Birma o'ziga xos rivojlanish yo'li bo'yicha birorta Janubi-Sharqiy Osiyo mamlakatlariga o'xshamagan» va uning birinchi aholisi «*Karen*», «*Mon*» va «*Pyu*» kabi Sharqiy Tibetdan kelgan «Tibet-Birman guruhi»ga mansub qabilalar bo'lgan. Holbuki, birinchi guruh tadqiqotchilari yozishicha, «Tibet–Birman guruhi» qabilalari Birmaga ancha kech ko'chib kelib, ularning

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<sup>23</sup> Birma haqidagi adabiyotlar taqchilligi bois matnни тузишда асосан википедия энциклопедияси ва интернет маълумотларидан фойдаланилди.

ba'zilari Iravadi vodiysida, boshqalari esa janubiy viloyatlarda yashagan. Shuningdek, ba'zi ilmiy manbalarda qabila jamoalari orasida kichik davlatlar paydo bo'lishining birinchi sababi hindlarning ta'siri natijasi bo'lsa, ikkinchisi, xususan Birmada buddizmning qabul qilinishidan ko'rilgan.

Zikr qilingan manbalardagi ma'lumotlardan farqli o'laroq, qo'limizdagi nashrlarga ko'ra, milodning V-VIII asrlarida Birmaning markazida tibet-birman xalqi barpo etgan *Shrikshetra* davlati faoliyat ko'rsatgan. Ammo bu davlat IX asrda *Nanchjao* tazyiqi ostida tarqalib ketgan. Birmaning davlatchilik tarixida XI-XIII asrlardagi *Pagan* (yoki *Bagan*) saltanati alohida o'rin tutgan. Chunki qirol Anavratha 1044-1077-yillardagi hukmronlik davrida o'z islohotlari va harbiy sohadagi muvaffaqiyatlari bilan davlatning kuch-kudratini mustahkamlashda asosan islohotlar natijalariga suyangan. Davlatning sarhadini kengaytirish maqsadida olib borilgan janglarda asir olingan me'morlar diniy, maishiy va madaniy sohadagi qurilish ishlariga jalb etilib, u yerda shuningdek, o'n uch mingdan ziyod ibodatxonalar barpo etilgan.

Afsuski, XIII asrdagi mo'g'ullar bosqini barcha Janubiy va Sharqiy Osiyo mamlakatlari singari Birmani ham o'z qamroviga olgan. Mo'g'ullar hujumi vaqtida hatto himoya vositasi sifatida ibodatxonalargacha buzilib, ularning uskunalaridan bosqinchilar yo'liga maxsus to'siqlar yasalgan, lekin foydasi bo'lmagan. Shunda Pagan davlati yo'q qilinib, Birma yana bir necha katta-kichik qirolliklarga bo'linib ketgan. Keyingi XIII-XVIII asrlar esa, Birma uchun *Inva*, *Toungu*, *Rakhine*, *Bago* va *Pyu* kabi besh qirollikning o'zaro olib borgan janglari bilan tarixda qolgan. Shunga qaramay, hatto o'zaro tarqoqlikda o'tgan yuzyilliklar jarayonida ham, XV asr boshidan Taungu qirolligi o'zining kuchayishi va ta'sir doirasini kengaytirishga muvaffaq bo'lgan. Ammo keyinchalik bu qudratli qirollikning Siam bilan olib borgan bardavom urushlari, axir uni holdan toydirgan. Va Birmada yana tarqoqlik tendensiyasi hukm surib, uning asorati uzoq o'nyilliklarga cho'zilgan.

Birmadagi buddizm tarqalgan mintaqalar tarixida ta'limot asoschisining hayoti va faoliyati haqida juda ko'p turli rivoyat va voqealar qayd etilgan. Lekin bu diniy e'tiqodning Birmadagi tarixida yana shunday bir xabar saqlanib qolganki, uning qay darajada haqiqat ekanligi kishini o'ylantirmay qo'ymaydi. Ya'ni tadqiqiy manbalardan olingan internet ma'lumotlarida berilishicha, «Birmaga Buddha dini uning o'zi bilan kirib kelib, *Mandalay* shahrida jonli Buddaning o'zidan *Mahamuni* haykali yasab bitirilgach, shundan keyin yuzlab mo'jaz tillakor ibodatxonalar qurilishi boshlab yuborilgan». Qadimdan Birmada urf bo'lgan ibodatxonalar qurilishi uchun qilinadigan sarf-xarajatlar qarshisida qolgan barcha ijtimoiy masalalarga jamiyatda ikkinchi darajali masala sifatida qaralgan. Ayrim ta'mirlanishi kerak bo'lgan ibodat maskanlari o'rniga hatto yangilarini qurish vojib sanalgan. Birmalik taqvodorlar uchun Buddha e'zoziga bunday fidoiylikning asl sababi, bu – eskirgan ibodatxonalarning yangilanishi, keyingi tug'ilishlardagi ilohiy marhamatga noillik umidvorligiga asoslangan edi. Buddizmning birmalik aholi o'rtasida keng miqyosda qabul qilinishi XI asr ma'naviy hayotida muhim voqea hisoblangan. Xususan, Pagan hukmdori *Anauratha* xuddi Hindistondagi imperator

Ashokaga o'xshab Birmada buddizmdagi hinoyana mazhabining eng yirik targ'ibotchisi bo'lgan<sup>24</sup>.

Birmada XI-XIII asrlar madaniyatning shakllanish va o'sish davri bo'lgan, deyish mumkin. Garchi mahalliy yozuv, badiiyat va san'at turlari qadimgi *mon* va *pyu* qabilalaridan tashkil topgan birmaliklarning o'z milliy mentaliteti zamirida yuzaga kelgan bo'lsa-da, bu xususda shuningdek, hindlar ham ishtirok etganlar. Chunki Birmada Hindiston bilan yaqin qo'shnichilik munosabatlaridan tashqari, doim mahalliy aholi orasida hinduizm e'tiqodidagi jamoalar yashagan.

Yuqoridan ma'lumki, XVIII asrdan yevropaliklarning Janubi-Sharqiy Osiyo mintaqasidagi davlatlarga bo'lgan qiziqishi kuchaygan edi. Garchi mazkur mamlakatlar orasida Birma o'zining bandargohi yoki qimmatbaho dorivorlari bo'lmaganligi tufayli yevropaliklar uchun ikkinchi darajali savdo ob'yekti hisoblangan bo'lsa ham, lekin «XIX asr boshidan Birma ham Angliyaning yangi bozorlar uchun olib borgan kurashi maydoniga aylanadi. Bu vokea Birmaning so'ngi qiroli *Aloungpaya* hukmronligi yillariga to'g'ri kelgan» edi.

2.5-§. Tailand. Fanda taylarning kelib chiqishi va ularning asl vatani avval qayerda bo'lganligi haqida aniq ma'lumotlar deyarli yo'q, «basharti bo'lsa ham, ular sir saqlanar ekan». Tarixiy nuqtai nazardan hozirgi Tailand hududida, ilmiy taxminga ko'ra, besh ming yil muqaddam bronza asri sivilizatsiyasi boshlangan. Va monlar, kxmerlar hamda taylardan tashkil topgan jamoalar bu makonni o'zlashtirib, hosildor yerlarga aylantirganlar.

Taylarning davlatchilik xususida dastlab miloddan avvalgi III-II asrlarda *Diyen* va *Yelan* kabi qabila asosidagi nisbatan rivojlangan davlatlari bo'lgan. Bu yerda hatto xo'jalik ishlari mahalliy yozuvdagi xat-hujjat asosida olib borilgan<sup>25</sup>. Miloddan avvalgi 122-yili taylarning taqdirida muhim burilish yuz bergan – rasman yirik *Aliao* davlati tuzilgan. Garchi bu «burilish»da, yangi davlat fuqarolarining muayyan qismi janubiy Xitoyda qolgan bo'lsalar ham, ammo keyinchalik ularning asosiy qismi *laos* va *shanlar* bilan bir xalq sifatida birlashgan. Shundan so'ng, milodning IX asrida migratsiya kuchayganidan keyin paydo bo'lgan taylarning *Chiyengsen*, *Payao* va *Lanna* kabi davlatlari kxmerlarga bo'ysunsalar-da, ammo imkon qadar ularga qarshi kurashganlar. Tayland xalqlarining keyingi taraqqiyotida esa, *Sukotai* hamda *Ayutiya* davlatlari muhim rol o'ynagan.

Diniy sohada taylar azaldan ruhlarni juda e'zozlagan va bu tuyg'u hozirda ham o'z ahamiyatini yo'qotmagan. Taylar ruhlardan rahm-shafqat, mehr-muruvvat tilab, ulardan hayiqib, g'azabiga yo'liqishdan qo'rqib yashaganlar. Shu bois ham qadimdan uylar, jamoat joylari va hatto turli idoralarda ham ruhlarga maxsus «maskan»lar yasab, bu yerda ular yemak-ichmak, chiroyli guldastalar va turli iforli unsurlar bilan siylanganlar. Mazkur milliy qadriyat maqomidagi an'analarda animistik e'tiqodga moyillik ustuvor bo'lgan. Mamlaktga buddizm kirib kelgach, Tailand aholisi orasida shuningdek, musulmon, xristian hamda konfusiyparastlar ham yashaganlar.

<sup>24</sup> История стран зарубежной Азии в средние века. – М.: Наука, 1972. – С. 305.

<sup>25</sup> История древнего востока. – М.: Высшая школа, 1970. – С. 436.

Bu o'lkada Janubi-Sharqiy Osiyo mamlakatlaridagi kabi Buddha va uning ta'limotiga bo'lgan munosabat o'zining alohida milliy xususiyatlariga ega edi. Avvalo har bir Buddaga e'tiqod qiluvchi erkak fuqaroga o'z hayotida ma'lum muddatgacha kohinlik mas'uliyatini bajarishi shart bo'lgan. Asl kohinlar esa, faqat e'tiqod bilan band bo'lganlari uchun jamiyat hayotidagi ijtimoiy va boshqa jarayonlarda deyarli qatnashmaganlar. Tailandlik buddaparastlarda savobli a'mol masalasiga juda e'tibor bilan qaralgan. Ya'ni kimki biror kohinga sadaqa berar ekan, u o'zining kelgusi tug'ilishlarining birida albatta uning ajrini olishiga umid qilgan. Mamlakatning turli go'shalarida va hatto inson qadami yetishi mushkul bo'lgan joylarda ham ko'plab Buddha ibodatxonalarining qurilganligidan shuni bilish mumkinki, tailandliklar hayotining biror jabhasi yo'qki, unga buddizm tamoyillari yo'g'rilgan bo'lmasin, shu jumladan muayyan darajada madaniyatga ham. Lekin madaniyatda shuningdek, muqaddam e'tiqod qilingan animizm, xitoy va hind qadriyatlarining ta'siri ham kuchli bo'lgan.

Tailand an'anasi bo'yicha, madaniyat saroy ahli va oddiy avomning o'zigagina mansublikda rivojlangan. Agar saroylarda teatr san'ati, Buddha hayotiga tegishli haykaltaroshlik asarlari, hind va xitoy mifologiyasiga oid hayvonot olami tasvirlari va boshqa unsurlar bo'lsa, xalq orasida esa madaniyat tushunchasi to'qimachilik, yog'och o'ymakorligi va temirchilik – turmushda ishlatiladigan turli guldor shakllardagi asbob-uskunalar yasashdan iborat bo'lgan. Mazkur o'lka madaniyatida, aniqrog'i ma'rifiy hayotida eng muhim jihat, bu – tailandliklarning o'z iyeroglif yozuv xati edi.

2.6-§. Kambodja. Kambodjaning qisman qadim tarixini bayon etishdan oldin, shuni ta'kidlash joizki, uning rasman davlat sifatida nomlanishi va hududiga xos jug'rofiy jihatlarda hamon ayrim turli talqinlar mavjud: agar o'tgan asrning 80-yillarida chop etilgan ensiklopedik nashrlarda ushbu mamlakat – Kampuchiya Xalq Respublikasi yoki «Kxmer Respublikasi» deb qayd etilgan bo'lsa, keyingi manbalarda Kampuchiya yoki Kambodja qirolligi deb nomlangan. Shuningdek, ba'zi bir rasmiy ma'lumotlarda Kambodja faqat Janubi-Sharqiy Osiyo mamlakati sifatida zikr etilgan bo'lsa, boshqa ba'zi matbuot manbalarida esa, uni Hindi-xitoy yarimoroli mamlakatlari sirasiga kiritilgan. Holbuki, Kambodja sarhadi aslida har ikki jug'rofiy hududga tegishli. Ushbu masalada yana e'tiborga molik jabhalardan biri va asosiysi – bu Kambodja qadim tarixiga taalluqli ma'lumotlarning nisbatan taqchilligi.

Aksariyat mavjud adabiyotlarda mon-kxmerlar tarixi neolit davridan boshlangan bo'lsa-da, lekin ularning keyingi tarixi milodning I-VI asrlaridagi *Funan* hamda uning shimolida VI asrda paydo bo'lib, VII asrda inqirozga uchragan *Chena* kabi davlatlari bayoni bilan chegaralangan. Va bu boradagi ma'lumotlar qamrovi ham mahalliy aholining ovchilik va dehqonchilik bilan shug'ullanganligi haqidagi xabarlar majmuidan nariga o'tmagan. Yana, qator turfa nashrlarda shunday talqinlar ham borki, ular bo'yicha, dastlabki mahalliy davlatning shakllanishi bu yerda bronza asridan ibtido olgan. Uning taraqqiyoti o'z davri iqtisodining asosi bo'lgan qishloq

xo'jaligi mahsulotlarini yetishtirish va mo'l hosil olishda temir asbob-uskunalarining istifoda etilganligi bilan isbotlangan<sup>26</sup>.

Shu yo'sinda bayon etilgan Kambodjaning tarixi, keyinchalik IX-XII asrlarga taalluqli jarayonlar zahirida har qalay kengroq ma'noda yoritilgan. Ya'ni IX asrda Mekong deltasida vujudga kelgan «*Kambudja-dasha*» Hindi-xitoyda o'z davrining yirik davlatlaridan biri bo'lgan.

Garchi mon-kxmerlarning o'z ibtidoiy diniy tasavvurlari bo'lsa-da, ammo ularning qo'shni davlatlar, xususan Hindistonning janubiy viloyatlari bilan mavjud aloqalari bu o'lkada avval buddizm, so'ng hinduizmning tarqalishida ham o'ziga xos vosita vazifasini o'tagan. Shu yerda bir omilga alohida urg'u berish joiz ko'rinadi, ya'ni buddizmga qadar kxmerlar o'lkasida taxminan IX asrdan podshoni «yerdagi xudo» sifatida qabul qilinganligiga. Hatto podsho kultiga diniy e'tiqod maqomida sig'inilib, bo'lajak hosil taqdiri ham yerdagi xudoning qay darajada e'zozlanishi natijasi bilan hal bo'lishiga ishonilgan. Bunday sharoitda ayonki, taxt sohibining barcha oila a'zolari, qarindosh-urug'lari va albatta, din arboblari davlatda eng nufuzli mansab va martabalarga egalik qilganlar. Ammo bu azaliy an'analar Kambodjada buddizmning o'zlashuvi bilan barham topgan. Shu sababdan XIII asr kxmerlarning nafaqat ma'naviy, balki ijtimoiy-siyosiy hayotiga ham juda sezilarli o'zgarishlar olib kirgan. Mamlakatga buddizm e'tiqodining kirib kelishi shuningdek, fuqarolarning yuqori va quyi qatlamlari o'rtasidagi tengsizlikka qarshi kurashning jonlanishi va uning ochiq yuzaga chiqishiga qulay sharoit yaratgan.

Kambodja dinlari tarixi to'g'risida gapirganda, albatta, yana bir masalaga aniqlik kiritish zarur, ya'ni diniy jarayonning madaniyat bilan mushtarak mohiyatiga. Bu jabhada shuningdek, qo'shni mamlakatlar, ayniqsa, hind madaniyatidagi me'morchilik, haykaltaroshlik, adabiyot va san'atning Kambodjada o'zlashganligi faktorini ham unutmash kerak. Ya'ni Ramayana va Mahabharata dostonlari voqealarini ibodatxonalar devorida aks etganligi yoki ayni ularga qiyosan kxmer tilida «*Riyemke*» kabi asarlarning yozilganligi, ibodatxona yoki jamoat markazlarida Shiva, Lakshmi ma'budalari haykallarini o'rnatilganligi va boshqalarni.

Bulardan tashqari, bevosita kxmer madaniyatiga xos raqs san'ati yoki soyalar teatri namoyishlari mavzui ham diniy mavzular tematikasiga asoslangan edi. Qirollarning saroyida doimo taniqli astronomlar, me'morlar, tib ilmi vakillari faoliyat ko'rsatgan va ularning erishgan muvaffaqiyatlari tegishli tarzda taqdirlangan. «Diniy, madaniy va ma'rifiy jihatdan qo'lga kiritilgan muvaffaqiyatlar, keyinchalik faqat kxmer xalqining qadriyatlariga chegarasida cheklanmadi, balki ular o'rta asrlardan qo'shni davlatlar – Tailand va Laos xalqlari madaniy hayoti rivojida ham muayyan rol o'ynadi».

2.7-§. Laos. Arxeologik topilmalardan olingan ma'lumotlarga qaraganda, hozirgi Laos hududida qadimgi davrlardan aholi yashagan. Va mahalliy aholi ajdodlari bronza asrida rivojlangan. Taxminan milodning XIII asridan esa, Laosga sharqdan *lao* va *taylar* migratsiyasi boshlanib, ularning asosiy qismi daryo suvlari bilan sug'oriladigan vodiylarni o'zlashtirgan. Shu tariqa qabilalar tizimidan iborat

<sup>26</sup> История древнего востока. – М.: Высшая школа, 1970. – С. 282.

o‘z davrda kichik davlat shaklidagi podsholiklar paydo bo‘lgan. Ammo ular orasidagi doimiy o‘zaro to‘qnashuvlar sababli Laosda nisbatan ilk yirik davlatning vujudga kelishi faqat XIV asrdan boshlangan. Ya‘ni kxmerlarning kuchsizlanishi oqibatida *Muong-Sva* hukmdori *Fa Ngum*, nihoyat, Laosni birlashtirishga erishadi.

Hukmdorning ma‘lumotli, tadbirkor va harbiy sohadan xabardorligi Laos chegaralarini kengaytirish va mustahkamlash yuzasidan qator chora-tadbirlar o‘tkazishda ish bergan. Harbiy yurishlar vaqtida mag‘lub bo‘lgan raqiblaridan boj-xiroj sifatida faqat qimmatli metallarni olinishi esa, xazinani boyitib, savdo ishlarini rivojlantirgan. Shundan so‘ng, iqtisodiy va harbiy jihatdan kuchli Laos hukmdori 1351-yili o‘zini «*Lan Sang* – Millionlab fillar mamlakati» podshohi deb e‘lon qilgan<sup>27</sup>. Lan Sangda monarxiya tizimi joriy etilgach, unda barcha asosiy davlat mahkamalari podsho oila a‘zolari va o‘zga yaqinlari qo‘liga o‘tgan. Bu mansab-martaba huquqi va imtiyozlaridan diniy arboblardan ham istisno emasdi. Buddha koinlarining qo‘lidagi hosildor yerlar davlat soliqlaridan ozod bo‘lganligi bois ibodatxonalarining mol-mulki ham davlat nazoratiga bedaxl bo‘lgan. Lan Sang davlati shu yo‘sinda tinchlik sharoitida o‘tgan qariyb yarim asr ichida qo‘shni davlatlar bilan savdo-sotiq ishlarini yaxshi yo‘lga qo‘yib, o‘z iqtisodiy qudratini mustahkamlashga ulgurgan. Lekin keyingi yillardagi Birmaning ketma-ket hujumlaridan so‘ng kuchsizlangan Lan Sang, raqiblarga qarshi tinimsiz va uzoq kurashlar natijasida yana o‘z milliy mustaqilligini tiklagan.

Aslini olganda, qadimdan Laosda yashagan aholining o‘z ibtidoiy diniy tushunchasi va madaniyat unsurlari bo‘lgan. Lekin taxminan XV asr boshlarida bu yerga buddizmning kirib kelishi va uning «*mahanikaya*» yoki «*dhammayut*» kabi yo‘nalishlari shakllanishi bilan 1527-yili podshoh Fatisara tomonidan barcha Buddha e‘tiqodiga tegishli bo‘lmagan mahalliy diniy maskanlar tugatilgan. Keyin mamlakatda keng miqyosda Buddha ibodatxonalarining qurilishi boshlanib ketib, ular ichida *Luan-Prabanga*, *Vat That* va *That Lung* kabi ibodatxonalar o‘z me‘moriy uslubi va savlati bilan taqvo ahli markaziga aylangan.

Laos tarixida diniy e‘tiqod va madaniyat uzviylikda rivojlangan. Bu jarayonga Hindiston, Tailand va Birmaning diniy-madaniy qadriyatlari juda kuchli ta‘sir ko‘rsatgan. «Masalan, agar Buddha kalomi «*Tripitaka*»ning dastlabki matni Hindistonning janubiy viloyatlari alifbosi «*grantha*»da yozilgan bo‘lsa, so‘ng shu asosda mahalliy «*tham*» yozuvi joriy etilib, unda ham qator dostonlar yozilgan». Va dastlabki diniy mavzudagi adabiy asarlar, albatta Buddaning hayoti, faoliyati va uning shogirdlariga bag‘ishlangan. Laosdagi ibodatxonalar nafaqat diniy taqvo yoki an‘analar bajariladigan, balki ular shuningdek, aholining ijtimoiy maishiy hayoti masalalari hal qilinadigan makon vazifasini ham o‘tagan. Birma va Kambodja davlatlari kabi Laosda ham, buddizmning diniy falsafiy asoslarga yo‘g‘rilgan tartib va intizomni talab etuvchi tamoyillari, mamlakat ichkarisida barqarorlikni saqlash hamda qo‘shni davlatlar bilan ittifoqda tinch-totuv yashashga xizmat qilgan<sup>28</sup>.

<sup>27</sup> История стран зарубежной Азии в средние века. – М.: Наука, 1972. – С. 278.

<sup>28</sup> World Religions Eastern Traditions by Willard G.Oxtody. Oxford University Press. 2002. – P. 213.

Laosdagi hinayana mazhabi ibodatxonalarini o'z davrining madaniyat va ma'rifat o'chog'i hisoblangan. Masalan, o'g'il bolalar to balog'at yoshiga yetgunicha ibodatxonalarda tahsil ko'rganlar. Bu yerda Budda dini va uning matnlari bilan bir qatorda yozuv, hisob va ayrim kasb-hunar turlari ham o'rgatilgan. Adabiy manbalarda yozilishicha, «qadimgi Laos adabiyoti borasida shuni qayd etish lozimki, badiiy asarlar mavzuini, asosan, xalq og'zaki ijodi, turfa afsonalar va qisman *Lan Sang* hukmdorlarining ta'rifi – ularning shaxsiy hayoti hamda davlat oldidagi xizmatlariga aytilgan ta'rifi tahsinlar tashkil qilgan. Ibodatxonalardagi diniy matnlar kabi barcha yuksak badiiy saviyaga mansub asarlar ham maxsus kutubxonalarda saqlangan».

1.8-§. Singapur. Sharq mamlakatlarida o'tmishda aksariyat davlatlar o'z milliy xususiyati yoki dunyoqarashlariga qiyosan nom olgan. Ayni shu jihatdan Singapur – «Sher shahri» nomi ham mazmunan mazkur an'ana in'ikosi edi. Dastlab Singapur haqidagi xabar III asrga oid Xitoy manbaida eslatilgan.

Avvaldan ayonki, qaysi bir mamlakat bo'lmasin, uning bandargohidagi savdo markazlari doimo chet ellik savdogarlar nigohida o'z yurti manfaati uchun xizmat qilishi kerak bo'lgan manzil hisoblangan. Shu nuqtai nazardan Singapur ham o'z davrida savdo-tijorat rivojlangan makon bo'lib, ammo keyinchalik tanazzulga uchragan. Sababi, bu o'lka XV-XVI asrlarda Jo'xor sultonligi tarkibida faoliyat ko'rsatib, XVII asrning birinchi yarmidan portugallar xujumiga duchor bo'lgan. Shundan keyin, Britaniya Ost-Indiya shirkatining raisi Tomas Stamford Rafflz Jo'xor sultonligi bilan savdo tarmog'ini tashkil qilish va bu yerga turli etnik guruh kishilarini ishga jalb qilinishi bo'yicha shartnoma tuzgan<sup>29</sup>. Holbuki, Singapur ingliz koloniyasiga aylanganicha ham o'z tarixida yevropaliklarga qadar talay bosqinlarni boshidan kechirgan edi. Masalan, «1275-yilda Yava qiroli bosqini, 1376-yili esa, Siyam harbiy kemalari hujumi. Yoki XV asr boshlarida *Tan* davlati hukmdori Malakka kabi Singapurni ham o'z qo'l ostiga olgan edi»<sup>30</sup>.

Qadimdan Singapurda migratsiya tufayli turli xalqlar vakillari yashagan va shunga ko'ra ular turli dinlarga e'tiqod qilganlar. Garchi Indoneziya va Malayziyada asl mahalliy aborigenlardan tashqari doim son jihatdan xitoylar ko'pchilikni tashkil qilgan bo'lsalar-da, ammo bu huddudga dastlab din va madaniyat xususida hindlarning ta'siri kuchli bo'lgan.

1.9-§. Filippin. Dastlab bu yerga XVI asrning birinchi yarmida kelgan Magellan, orollarni Ispaniya tasarrufiga o'tganligini e'lon qilgan. Va shundan so'ng, Magellan izidan kelgan Lopes de Vilyalobos ekspeditsiyasi esa, orollarni Ispan qiroli Filipp II sharafiga «Filippin» deb atagan.

Arxipelagdagi orollaridan tashkil topgan bu yurtning qadim tarixi hamda aholisi to'g'risidagi manbalarda ayrim noaniqliklar – bir-biridan farq qiluvchi ma'lumotlar uchrab turadi. Aslida Filippinda turli millatga mansub jamoalarning yashab qolganligining asosiy sabablaridan biri – bu suv yo'llari orqali aholi yashaydigan ikki mingga yaqin arxipelag orollarining sharqda Filippin dengizi, janubda Sulavesi dengizi, shimolda Tayvandan ajratib turuvchi Banshi bo'g'ozini

<sup>29</sup> Основная статья: История Сингапура (ru wikipedia.org).

<sup>30</sup> The World book. Encyclopedia. 1995. – P. 626.

bilan turli mamlakatlarga «chegaradosh»ligi edi. Ikkinchisi esa, tabiiy boyliklari: tropik iqlimga xos meva chevalar, dengiz va suv ostidan olinadigan marvarid, oltin, nikel, xrom, jez va boshqalar. Holbuki, bu hududdagi qariyb yana uch mingga yaqin orollarda o'tmishda odamlar yashamagan va hattoki ularning to hozirgacha aniq nomlari ham yo'q.

Mazkur hudud tarkiban uch guruhga bo'linadi: shimolda *Luson* va uning atrofidagi orollar, markazda *Visayan* va uning atrofidagi orollar hamda janubda *Mindanao* va uning atrofidagi orollar. Zikr etilgan orollarning 66 foizi mamlakat hududiga kiradi, ularning ichida eng yiriklari: *Luson, Samar, Panay, Palavan, Negros, Mindora, Mindanao, Leyte*. Filippinlarda ilgaridan turli millat va elat jamoalaridan shakllangan o'zaro qardosh etnik guruhlar yashagan: *bikallar, bisaylar, samballar, tagallar* va boshqalar. Shu boisdan ham mamlakat aholisi aksariyati o'zaro avstroindonez guruhiga xos tillar orqali muomala-munosabatda bo'lganlar.

Diniy nuqtai nazardan Filippin o'z mintaqasida yagona xristian e'tqodi keng tarqalgan mamlakat. Ispanlarning tasarrufidan so'ng dastlabki katolik cherkovlarining qurilishi, orollar aholisi orasida xristianlik targ'iboti ibtidosining ilk amaliyoti edi. Lekin bu yerda qadimdan indonezlar, malaylar va xitoylar ham istiqomat qilib kelganliklari uchun albatta mazkur jamoalarda ularning o'z diniy e'tiqodlari ham joriy bo'lgan.

Manbalarda arablarning orollardagi savdo-tijorat ishlari va islomni targ'iboti borasidagi faoliyatlari haqidagi ma'lumotlar juda cheklangan. Masalan, «1380-yili Sebu orolida yashagan arabistonlik noib Maxdum mahalliy aholi orasida islomni tarqatish bilan shug'ullangan. Yoki Filippindagi musulmonlarning aksariyati *Mindanao* oroli aholisidan iborat bo'lgan».

Mamlakatdagi madaniy-ma'naviy hayot tarixi masalasida shuni alohida ta'kidlash joizki, arxipelag aholisi tarkiban asl mahalliy, indonez, malay va xitoy kabi millatlar hamda ispanlardan iborat bo'lganligi uchun ularning madaniyati sharq va g'arb an'analari bilan mushtarak tarzda rivojlangan. Lekin aholining 90 foizi xristian dini ma'naviyatiga doxil bo'lganligi bois, bu jarayon har qalay ko'proq Yevropa madaniyati ta'siri ostida kechgan. Mahalliy madaniyat va san'at namoyandalari ichidan talay taniqli rassom, shoir va yozuvchilar chiqqan. Ushbu yo'nalishda «Fabian de la Rosaning xalq hayoti va kundalik turmush tarzini o'zida aks ettirgan tasviriy asarlari», badiiyatdagi dostonchilik hamda qadimdan filippinliklar o'ta fidoyilik va dabdaba bilan nishonlab kelayotgan milliy bayramlarini misol keltirish mumkin.

1.10-§. Bruney. Mazkur mintaqada joylashgan mamlakatlar orasida yana shunday hududlar ham borki, ularning turli millat va elatlar vakillaridan tashkil topgan aholisi hamon o'z qadim tarixi, davlatchiligi va madaniyati asoslarini saqlab qolgan. Agar ulardan biri Bruney sultonligi bo'lsa, ikkinchisi Makao – Aomin.

Bruneyning hozircha bizga ma'lum bo'lgan tarixi ibtidosi V. Pogadayev maqolasining quyidagi ma'lumotlardan boshlanadi: «Bruney sultonligiga Avang Alak Betatar tomonidan asos solingan bo'lib, u 1363-yili islomni qabul qilganidan keyin Muhammad Shoh nomi bilan taxtga chiqqan.

Rivoyatga ko'ra, sulton muqaddam noma'lum bo'lgan daryoning dengizga quyilish joyini kashf etganida to'satdan «*Baru nah* – shu yerda!» deb qichqirib yuborgan. Shundan so'ng daryo va sultonlik sanskrit tilida «ummon yoki ummon egasi» ma'nosini anglatgan «*varun*» so'zi asosida «*Barunai*», ya'ni Bruney nomi bilan atala boshlagan ekan.

«XVI asrda Barneo va boshqa bir necha orollar hududida barpo bo'lgan sultonlikka yevropaliklar ichida birinchi bo'lib 1522-yili Fernando Magellan suzib kelgan». Sayyoh o'z safari vaqtida qoldirgan xabarlardan albatta portugallar qatori inglizlar ham foydalangan bo'lishlari kerak. Chunki keyinchalik, ya'ni «1839-yili britaniyalik Djems Bruk sultonlik taxtiga xavf solgan *dayaklar* qo'zg'alonini bostirib, o'z xizmati evaziga «roja» unvoniga muyassar bo'lgan». Malay arxipelagi tarixida «Oq rojalar» nomi bilan qayd etilgan sulola bu yerda to ikkinchi jahon urushi boshlanib Saravak yaponlarning qo'liga o'tgunicha hukmronlik qilgan. Holbuki, bu davrga qadar Bruney 1888 yili Britaniya protektorati deb e'lon qilingan edi. Bundan chiqdi, demak, mahalliy aholi qariyb yarim asr davomida inglizlar nazorati ostida yashagan.

Xulosa qilib aytganda, Janubi-Sharqiy Osiyodagi mamlakatlarning eng yirigi Indoneziyadan tortib, to Bruneygacha ularning qadim tarixiga taalluqli ma'lumotlar juda taqchil. Bu holatning asosiy sabablaridan biri, bu arxipelagda joylashgan – turfa orollardan iborat mamlakatlar hududining yaxlit ilmiy muomalaga kiritishning mushkulligi bo'lsa kerak.

Tadqiqotning uchinchi yo'nalishi «Sharqiy Osiyo xalqlari qadimgi tarixi, diniy e'tiqodi va madaniyati»ga **bag'ishlangan bo'lib, unda Xitoy va Tibet mavzuiga taalluqli ma'lumotlar berilgan.**

3.1-§. Xitoy. O'tgan asrning 80-yillaridan Xitoyda olib borilgan arxeologik tadqiqotlar Sharqiy Osiyoning bu hududida mutlaqo kutilmagan yangi ma'lumotlarning kashf etilishiga sabab bo'ldi. Ya'ni ayrim topilmalar faqat inson zotining paydo bo'lishi tarixiga daxldorligi bilan emas, balki ular mazmunan ikki toifadagi yo'nalishda yangi xulosalar chiqarishga imkon berdi: birinchisi, bu «yerda insoniyat tarixi muqaddam taxmin qilingan davrlardan-da avvalroq boshlanganligi tasdig'i»; ikkinchisi, «paleolit davridagi kishilar guruhining biror cheklangan hududda emas, balki Xitoyning turli go'shalarida yashaganligi tafsili».<sup>31</sup>

Bundan chiqdi, so'ngi xabarlar xulosasi xitoylarning eng qadimiy xalqlar sirasidan ekanligiga dalolat, deyish mumkin. Lekin yuqoridagi xulosa bilan bir qatorda shuni ham unutmaslik kerakki, tosh davri kishilarining dastlabki yashagan davri va makoniga doir ilmiy izlanishlarda hamon yangidan yangi ashyoviy dalillar yuzaga chiqayotganligi ham istisno emas.

Dunyoda oldin og'zaki, keyin esa yozma tarixiy adabiyotlarda istifoda etilgan «xitoy» yoki «xitoylik» atamasi, mazkur o'lkada yashagan xalqning o'z asl nomi bo'lmay, balki bu so'z qadimgi turkiylarning *kidan* (кытай) so'zidan olingan bo'lib, keyinchalik shu asosda «xitoy» bo'lib ketgan.

Aslida tarixiy xitoy manbaidagi xabarga muvofiq o'tmishda xitoyliklar lug'aviy jihatdan «ulug' ma'nosida «*sya*» (*shya*) deb atalgan. Bu etnonim *Fenshuy*

<sup>31</sup> Кучера С. Древнейшая и древняя история Китая. – М.: Вост. лит. РАН. 1966. – С. 12.

daryosining quyi oqimidagi joy nomi «*sya*» toponimidan transformasiya qilingan. Va ushbu ma'lumot shuningdek, miloddan avval yashagan *Szuo Syu-min* qalamiga mansub asar hamda «*So xay*» nomli xitoy ensiklopedik lug'atida ham berilgan<sup>32</sup>.

Bu atama tarixi xususidagi ma'lumotlar ichida mustaqillik yillari nashr etilgan yana bir manba – A.Xo'jayevning «Buyuk Ipak yo'li» kitobi bayonida ham ««xitoy» atamasi hozirgi davlat va xalq nomidan kelib chiqqan emas. Chunki bu atama, qadimda hozirgi Xitoy Xalq Respublikasining shimoli-sharqiy qismi bo'lmish Manjuriyada yashagan va keyin G'arbga qarab ko'chgan «*qiton*» (kidon) xalqi nomidan paydo bo'lgan».

Musulmon manbalarida ushbu atama *xitoy*, *qton*, *xatay*, Yevropa adabiyotlarida esa *catai*, *cata*, *cathai* deb yozilgan. Ammo hozirda Xitoy aholisi «*xanzu*»lar deb ataladi».

Darvoqe, «xitoy» so'zining kelib chiqishiga turkiylarning tili sabab bo'lganligi ularning tarixidan bexabar kishi uchun balki ajablanarli tuyular. Vaholanki, hozirgi Xitoy sarhadiga chegaradosh turkiylarning ham o'z davlati va chuqur ildiziga ega madaniyati hamda milliy an'analari bo'lgan. Faqat «ularning madaniyati kigiz, yog'och, charm va po'stin kabi tosh va temirga nisbatan saqlanishi qiyin unsurlardan iborat bo'lganligi uchun, g'arblik olimlar ko'chmanchi turkiylarni go'yo insoniyatning «*trutenyami*», ya'ni «tanbal» qismi deya ta'riflaganlar».

Turk xoqonligining tarixida lug'aviy jihatdan mardonavor ma'nosini anglatgan *Ashina* shaxsiyati va faoliyatining o'ziga xos o'rni bor. Gap shundaki, «Tabaslarning Shimoliy Xitoyni bosib olishi vaqtida mag'lub bo'lgan qabilalar ichida *Ashina* qo'l ostida turli urug'lardan tashkil topgan besh yuz oila bo'lgan. Xitoylar Ashinaga qarashli fuqarolarni «*Tukyu*» deb atardilar. Lug'aviy jihatdan kuchli va mustahkam ma'nosidagi «*tyurk+yut*»dan shakllangan «*to'rk*» so'zi keyinchalik qabilalar ittifoqining etnik nomiga aylanib ketgan.<sup>33</sup> Yuqorida qayd etilgan davrlarda – xitoylarning kichik knyazliklari birlashib birinchi *Sin* markazlashgan davlati paydo bo'lganida, mamlakatning shimoli-g'arbiy va shimoli-sharqida yashagan turkiy xalqlarning dastlabki kuchli qabilaviy ittifoqi tashkil etilgan edi.<sup>34</sup>

Agar endi Xitoy davlatchilik tizimi tarixiga chuqurroq nazar solsak, quyidagi ma'lumotlarga ega bo'lish mumkin. Ya'ni aslida Xitoyda ilk davlatchilik tizimi tarixi *Yao*, *Shun* va *Sya* kabi afsonaviy podsholiklar davridan boshlangan bo'lib, ularning faoliyatiga eng mukammal milliy davlatchilikning ramzi sifatida qaralgan. Garchi bu afsonaviy podsholiklar o'rtasidagi munosabatlar haqida mufassal xabarlar bo'lmasa-da, ammo shuni ta'kidlash joizki, muqaddam tinch-totuv yashab kelgan davlatlar o'rtasida hukmronlikka erishish harakatlari kuchaya borishi sababli keyinchalik jangu jadallar jarayoni boshlangan. So'ng, o'zaro qirg'in-suronlar natijasida miloddan avvalgi VIII asr oxirida yuzdan ziyod sobiq mustaqil qabila jamoalari o'rnida rasman o'nga yaqin davlatlar yuzaga kelgan. Binobarin, tadqiqotda shu asnodda vujudga kelgan *Shan-In*, *Chjou*, *Sin*, *Xan*, *Suy* sulolalari hamda «*Uch podsholik*» hukmronlik davri tarixi va ulardan keyingi davlatlarning

<sup>32</sup> Ходжаев А. Китайский фактор в центральной Азии. – Т.: Фан, 2007. – С. 11.

<sup>33</sup> Гумилев Л.Д. Древние тюрки. М.: «Наука». Гл. ред. вост. Лит. 1967. – С. 23.

<sup>34</sup> Ходжаев А. Китайский фактор в центральной Азии. Т.: «Фан» 2007. – С. 14.

faoliyati atroflicha o'rganilgan va qiyosiy asosda xulosalangan. Biroq avtoreferat qamrovida davlatlar silsilasi tarixini to'raligicha bayon etishning iloji yo'q. Shuning uchun ushbu mavzu bayonini quyidagi davlatlar nomi va ularning sanalari haqidagi mu'lumotlar bilan boshlaymiz:

Miloddan avvalgi asrlar:

Afsonaviy *Yao* hukmronlik davri 2357–2255 y.  
Afsonaviy *Shun* hukmronlik davri 2225–2205 y.  
Afsonaviy *Sya* hukmronlik davri 2070–1600y.  
*Shan-In* sulolasi 1600–1046y.  
*Chjou* sulolasi 770–256y.  
*Sin*<sup>1</sup> sulolasi 221–206y.  
Xan sulolasi 202y. – milodiy 220 y.

Milodiy asrlar:

*Vey* sulolasi 220–265y.    *Chen* sulolasi 557–588 y.  
*Shu* sulolasi 221– 263y.    *Suy* sulolasi 581–618y.  
*U* sulolasi 222– 280y.    *Tan* sulolasi 618–907y.  
*Szin* sulolasi 265–439y.    *Besh* sulola 907–997y.  
*J-Shm.* sulolasi 420–581y. *Sun* sulolasi 960-1276y.  
*Si* sulolasi 479–501y.    *Yuan* sulolasi 12–1368y.  
*Lyan* sulolasi 502–556y.    *Min* sulolasi 1368–1644y.  
*Sin* sulolasi 1644–1911y<sup>35</sup>.

Tadqiqotda nomba-nom zikr qilingan sulolar davlatchiligi ijtimoy-siyosiy, madaniy-ma'rifiy hayoti va huquqiy tamoyillari masalasi tahlilida shuningdek, «Buyuk Xitoy devori» hamda «Buyuk ipak yo'li» tarixi tafsiloti bilan ham tanishish mumkin.

Bordi-yu, endi ushbu davrlardagi joriy mafkuraga asos bo'lgan e'tiqodlar tarixi va tarkibi mavzuiga kelsak, xitoylarning ilk e'tiqodida tabiatdagi sirli kuchlarning ulug'lanishidan, ulardagi diniy tushunchaning animizmga yaqin bo'lganligini anglash qiyin emas. Chunki qadimgi xitoylar to o'zlarining rasmiy diniy e'tiqodlariga ega bo'lguncha, animatizm asosidagi «tirik tabiat» unsurlari – tog'u tosh, dengizu daryo, quyoshu shamol va shuningdek, podshohlar ajdodlarining eng dastlabki oliy vakili *Shandiga* sig'inishgan. Lekin *chjou*lar davriga kelib, mavjud ilohiy panteonda yangi g'oya ilgari surilgan, ya'ni butun samoviy ilohlarning oliysi «Osmon» va uning yerdagi o'g'li «van» – podshoh izn ixtiyorinigi ulug'ligi. Chunki xitoylik yirik teolog *Dun Chjun-shu* konsepsiyasi tavsificha, «Osmon» iloh bo'lgani uchun uning har bir xatti-harakati aniq maqsadga yo'nalgan, shu sababdan u insonning hayot yo'li oqibatlariga hukm chiqaradi: jazolaydi yoki mukofotlaydi<sup>36</sup>. Shunga ko'ra, xitoylarda «Osmon» qahriga emas, mehriga – uning mukofotiga noillik kafolati, avvalo, yuksak axloq-odob ahkomlariga rioya qilish va jamiyatdagi

<sup>35</sup> Низомиддинов Н. Қадимги Хитой тарихи, диний эътиқоди ва маданияти. – Т.: Fan va texnologiya, 2014. – Б. 14.

<sup>36</sup> Степугина Т.В. Идеология и культура Китая периода расцвета рабовладения (История древнего мира: расцвет древних обществ). – М.: Наука, Глав. ред. вост.лит. 1983. – С. 533.

sogʻlom barqarorlikni mustahkamlashga oʻz shaxsiy faoliyati bilan hissa qoʻshish masʼuliyatida oʻzlashgan.

Xitoylarda shu maʼnodagi «Ota va oʻgʻilning rishtasi» majozidagi eʼtiqodning joriy boʻlishida ham milliy xususiyatga taalluqli omillar – ijtimoiy-maʼnaviy etika, maʼmuriy tajriba va mistik abstraksiya ilohdan panoh izlash va tilash tuygʻusiga qaraganda ustunroq boʻlgan. Buning sababi, «Hushyor va rasional fikrlovchi xitoylik, deb yozadi taniqli rus dinshunosi L.V. Vasilyev, - hayot va oʻlim hamda boqiy dunyo sir asrorlari haqida koʻp oʻyga tolmay, u doim yetuk insoniy fazilat sohiblariga oʻxshab yashashni oʻzining muqaddas burchi deb bilgan». Bundan chiqdi, xitoylar oʻz ruhiy dunyosida gunohlar azobidan qutilish va oxirat huzur halovatini oʻylab emas, balki jamiyatda qabul qilingan munosib umrguzaronlik ramzi boʻlgan ulugʻ zotlarga oʻxshash tuygʻu bilan yashashni afzal koʻrganlar. Yoki bu oʻziga xos xususiyatni boshqacha qilib aytganda, Xitoyda juda qadimdan dunyoni diniy anglashdagi gʻayb muqaddasligi oʻrnida koʻproq insoniy komil amaliyot ruhi ustuvorlik qilgan. Negaki, «xitoylar tasavvurida ilohlar samodan yerga tushib asrlar osha maqomi yuksalib kelgan alloma va adolatli podsholar siymosida namoyon boʻlgan». Bu kabi adolatli podsholar siymosi mohiyati va talqini miloddan avvalgi soʻngi mingyillikning oʻrtalarida Konfusiy va qariya Laoning Xitoyda diniy eʼtiqod mavqeiga koʻtarilgan ijtimoiy-maʼnaviy taʼlimotlari falsafasida oʻziga xos amaliy ruhiyat kasb etdi.

Balogʻat yoshidan to oʻttiz yoshga kirguncha Konfusiy siyosat sohasi kishilari bilan suhbatlar qilib, ushbu sohalarda maʼlum maʼlumot va tajriba orttirgan paytida uning axloqiy va falsafiy dunyoqarashlari konsyepsiyasi pishib yetilgan edi. Uning konsepsiyasi tarkibiy unsurlari boʻlgan *jen* – insonparvarlik, *li* – etiket va shuningdek, podshoni eʼzozlash, moʻtadillik yoʻli, adolatli hukmdorlik, eʼtiqodda mukammallik va Osmon ixtiyori tasavvurining takomillashuvi xitoy jamiyati uchun amaliyotda qoʻllanishi joiz masʼuliyat tuygʻusida mujassamlangan.

Maʼumki, insoniyat oʻzining ilk eʼtiqod shakllaridan boshlab intuitiv yoki ongli ravishda doim oʻz ichki dunyosi – ruhiy olami sarchashmasi koʻzini ochishga intilishdan tinmagan. Agar ushbu fikrni mavzumiz falsafiy taʼlimotlari misolida davom ettirsak, «kishi umr boʻyi faqat konfusiylilik ruhida yashagan taqdirda ham, u «ruhiy diskomfort» hissiyotidan xoli qololmasdi». Bu jihatdan hozirgi atama bilan taʼriflaganda, dinning «ekzistensial funktsiya»si xitoylarda borliq va ruhiy olam, hayot va oʻlimning sir-asrorlarini ochib berishni oʻz oldiga maqsad qilib qoʻygan daosizm zimmasiga tushgan edi.

«Shunday qilib, Xitoy tafakkuri hayotda mavjud muammolarning ikki bir-biriga qarama-qarshi yechimlarini ilgari surdi, yaʼni: bir tarafdin, Lao-szi dunyoga «Oliy borliq» sirini eʼlon qilib mistik mushohadaga chaqirsa, ikkinchi tarafdin, Konfusiy dunyoviy mavjudlikni oliy qadriyat bilib, jamiyat barqarorligini uni toʻgʻri idora qilishning bardavomligida koʻrdi»<sup>37</sup>.

Dunyoning yirik diniy eʼtiqodlari tarixidan maʼlumki, har bir din oʻz sarhadidan tashqari chiqqanidan keyin undagi maʼnaviy, madaniy va maishiy unsurlar yangi mahalliy sharoitda asosan ikki – «oʻzlashuvchi» yoki

<sup>37</sup> Александр Мень. История религии: в поисках пути, истины и жизни. – М., 2001. – С. 72.

«o‘zlashtiruvchi» sifatiga yuz tutgan. Fandagi ma’lumotlarga ko‘ra, «Buddizmning Xitoyda tarqalishi taxminan milodiy I asr o‘rtalari va II asrning boshiga to‘g‘ri keladi». Ammo bu xulosa hali buddizmning Xitoydagi faoliyati boshlanishi vaqtining yagona muddati emas. Ba’zi tadqiqotlarda «Buddizmning II asrdan o‘zining mahayana yo‘nalishida Xitoyda shakllangan»ligi aytilsa, yana boshqa bir nashrda ta’limotning I asr o‘rtalarida Markaziy Osiyodan keyin Xitoyga kirib kelganligi ko‘rsatilgan. Biroq, agar hind missionerlarining tashrifidan so‘ng Markaziy Osiyoda Budda ibodatxonalarini qad ko‘tarib, III asrda esa, bu mintaqada Xitoy buddaparastlari tahsil ko‘rganlarini inobatga olganda, buddizmning Xitoyda I asrning ikkinchi yarmidan diniy e‘tiqod mavqeini egallay boshlaganligi haqiqatga yaqinroq<sup>38</sup>. Va nihoyat, bu xususda yana shunday ma’lumotlar ham borki, ularda dastlab ta’limot g‘oyalarini Xitoyda hind hamda o‘rtaosiyolik voizlar tomonidan tarqatilganligi va faqat III asrda xitoyliklar ichidan o‘z kohinlari yetishib chiqqanligi xabar qilingan.<sup>39</sup>

Tarixdan ma’lumki, ko‘p millatli mamlakatlarda qadimdan turli diniy e‘tiqod va konfessiyalarning faoliyat ko‘rsatishi tabiiy bir hol bo‘lgan. Bu jihatdan islomning Sharqiy Osiyoga kirib kelishida Xitoy ham istisno emasdi. Binobarin, ilmiy nuqtai nazardan islomning Xitoydagi tarixi 650 yili Abu Vaqqosning mazkur o‘lkaga qilgan sayohatidan boshlanib, shundan keyingi missiyalar davrida yirik mahalliy bandargohlarda dastlabki musulmon qarorgohlari paydo bo‘lgan. Lekin «Musulmon tarixiy adabiyotida esa, islomning Xitoyda paydo bo‘lishi va tarqalishi asosan VIII asrning ikkinchi yarmidan hisoblanadi. Ya’ni, *An Lu-shanya* boshchiligidagi *Yunanda* ko‘tarilgan qo‘zg‘olonni bostirishga Bag‘dod xalifaligining Xitoyga yordam uchun uch ming askar yuborgan vaqtdan. Va shundan boshlab «*Yun-anda* qolgan arablar mahalliy musulmonlarning Xitoyda paydo bo‘lgan dastlabki jamoalarini tashkil etganlar».

«Dastlab islom dinini qabul qilgan xitoylar, bu – son jihatdan ozchilikni tashkil qilgan millatlar bo‘lgan: *xueylar, salarlar, dunsyanlar* va *baolanlar*. Bu yerda qadimdan uyg‘ur, qozoq, qirg‘iz, o‘zbek, tojik va tatar millatiga mansub musulmonlar ham yashaganlar». Xitoyda islomning tarqalishi tarixi tahlilida prof. A. Xo‘jayevning Sharqiy Turkiston hududida faoliyat ko‘rsatgan xonliklarning ijtimoiy-siyosiy va qisman harbiy faoliyati haqidagi ma’lumotlariga ham murojaat qilingan.<sup>40</sup> Tadqiqotda shuningdek, hozirgi Xitoy Xalq Respublikasidagi islom dini, uning faoliyati va tashkilotlari to‘g‘risida ham ma’lumotlar berilgan.

Agar bashariyat sivilizatsiyasi ilk unsurlariga e‘tibor bersak, albatta ularning ibtidoiy diniy tasavvur va tushunchalariga bog‘liqligini ko‘ramiz. Ilk xitoy tili alifbosining paydo bo‘lishi ham manbalarda tabiat unsurlariga bog‘liq holda bayon etiladi. «Masalan, quyosh va oy, tog‘ hamda daryolar va hatto daraxtlarga ilohiy qudrat sifatida topinilgan va ular bora-bora iyerogliflarda o‘z ifodasini topgan». Shu

<sup>38</sup> Низомиддинов Н.Ф. Шаркий Осиё диний фалсафий таълимотлари ва ислом. – Т., 2001. – Б. 86.

<sup>39</sup> Кочетков А.Н. Буддизм. – М.: Наука, 1976. – С. 354.

<sup>40</sup> Ходжаев А.Цинская империя в Восточной Туркистане в XIIIв. – Т.: Фан, 1991; Ходжаев А. Китайский фактор в Центральной Азии. – Т.: Фан, 2007; Ходжаев А. Буюк ипак йўли: муносабатлар ва тақдирлар. –Т.: «Ўзбекистон миллий энциклопедияси» Давлат илмий нашриёти, 2007.

tariqa «dastlabki xitoy jamoalari orasida tabiatda ko'zga ko'ringan narsalar va sodir bo'lgan hodisalarning rasimini chizishga intilgan odamlar bo'lgan. Jamoat bunday odamlarni qobiliyatini ilohiy deb bilgan va ularni «*Shi*» deb atagan».

Miloddan avvalgi XVI-XII asrlarga kelib, Xitoyda iyerogliflar rasmlar asosida chizilgan tasvirlarda aks etgan. Qisqasi, xitoy tafakkurining dunyoviy ilmlar borasidagi muvaffaqiyatlarini xalqaro miqyosdagi e'tirofi ham iyerogliflar xati sharofatidan edi, ya'ni:

«Yer o'lchash bilan shug'ullanuvchilar va astronomlar uchun «To'qqiz kitobda mujassam matematika» manbai; astronomiyada sayyora va yulduzlarning harakati yoki quyosh va oyning tutilish vaqti; kimyoda turli dori-darmonlarning bemorga ta'siri va shifosining amaliyoti; jug'rofiyada mahalliy davlatlar xaritasining tuzilishi; agronomiyada jo'yak qilib ekish, almashlab ekish, sug'orish va o'g'itlardan qachon hamda qanday foydalanish usullari; ijtimoiy fanlar yuzasidan tarix, falsafa, ma'naviyat, mafkura haqida o'nlab asarlar; tibbiyotda esa bemorlarni diyetologiya, nevrologiya, ignaterasiya, jarrohlik, duoyu afsun asosida davolash yo'llari va hokaz.

Xullas, ilm-bilim sohasidagi xitoylarning erishgan muvaffaqiyatlari asrlar osha islom dunyosida ham o'z muhim mavqeiga ega bo'lganligini Hadisi sharif marhamatidan anglash qiyin emas: «*Chin-Mochinga borsang ham ilm o'rgan*».

3.2-§. Tibet. Tibet jug'rofiy jihatdan ikki ko'hna madaniyat maskanlari bo'lgan Hindiston va Xitoyning o'rtasida joylashgan. Tibetliklarning kelib chiqishi haqidagi muxtasar ma'lumot shuki, ularning ajdodlari miloddan avvalgi IV asrda Hindistondan Tibetga ko'chib o'tgan. Balki keyingi assimilyasiya tufayli bo'lsa kerak, tibetliklarning tili birma va xitoy tillariga ancha yaqin. Tibetning mifologiyaga asoslangan tarixi uning birinchi podshosi *Nyati-szanponing* osmondan tushishi bilan iloh sifatida e'zozga noil bo'lishidan iborat. «Tibet to'g'risidagi mifologik ma'lumotlardan tashqari, Ptolemey asari va xitoyliklar yozib qoldirgan matnlarda ham bu o'lka haqida ba'zi xabarlar uchraydi».\

«VIII asrning ikkinchi yarmi va IX asrda Tibet qudratli davlatga aylanib, uning hukmronlik doirasi O'rta Osiyo va Sharqiy Turkistonning viloyatlari, shimolda *tangutlar* qabilasi hududi, sharqda Xitoyning *Si chuan* viloyati va G'arbda *Tan* imperiyasiga tegishli to'rt viloyatni ham o'z ichiga olgan». Bu davrda Tibet iqtisodiy jihatdan juda jadal rivojlanib, atrofdagi davlatlar bilan aloqalari mustahkamlangan. Va mazkur aloqalar o'z o'rnida mahalliy madaniyatning yuksalishiga ham ta'sir ko'rsatgan.

Tibetga kirib kelgan buddizm o'z tarixida Xitoydagi kabi o'ziga xos tanazzul va taraqqiyotlar jarayoniga duch kelgan. Lekin oxir oqibatda buddizm rasman davlat institutlari sirasiga kirishga muvaffaq bo'lgan. «*Lama*», ya'ni «eng yuksak» degan ma'noda kohinni ulug'lovchi lamaizm tarixi V va VI asrlardagi Shimoliy Hindiston aholisining qo'shni hududlar qatorida qisman Tibetga ko'chib kelishi davridan boshlangan. To'rt tarafdin tog' tizmalari bilan o'ralgan bu chekka o'lkada yangi dinning qaror topishidan muqaddam yarim demonizm va shamanizmga asoslangan «*Bonpo*» e'tiqodi mavjud bo'lib, mazkur diniy tushuncha hatto lamaizm dinida ham o'z ta'sirini yo'qotmagan.

Budda ta'limotining Tibetdagi ushbu yangi lamaizm yo'nalishi tarkiban tibetliklar e'tiqodidagi animizm unsurlari, hinoyana va mahayananing asoslari hamda «tantrizm»ga xos tamoyillar majmuidan iborat bo'lgan. Lamaizm ta'limotining ruhoni ramzi tibetlik Dalay Lamaning kulti va vakolati hisoblangan.

Lamaizmga xos «oq xayrli amallar»da saxiylik, haqiqatgo'ylik, rahmdillik, tinchliksevarlik, aql-zakovat, poklik, beozorlik, murosasozlik, o'zgalarni himoya qilish, ta'limotni tugal egallash singari komil insoniy fazilatlar mujassamlangan. Bu kabi diniy va dunyoviy nuqtai nazardan insoniy takomillik tamoyillari lamaizm adabiyotidagi «Go'zal hikmatlar» nomli to'plamlarda she'rga solingan:

*Faqat tentak so'zlaydi o'z iqtidoridan,  
Ongli esa so'z ochmaydi yo'g'u boridan.  
Xas odatan suzib yursa suvning ustida,  
Marvarid-chi, yashirinar suvning ostida.*

**Tadqiqotning to'rtinchi yo'nalishi ham «Sharqiy Osiyo xalqlari qadimgi tarixi, diniy e'tiqodi va madaniyati»ga bag'ishlangan bo'lib, unda Koreya va Yaponiyaga doir ma'lumotlar bayon qilingan.**

4.1-§. Koreya. Koreya tarixi haqidagi mavjud ma'lumotlarni hatto hozir ham aniq va mufassal deyish qiyin. Chunki biz tanishgan koreys va xorijiy nashrlarda yer kurrasining bu go'shasida o'tgan tosh asridan to keyingi davrlarga doir ilmiy xulosalarda hali ham o'zaro ziddiy talqinlar uchrab turadi. Shu bois Sharqiy Osiyodagi bu yirik yarimorolning tarixini aniqlash xususidagi asosiy savollardan biri – bu shuki: «Yarimorolda qachondan odamlar yashay boshlagan va ular kimlar edi?».

O'tgan asrning 60-yillaridagi ma'lumotlar bo'yicha, yarimorolda odamlarning yashaganligi neolit davridan taxmin qilinadi. Holbuki, bundan muqaddam, ya'ni 1933 yili yaponlar ham *Tedongan* daryosining yuqori oqimidagi *Tengvanchjin* degan joyda neolit davri jonivorlari va ba'zi bir ish qurollari borligini aniqlagan edilar, lekin bu topilmalarni ular sir tutganlar<sup>41</sup>. Bundan ko'zlangan asosiy maqsad, adabiyotlarda yozilishicha, yaponlar o'z madaniyatining koreyslar madaniyatiga nisbatan qadimiy ekanligini ko'rsatish bo'lgan. Nihoyat, XX asrning so'ngi choragidan Koreyada olib borilgan arxeologik qazilmalar natijasida nainki neolit, balki hatto o'rta paleolit davrida yarimorolda yashagan odamlar hayoti va faoliyatiga doir unsurlar borligi aniqlangan.

Bordi-yu, bu xulosaning mag'ziga yanada chuqurroq kirib borsak, qachonlardir koreyslar ajdodlarining nima sababdan kindik qoni to'kilgan yerni tark etib, iqlimi iliq joy topish maqsadida Sibir va Manjuriyaning bepoyon kengliklarini bosib o'tganliklarini anglash qiyin emas. Sababi, koreyslarning ixtiyor etgan yangi vatani – u chog'da noma'lum yarimorol, ular uchun avvalgi manzil-makonlariga nisbatan bamisoli jannatning o'zi edi!

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<sup>41</sup> Курбанов С.О. История Кореи: с древности до начало XXI века. СПб.: Изд-во С.Петербургского университета, 2009.

Ba'zi tadqiqotlarga ko'ra, o'rta va so'ngi neolit davrida yarimorolga kirib kelgan odamlar etnik jihatdan Shimoliy Xitoy aholisi bo'lgan tunguslarga yaqin edilar. Shundan kelib chiqib xulosa qilganda, demak, shimoliy xitoyliklarning ajdodlari yarimorolga dehqonchilik madaniyatini olib kelgan bo'lishlari kerak. Lekin «Rossiya olimlari tomonidan ilgari surilgan yana shunday bir yo'nalish ham borki, unga ko'ra, koreyslarning qadimgi ajdodlari janubiy polineziya xalqlaridan tarqalgan».

Hozirga qadar Shimoliy va Janubiy Koreya arxeologlari tomonidan Koreya yarimorolida paleolit davriga tegishli 50 dan ortiq manzilgohlar aniqlangan bo'lib, ularda o'sha davrda yarimorolda yashagan odamlarning hayotini o'rganish uchun yetarli ma'lumotlar uchraydi. Koreyslarning kelib chiqishi xususidagi ma'lumotlarga qo'shimcha tarzda yana shunday ilmiy nazariy xulosalarni qayd etish mumkin. Ya'ni, «antropologik va lingvistik tadqiqotlar hamda og'zaki xalq ijodi dalolat berishicha, koreyslarning Oltoy tog'lari va ularga chegaradosh O'rta Osiyo hududidagi xalqlar bilan ildizlari bir. Binobarin, «koreyslar etnogenezida Oltoy tog'lari hududi va Markaziy Osiyoga tutash hududlarda yashagan qabilalar ham ishtirok etganlar».

Miloddan avvalgi II asrda Koreyada paydo bo'lgan *Chinxan* xonligi tarkibida 10 ta kichik qabila-davlatlar ittifoqi faoliyat ko'rsatgan. Xonlik iqtisodining asosiy manbai bo'lgan dehqonchilik qatorida ipakchilik va to'qimachilik sohalari ham rivojlangan. *Chinxan* tarkibidagi *Saro* qabila-davlati o'z atrofidagi qabilalarni tasarrufiga olib, keyinchalik borib mustaqil davlat maqomiga erishgan. Muqaddam tarkiban 12 qabila-davlatdan iborat *Pyonxan* o'z ittifoqchilaridan ayrilgach, *Kay* davlati bilan ittifoqda V-VI asrlargacha faoliyat ko'rsatgan. Shu tariqa *Mahan*, *Pyonxan* va *Chin-xandan* iborat «Uch xonlik» negizida Koreys yarimorolida birin-кетин yirik davlatlar vujudga kelgan. Buni o'z davrining birinchi davlati bo'lgan – «tong» yoki «toza» ma'nosidagi, «*chao*» so'zidan olingan Choson misolida ko'rish mumkin.

Ushbu Choson davlatining vujudga kelishida uch xil nazariya mavjud:

«Birinchi nazariya bo'yicha, Choson hozirgi Xitoyning *Lyaonin* provinsiyasida joylashgan edi. Chunki uning poytaxti Xitoy devori yaqinida bo'lganligi va bu e'tirofning tasdig'i arxeologik topilmalar asosida qayd qilingan.

Ikkinchi nazariya tarafdorlari Chosonni Koreys yarimorolining shimolida barpo topgan, deb hisoblaydilar. Ya'ni, ilk yirik koreys davlatini faqat va faqat Koreya yarimoroli hududida paydo bo'lgan deb.

Uchinchi nazariyani yoqlaganlar yuqoridagi har ikki ma'lumot majmuidan go'yo masalaning to'g'ri yechimini topganlar, ya'ni Choson poytaxtining bir yerdan ikkinchi yerga ko'chirilganligi omilidan».

Choson davlati tarixining yana boshqa bir talqinida uning asl nomi «*Gojoseon*» bo'lgan, ya'ni «Qadimgi choson». «*Xan*» degan nom esa *Gojoseon* podshohining janubiy chegaralar tomon yurishi natijasida paydo bo'lgan va miloddan avvalgi II asrdan Chosonni «*Xan* podsholigi» deb atay boshlaganlar. Holbuki, koreyslar o'zlarini aslida *Gojosean* podsholigidan tarqalganmiz deb biladilar<sup>42</sup>.

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<sup>42</sup> Korean history for international readers. Seoul, 2010. – P. 28.

Koreya davlatchilik tarixida Chosondan keyingi Koguryo davlatining vujudga kelishi muhim voqea edi. Chunki to Koguryo davlat sifatida shakllanishiga qadar uning aholisi *Xan* daryosi qirg'oqlarida Xitoy tasarrufidan ozod qabila tizimida yashaganlar. Bu davlat o'zining ming yillik faoliyati davrida o'z vatani xalqini birlashtirish hamda uning iqtisodiy qudrati va harbiy salohiyatini mustahkallashga harakat qilgan. Shuningdek, I–II asrlarda Koguryoda qabila jamoasi tugatilib monarx hukmronligi to'la-to'kis qaror topgan. III asrning o'rtalarida dehqonchilik va hunarmandchilik mahsulotlari davlat nazoratiga o'tishi bilan Pekcheda yanada davlatchilik tendensiyasining kuchayishi kuzatilgan. Uning davlatchilik asosini 12 mavqega ega mulozimlardan iborat bo'lgan harbiy va boshqa zodagonlar byurokratik apparati tashkil qilgan. Davlat tarkibidagi mansab-martabali zotlarning aksariyati harbiy sohaga taalluqli bo'lishi shart ekanligi, yarimorolning ichki va tashqi dushmanlari bilan tez-tez bo'lib turadigan to'qnashuvlar tufayli edi.

Iqtisodiy va harbiy jihatdan kuchaygan Pekche IV asrning ikkinchi yarmidagi shimolga qarab yurishida Koguryo bilan to'qnashib uni mag'lub etgan. Oradan bir yil o'tgach dushmanga qarshi jang maydoniga chiqqan Koguryo 377 yili ikkinchi to'qnashuvda ham o'z markazini qo'ldan boy bergan<sup>43</sup>.

Birin-sirin harbiy yurishlarda erishilgan muvaffaqiyatlarning zamirida mamlakatdagi iqtisodiy barqarorlik yetakchi omil sifatida xizmat qilgan. Chunki janubi-g'arbiy hudud qabilalarini o'zida jamlagan ittifoq, dehqonchilik asosi bo'lgan sholikorlikda qo'lga kiritilgan boy hosildorlik va unga qo'shimcha tarzda rivojlangan to'qimachilik hamda qurol-yarog'lar ishlab chiqarish sur'atlarining o'sib borishi davlatning yarimoroldagi tutgan mavqeini nainki saqlash, balki uning mustahkamligini ham ta'minlagan. Pekche davlati haqida «*Samguk yusa*» tarixiy manbaida yana qator turli voqea va xodisalar rivoyat qilingan.

Pekchedan keyingi ijtimoiy siyosiy hayotda yuz bergan eng muhim voqea, bu – koreslarning birlashuviga xizmat qilgan davlatga asos solinishi edi. O'z tarkibida *yansan*, *koxo*, *chinji*, *kari* va *kaya* kabi qabilalar birlashuvidan vujudga kelgan «Birlashgan Silla» davlati, tarixan koreyslar birligi va mustaqilligini ifodalagan saltanat edi.

Koreys yarimorolida topilgan it, ayiq yoki toshbaqa ramzlari qadimda mahalliy aholining fetishizm va totemizm asoslariga e'tiqod qilganliklarini bildiradi. Chunki koreyslar nazdida odam vafot etganidan keyin totem jonivorlariga aylanishiga ishonilgan. Bu ma'nodagi an'analar ayniqsa dafn marosimida o'z yorqin ifodasini topgan. Shu jihatdan o'tmishda «koreys xonadonlarining hayvonlar nomlari bilan atalishi ham mifologik e'tiqodning hayotiy isboti» edi.

E'tiqod masalasida koreyslarning dunyoqarashlarining qadimdan xitoylarga yaqin ekanligi keyinchalik o'z amaliy ta'sirini ko'rsatgan, ya'ni Koreyada birin-кетин konfusiylilik va daosizm diniy e'tiqodlarining o'zlashuvida. Koreyaga buddizmning kirib kelishi tarixi esa, koreys nashrlarida qayd etilgan ma'lumotda shunday o'z aksini topgan: «Budda dunyodan ko'z yumganidan keyin bir asr o'tgach, imperator Ashoka «*dharma* e'tiqod» targ'iboti uchun maxsus o'nta guruh tuzib, ularga bu diniy e'tiqodni Shri-Lankadan to Yunonistongacha tarqatishni

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<sup>43</sup> Корея в период трех государств. История Вотока. II. – М.: Вост. литература РАН. 2000. – С. 85.

buyurgan. Shu tarzda *dharma* «Ipak yo‘li» orqali avval Xitoyga va undan keyin Koreya yarimoroliga kirib kelgan».

Agar XIV-XV asrlardagi konfusiylilik va buddizmning Koreyadagi ahvoli va mohiyatiga doir muammoga yuzlansak, quyidagi holatlarga duch kelamiz. Ya‘ni, avval buddizm keyin konfusiylilik jamiyat hayotining diniy va siyosiy kabi ikki yo‘nalishiga ta‘sir ko‘rsatgan. Ammo goho bu holatning aksi ham kuzatilgan. Masalan, konfusiylilik tarafdori bo‘lgan *Li Songening* hokimiyat tyepasiga kelishi buddizm tarafdorlarini quvg‘in qilinishining boshlanishidek tuyulgan edi. Sababi, «Budda ibodatxonalarining katta yerlarni o‘z tasarrufiga olganligiga qarshi chiqqan konfusiylilik oppozitsiyasi, keyingi sulolalarning almashish davrida yuz bergan turli siyosiy voqealar yo‘nalishidagi ma‘naviy ustuvorligi hisobiga kuchaygan edi».<sup>44</sup> Lekin *Li Son-ge* 1393-yili janubi-sharqiy Koreyadagi 802-yili asos solingan eng yirik buddizm ibodatxonasini qayta ta‘mirlashga buyruq bergan. U o‘zining hukmronligi davrida buddizm ibodatxonalariga yer ajratilishini ham ta‘qib etmagan.

Koreyaga xorijiy diniy e‘tiqodlar qatorida islomning kirib kelishida hind va xitoylarning savdo-tijorat faoliyati muhim rol o‘ynagan. Chunki ularning orasida musulmonlar ham bo‘lgan. Agar bu jarayonda muqaddam Hindiston va Xitoy bilan savdo aloqalarida bo‘lgan arablarni inobatga olganda, ularning Koreyaga tashrifini quyidagi IX asrga doir arab dengizchiligi hujjatida yozilgan ma‘lumotdan anglash qiyin emas:

*«Xitoy ortidagi dengizning narigi tarafidagi tog‘lik yerlarda oltinga boy Silla mamlakati bor».*

Rasman Koreya sarzaminidagi islom tarixi VII-X asrlardagi arab savdogarlarining suv yo‘llari orqali Janubiy va Sharqiy Osiyo bilan savdo aloqalari davriga to‘g‘ri keladi. Musulmon tojirlar Hindistonning janubiy viloyatlari hamda Xitoy imperiyasi bilan savdo qilgan yo‘llaridan Koreyaga ham yetib kelganlar. Masalan, «Koryo sulolasi tarixi» kitobida yozilishicha, «*Xyun-jongo* hukmronligining o‘n beshinchi yili sentyabr oyida 100 kishidan iborat musulmon savdogarlari Koryoga tashrif buyurganlar». Shundan so‘ng, «arablarning Koreyadagi qarorgohlarida dastlabki masjid qurilgach, islomga o‘tgan birinchi mahalliy musulmonlar ham muhojirlar bilan shu yerda ibodat qilganlar. Lekin XV asrda yuzaga kelgan og‘ir siyosiy vaziyat tufayli Koreyaning Yaqin Sharq bilan aloqalari barham topgach, xorijiy musulmonlar koreyslar bilan aralashib ketganlar».

Davr taqozosiga ko‘ra Koreyadagi davlatchilik tizimi va diniy e‘tiqodlar asosida mahalliy madaniyat ham shakllana borgan. Natijada Koreya madaniyati va san‘atida Xitoy diniy-dunyoviy qadriyatlarini sezilarli o‘rin egallagan bo‘lsa-da, ammo bu omil, koreyslar mentalitetining o‘zligiga xos tomoni va tamoyiliga soya solmagan. Chunki ushbu qonuniy voqelik koreys xalq og‘zaki ijodi, husnixat san‘ati, adabiyoti, qo‘g‘irchoq teatri, musiqa va tasviriy san‘atlarining har biriga yo‘g‘rilgan milliy ruhiyatda saqlanib qolgan.

4.2-§. Yaponiya. Dastlab «Yapon orollari» deb nomlangan hududda I-III asrlarda Janubi-Sharqiy Osiyo mintaqasi viloyatlari va Tinch okeani janubiy qismida

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<sup>44</sup>Xan. В.С. Корейская философия. – Т.: Ташкентский государственный институт востоковедения. 2000. – С. 5.

yashagan aholi migratsiyasi asosida *Yamato* jamoasi paydo bo'lgan, deb taxmin qilinadi. Ammo bu qadimgi Yaponiya tarixi bo'yicha yagona ma'lumot emas. Chunki ba'zi tadqiqotlarda mazkur mavzu odatda ikki davrga bo'linadi: «*Jomon* va *Yayoy*».

Biz tanishgan adabiyotlarda qadimgi Yaponiya tarixiga doir ma'lumotlar ichida qiyosan *Jomon* davriga qaraganda *Yayoy* davriga tegishli arxeologiya materiallari nisbatan boyroq. Balki buning sababi keyingi davrdagi hunarmandchilik, dehqonchilik va davlatchilik faoliyatida kuzatilgan taraqqiyot natijalari bo'lishi mumkin. Masalan, agar *Yayoy* davriga oid taraqqiyot omillaridan biri bo'lgan kulolchilik mahsulotlari o'zining ishlatishga qulayligi bilan *Jomon* davri kulolchiligidan farqlansa, dehqonchilikda esa sholikorlikning rivoji bilan.

Yaponiyaning qadimgi tarixi bilan bog'liq ma'lumotlar ichida Xitoyda tuzilgan «*Vey-chji*» manbai garchi o'zida qisqa bir davrni qamragan bo'lsa ham, ammo bu xronikaning yaponlar o'tmishi haqida nisbatan mufassal xabar berganligi fanda tan olingan fakt:

«*Va*»lar yerida o'ttiz «mamlakat» bo'lib, ulardagi ijtimoiy bo'linishni biz shunday ta'riflagan bo'lardik: yuqori mansabdorlar to'rt-besh xotinli, ulardan past tabaqalarda esa xotinlar soni ikki-uchta. Bu mamlakatlarda barchaning ustidan qilingan hukmronlik uslubi, o'z tasarrufidagilarni qo'rquv va vahima ostida ushlaydigan «*Yamato*»ning faoliyatida namoyon bo'ladi».

Fanda ilk yapon davlatchilik tizimi paydo bo'lgan hudud *Nara* tekisligi hisoblanadi. Va aynan shu yerdan *Yamato* – muqaddam *Kofun* deb atalgan qo'rg'onlar majmui topilgan. Chunki *Miva* tog'i sintoizm e'tiqodida eng muqaddas makon deb atalganligi *Kojiki* manbaida zikr qilingan. Sababi, «VII asrning boshlanishiga qadar mintaqadagi harbiy-siyosiy kuch balansiga *Yamato* juda katta ta'sir ko'rsatgan». Koreys yarimorolidagi ba'zi podsholiklar vassal sharoitida bo'lib, ular o'z elchiligi orqali yaponlarga o'lponlar to'lab turganlar. Yapon tarixida navbatdagi *Asuka* davri o'z ta'sir doirasiga ega nufuzli xonadonlar qarama-qarshiliklari bilan xarakterli kechgan.

Yaponiyada boshqa davrlardan farqli o'laroq *Nara* davrida mamlakat kuch-qudrati ravnaqi yo'lida «*Tayka* – islohotlar tizimi» joriy etilgan. *Nara* davridan keyin boshlangan *Xeyan* davrida ham islohotlar davom etgan. Mazkur davrda garchi imperator nasliga tegishli bo'lmasa ham, ammo saroyda keng ta'sir doirasiga ega bo'lgan xonadonlarning eng sarasi *Fujivara* sulolasi edi. Xususan, adabiyotlarda bu xonadon faoliyatiga shunday ta'rif berilgan:

«Despite their usurpation of imperial authority, the Fujiwara presided over a period of cultural and artistic flowering at the imperial court and among the aristocracy».

Tarjima:»*Fujivara* xonadoni imperiya maqomiga noqonuniy haqdorlik qilishiga qaramay, saroyida va aristokratlar orasida madaniy oqimlarga rahnamolik qilgan».

Davrlar silsilasida yapon tarixiga *Kamakura* davri hisoblangan *Minamoto* xonadoni «*syogunat* – harbiy feodal hukmronligi»ga asos solgan. *Syogunat* ichki va tashqi siyosatining asosiy negizi, bu – kelgusida orollarning shimoliy, markaziy va

janubiy hududlariga egalik qilish orqali butun Yaponiyaga o'z ta'sirini o'tkazish edi. Ammo xonadon sulolasiga bu rejani tugal tarzda amalga oshirish nasib etmagan. Shundan so'ng, navbatdagi davrning yuzaga kelishi *Tayra* nomi bilan atalgan.

Azaldan tabiatda sodir bo'lib turadigan g'ayrioddiy o'zgarishlar inson tafakkurida tobeklik tuyg'usini uyg'otgan. Va buning oqibatida aql bovar qilmas tabiatning sirli kuchlariga sig'inish boshlangan. Yaponlarning «*Kami*»<sup>45</sup> ramzidagi «*sinto*» – xudolar yo'li» dini ham mantiqan va mazmunan tabiatdagi barcha kuch va hodisotlarni ilohiylashtirish asosida paydo bo'lgan. Ammo ibtidoda sintoizm dinining na o'z asoschisi, na manbai, na ma'naviy kodeksi va hatto bu e'tiqodning o'z rasmiy nomi ham bo'lmagan. Holbuki, «*sinto*» so'zining o'zi ham yaponcha emas, balki xitoylardan olingan edi.

Yaponlarda sintoizmga ma'nauan yaqin hisoblangan buddizm asosida shakllangan tamoyil bo'yicha, taqvodor dunyoda mavjud barcha insonni iztirobga soluvchi muammolarning asl muallifi o'zi bo'lgani uchun, u bu boradagi masalarni o'zi hal qilishi kerak edi. Yoki shu xulosani bevosita yapon diniy tajribasi bo'yicha mahalliy tilda aytganda «*sana-mana*», ya'ni «har bir narsa qanday bo'lsa, uni shunday qabul qilish kerak». Shu tamoyilga binoan, hind buddizmi «*dzen*» nomli yapon buddizmiga aylangan».

Darvoqe, Yaponiyada buddizm qatori daosizm dini ham joriy edi. Chunki daosizm dunyoqarashlarida ham qisman bo'lsa-da, sintoizm bilan mushtarak tushunchalar bo'lgan. Ammo afsuski, internetdagi izlalanishlarga qaramay, daosizmning rasman diniy e'tiqod maqomida Yaponiyada ko'rsatgan faoliyati haqida maxsus biror ilmiy-tadqiqiy nashr topilmadi. Kyezi kelganda shuni aytish kerakki, mintaqadagi mamlakatlarga nisbatan islom Yaponiga ancha kech kirib kelgan. Shuning uchun ham Yaponiyadagi islom tarixi u qadar jiddiy voqeliklarga boy emas. Qolaversa, yaponlarning musulmonlar bilan yaqin aloqada bo'lganligi haqida ham hozircha biror jiddiy tasdiq yo'q.

Basharti yapon milliy madaniyatini bir so'z bilan ta'riflagudek bo'lsak, mazkur madaniyatga xos turfalik uning ichki latofatida ham sezilib turadi. Zero, yaponlarga xos go'zallik timsoli bo'lgan «*miyabi* – latofat», «*mono no avare* – tabiat shavqi», «*vabi* – sokin ta'b» va «*sabi* – yetuk oddiylik» kabi estetik va emosional tuyg'u tushunchasi yuqorida qayd etilgan fikrning amaliy dalili. Betakror yapon madaniyati o'zining mohiyati va qiymati bilan Xitoy va Koreya xalqlari uchun ham bepisand bo'lmagan. Jumladan, «xitoylik yirik sulolalardan *Xan* sulolasi vakillari – *Syan Xanshu*, *Xou Xanshu*, *Nanshu* hamda *Suy-shu* hukmronligi davrlarida yaponlarning turmush tarzi, huquqshunoslik sohasi hamda madaniyati to'la to'kis xitoy manbalarida xatga bitilgan».

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<sup>45</sup> *Ками* атамаси нимагадир ёки кимгадир эгалик маънасини англатади. Ва япон «*ками*»си ҳам худди римлик «*лутен*» каби бирон жинсга эга эмас.

## XULOSA

Tadqiqotning maqsad va vazifalari yoʻnalishida amalga oshirilgan ilmiy izlanishlar natijalaridan quyidagi xulosalar kelib chiqadi:

*birinchidan*, mustaqillik davri oʻzbek tarixshunosligida yuqorida qayd qilingan uch mintaqa xalqlarining qadimgi tarixi, diniy va madaniy-maʼrifiy qadriyatlari ilk bor milliy mentalitet asosida yaxlit ilmiy muomalaga kiritilgan;

*ikkinchidan*, mazkur tadqiqotda mavzu yuzasidan dastlab Beruniy anʼanasiga binoan, u yoki bu mamlakatning jugʻrofiyasi, landshafti va iqlimiga xos xususiyatlari haqida maʼlumotlar berilgan;

*uchinchidan*, tadqiqotning tarixiy yoʻnalishida mintaqalardagi barcha mamlakatlarda hukmronlik qilgan sulolalarning davlatchilik tizimi tarixi, ijtimoiy-siyosiy, iqtisodiy, huquqiy asoslari va madaniy-maʼrifiy hayoti tahlil qilingan;

*toʻrtinchidan*, tadqiqotning diniy eʼtiqodlar yoʻnalishida mintaqalar xalqlari diniy eʼtiqodlarining nafaqat tarixi va gʻoyaviy hamda falsafiy asoslariga, balki shuningdek, ularning oʻzga diniy eʼtiqodlar bilan ayri hamda mushtak jihatlariga ham oydinlik kiritilgan;

*beshinchidan*, tadqiqotning madaniyatga doir yoʻnalishida har uch mintaqa xalqlari madaniyatining ilk va keyingi shakllanish tarixi, ularning milliy xususiyatlari hamda uzoq va yaqin qoʻshni xalqlar qadriyatlaridan oʻzlashtirgan unsurlari qiyosiy asosda tavsif qilingan;

*oltinchidan*, tadqiqotda shuningdek, mintaqalarga yevropaliklarning yurishi, ularning savdo-tijorat sohasidagi faoliyati, kolonial siyosati oqibatlari hamda xristianlik dinining mazkur hududlardagi targʻiboti va amaliyoti ilmiy va ommabop adabiyotlar asosida bayon etilgan;

*yettinchidan*, tadqiqotda mintaqalarga islomning kirib kelish tarixi, uning mahalliy muhitga oʻzlashuvi hamda u yoki bu mamlakatda musulmonlarning hukmronlik davrida islomni davlat dini maqomiga koʻtarilishi va uning mahalliy madaniy-maʼrifiy qadriyatlarda tutgan oʻrni koʻrsatilgan;

*sakkizinchidan*, tadqiqotda qayd etilgan mintaqalardagi davlatlar bilan Oʻzbekiston Respublikasining diplomatik aloqalari muxtasar tarixi hamda oʻzaro iqtisodiy, ijtimoiy va madaniy hamkorlik borasidagi yoʻnalishlar koʻrsatib berilgan;

*toʻqqizinchidan*, tadqiqot monografiyalarida mavzu doirasidagi mamlakatlarning hozirgi davlatchilik tizimi hamda ularning iqtisodiy, ijtimoiy va madaniy hayotidagi rivojlanish tendensiyalari qayd etilgan.

### **Xulosalardan kelib chiqqan holda quyidagi tavsiyalar beriladi:**

1. Oʻzbekiston xalqaro islom akademiyasida Janubiy, Janubi-Sharqiy va Sharqiy Osiyo xalqlarining qadimgi tarixi, diniy eʼtiqodi va madaniyati yuzasidan darslik va oʻquv qoʻllanma yaratish.

2. Oʻzbekiston xalqaro islom akademiyasida «Diniy manbalarni qiyosiy oʻrganish» oʻquv dasturiga doir maʼruzalar tayyorlash uchun rus va ingliz tilidagi mavjud vedizm, jaynizm, buddizm, hinduizm, konfuzionizm va daosizi kabi manbalarini xristomatik asosda oʻzbek tiliga tarjima qilish.

3. Oʻzbekiston xalqaro islom akademiyasida Janubiy, Janubi-Sharqiy va Sharqiy Osiyo mintaqalar hududiga islom dinining kirib kelishi hamda uning

mahalliy diniy muhitda o‘zlashuvi tarixini ilmiy nuqtai nazardan tahlil va tadqiq etishga qaratilgan o‘ndan ortiq yangi izlanishlarni amalga oshirish.

4. Markaziy Osiyoning har uch mintaqalar davlatlari bilan diplomatik, ijtimoiy-iqtisodiy, madaniy-ma’rifiy aloqalari tarixini mahalliy va xorijiy manbalar asosida yaxlit ilmiy terminlarni ishlab chiqish hamda ularni kitob holida chop etish.

5. O‘zbekiston Respublikasi Raqamli texnologiyalar vazirligi va O‘zbekiston xalqaro islom akademiyasi hamkorligida mintaqalardagi Hindiston, Xitoy, Koreya, Yaponiya, Indoneziya va Malayziya kabi davlatlar bilan hamkorlikda bo‘lgan o‘zbekistonlik tashkilotlar, shirkatlar, yuridik shaxslar va talabalar uchun mazkur mamlakatlarning jug‘rofiyasi, davlat tizimi, tili, diniy e’tiqodi, poytaxti, milliy bayramlari va an’analari bo‘yicha elektron ma’lumotlar majmuining mobil ilovalarini tayyorlash.

6. «Janubiy, Janubi-Sharqiy va Sharqiy Osiyo xalqlari qadimgi tarixi, diniy e’tiqodi va madaniyati» mavzuida nashr etilgan 10 jilddan iborat tadqiqot namunalarini qayd etilgan har uch mintaqada davlatlarida faoliyat ko‘rsatayotgan O‘zbekiston Respublikasi elchiligi xodimlariga yetkazish.

**SINGLE COUNCIL AT THE SCIENTIFIC COUNCIL  
DSc.35/30.12.2019.IsI/Tar/F.57.01 FOR  
AWARDING ACADEMIC DEGREES AT THE  
INTERNATIONAL ISLAMIC ACADEMY OF UZBEKISTAN**

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**INTERNATIONAL ISLAMIC ACADEMY OF UZBEKISTAN**

**NIZAMETDINOV NAJMIDDIN GULAMOVICH**

**THE ANCIENT HISTORY, RELIGION, CULTURE OF THE PEOPLES OF  
SOUTH, SOUTHEAST AND EAST ASIA**

**07.00.04 – Religious studies**

**ABSTRACT OF DOCTORAL (DSc) DISSERTATION  
IN HISTORICAL SCIENCES**

**Tashkent – 2023**

**The theme of the doctoral (DSc) dissertation in the historical sciences is registered at the Supreme Attestation Commission of the Cabinet of Ministers of the Republic of Uzbekistan under number № B2023.1.DSc/Tar289.**

The doctoral (DSc) dissertation has been prepared at the International Islamic Academy of Uzbekistan.

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**Leading organization:**

**Institute of Oriental Studies named after  
Abu Raykhan Biruni of the Academy of  
Sciences of the Republic of Uzbekistan**

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Doctoral dissertation is available in the Information Resource Centre of the International Islamic academy of Uzbekistan. (Registration number № 142). Address: 100011, Tashkent city, A.Kadiri Street, 11. Phone number: (99871) 244 00 56)

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## INTRODUCTION (Doctoral Research Summary)

**Relevance and necessity of the research topic.** In the economic recession of the 21st century, more and more attention is paid to the study of the development of the countries in the regions of South, Southeast and East Asia that occupy a significant place in world civilization. Therefore, peace and development with the peoples of these regions, strengthening of the integration processes between the countries of all three regions, cooperation in the socio-economic and cultural-educational spheres, awareness of national history, religious beliefs and culture of their world views under the conditions of globalisation, is one of the urgent tasks to be on the current agenda.

Extensive research on the ancient history, religious beliefs and culture of the peoples of South, Southeast and East Asia is carried out in many research centres and leading universities of the world. In the context of this theme, the geography of scientific research in contemporary Uzbekistan has expanded. In particular, the production of dozens of works such as «History, religious beliefs and culture of ancient India», «History, religious beliefs and culture of ancient China», «History of relations of Central Asia with the states of South and East Asia», «Translation of religious-philosophical and historical sources of South, Southeast and East Asia» are practical evidence of extensive research in this field.

Scientific research in modernizing Uzbekistan is expanding geographically within the framework of the above-mentioned topic. The strengthening of relations with the countries of South, Southeast and East Asia and the establishment of «Uzbekistan-Singapore», «Uzbekistan-Brunei», «Uzbekistan-Indonesia», «Uzbekistan-Malaysia» and other friendship societies increase the need to study this direction of foreign policy. In the scientific field, the creation of works such as «History, Religious Beliefs and Culture of Ancient India», «History of Relations Between Central Asia and the Countries of South and East Asia», «Translation of Religious-Philosophical and Historical Sources of South, Southeast and East Asia» show that extensive research has been carried out in this area. Therefore, the perspective of socio-spiritual and cultural-educational cooperation of Uzbekistan with the countries of these regions is determined by the introduction of the ancient history, religious beliefs and culture of the peoples of South, Southeast and East Asia into a comprehensive scientific circulation.

This research work can contribute to the fulfilment of certain tasks in the implementation of the tasks defined in the Presidential Decrees of the President of the Republic of Uzbekistan Sh.M. Mirziyoev dated 19 May 2017, No. PD-5046 «On measures to further improve international relations and friendly relations with foreign countries», PD-2995 dated 24 May 2017 «On measures to further improve the system of preservation, research and promotion of ancient written sources», No. PD-5416 of 16 April 2018 «On measures to radically improve the activities of the religious and educational sphere» and PD-126 of 10 February 2022 «On additional measures to improve the system of preservation and research of ancient written sources».

**Dependence of research on the priority directions of development of science and technology of the country.** The research was carried out in accordance with the priority direction of the development of science and technology of the Republic «Formation of the system of innovative ideas in the social, legal, economic, cultural, spiritual and educational development of the information society and the democratic state and ways of their implementation».

**Review of foreign scientific research on the subject of the dissertation<sup>1</sup>.** Research on the history, religious beliefs and culture of the peoples of all three regions, carried out by Eastern and Western scientists, has not lost its scientific significance. The following scientific centres, universities and governmental and non-governmental organisations are still conducting research, including: Stanford University USA - Centre for South Asia; University of Canterbury - New Zealand South Asia Centre; Centre for South Asian Studies - University of Wisconsin at Madison; Center for Southeast Asian Studies - University of Michigan (USA), South Asia Center - University of Washington (USA), Institutes of the Russian Academy of Sciences, Royal Netherlands Institute of Southeast Asian and Caribbean Studies (Netherlands), Korean Overseas Information Service (Korea), Center for Japanese Studies (Japan), George Washington University (USA), Cambridge University (USA), Antique Collector's Club (PRC), A global Studies Handbook (Indonesia), University of Oxford (UK), Patel Memorial Lectures Vroadcast (India), Raja Yoga Center in Australia (Australia), Brahma Kumaris World Spiritual University (India), International Relations of South Asia (USA), Program for Southeast Asian Studies - Arizona State University (USA), Asian Studies - Northern Illinois University (DeKalb), International Encyclopedia of the Social Sciences (USA), as well as the Institute of Oriental Studies named after Abu Rayhan Beruni of the Academy of Sciences of the Republic of Uzbekistan, the Institute of History of the Academy of Sciences of the Republic of Uzbekistan, the International Islamic Academy of Uzbekistan and the National University of Uzbekistan.

Today, the following scientific results have been achieved in the world's scientific centres for the study of the ancient history, religious beliefs and culture of the peoples of South, Southeast and East Asia, and have been analysed and researched on the basis of scientific sources: Due to Indonesia's ancient connections with India, first Hinduism and then Buddhism came here and then greatly influenced the local spirituality and culture; By the 9th century, as a result of its success in sea and land trade, Indonesia has been shown to have become the centre of Buddhism in the world (Stanford University USA - Center for South Asia); After the 8th century «Indian Campaign» (भारतीय अ भयान), Brahmagupta's works on astronomy «Brahmasidhānta» (ब्रह्मसिधांत), «Khandayaka» (खंडायका) and other Indian scientific sources were translated into Arabic and Indian scientists gave scientific

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<sup>1</sup> Review of foreign research on the topic of research: <https://www.events.stanford.edu>; <https://www.canterbury.ac.nz>; <https://www.southasia.wisc.edu>; <https://www.ii.umich.edu>; <https://www.jsis.washington.edu>; <https://www.ras.ru>; <https://www.kitlv.nl>; <https://www.kocis.go.kr>; <https://ii.umich.edu>; <https://www.gwu.edu>; <https://www.cam.ac.uk>; <https://antiquecollectorsclub.com>; <https://www.ox.ac.uk>; <https://shprs.asu.edu>; <https://www.niu.edu>; <https://www.emerald.com>.

lectures in Baghdad and Damascus, It has been proved that Muslim students had discussions with them and that Premukha from Bihar was the Prime Minister in the Arab Caliphate (South Asia Center - University of Washington); It has been found that the people of Malaysia and Indonesia adopted Islam in the Middle Ages through Muslim-Arab traders and called the Indians living on the coast «mapilla» (म पल्ला), meaning «good people» (Center for South Asian Studies - University of Wisconsin at Madison); As a result of efforts to preserve the book of Vedic scriptures (वैदिक शास्त्र), it has been proved that Vyasadeva was the first Vyasadeva to be written down for the people of the end times (Program for Southeast Asian Studies - Arizona State University); from the 1st century AD, the image of Buddha was embodied and deified in stone idols (Center for Southeast Asian Studies - University of Michigan); A number of scientific researches are being carried out in the world on the history and cultural development of the peoples of all three regions, including the following priority areas: analysis of the ancient history of the peoples of the three regions; determination of the activities of Muslim-Arab traders in the regions of South, Southeast and East Asia in the Middle Ages; the stages of the introduction of Buddhism in the aforementioned regions.

**The degree of study of the problem.** The sources and literature related to the study of the ancient history, religious beliefs and culture of the peoples of South, Southeast and East Asia can be divided into the following four groups:

The first group includes the research of Eastern scholars on history, ethnography, religious beliefs and culture, especially Abu Rayhan Beruni's «al-Asor al-Baqiyya» and «India», Ash-Shakhrastani's «Kitab al-Milal wa-n-Nihal»; works such as «Book of Religions», «Baburnoma» by Zahiriddin Muhammad Babur, «Ma'osiri Alamgiri» by Muhammad Mustaidkhan Saqi, published in the palace of the Ghaznavids in the 11th century;

The second group includes the following works of Western historians and theologians on Eastern history, religious-philosophical doctrine and culture: Dj.S. Trimengen «Sufiyskie ordena v islame», W. James «Mnogoobrazie religioznogo opyta», E. William «Babur in India», Alexander Men «Istoriya religii: v poiskakh puti, istiny i jizni», V. Butromeev «The Wise Confucius», C.L. Grossman «Decorative Arts of the China Trade», Colin Brawn, «A Brief History of Indonesia, Michel J. Seth. «A Brief History of Korea»<sup>2</sup>;

The third group includes the scientific research works of the former Soviet orientalists V.V. Bartold, U.E. Bertels, V.I. Avdeev, N.L. Zhukovsky, I.D. Serebryakov, L.S. Vasilev, A.I. Kobzev<sup>3</sup>;

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<sup>2</sup> Трименген Дж. С. Суфийские ордена в исламе. – М.: Наука, 1989; Джемс В. Многообразие религиозного опыта. (СПб) 1993; Уильям Э. «Бобур Хиндистонда» (Ф.Сотимов таржимаси) – Т.: Чўлпон, 1995; Александр Мень. История религии: в поисках пути, истины и жизни. – М., 2001; Бутромеев В. Мудрость Конфуций. – М.: Доно Мэдиа Групп. – М., 2010; Grossman C.L. Decorative Arts of the China Trade. Suffolk, Antique Collector's Club. 1991; Colin Brawn. A short history of Indonesia. Printed by Soyth Wind Production, Singapore. 2003. Michel J.Seth. Ashort history of Korea. Printed in the USA in 1992.

<sup>3</sup> Васильев Л.С. Истоки китайской цивилизации. – М.: Восточная литература, 1998; Введение в Буддизм. Санкт-Петербург, 1999; Бертельс У.Э. Избранные труды /Суфизм и суфийская литература/. – М.: Наука. 1965; Бартольд. В.В. Работы по истории ислама и арабского халифата. IV т. – М.: Наука, 1966, История древнего

The fourth group includes the works of Uzbek scholars devoted to the history, culture, art and creativity of India, China, Japan and Korea, such as «Relations of Central Asia with the Foreign East», «Essays on the history of cultural relations between Central Asia and India in the 15th-20th centuries», «The Chinese factor in Central Asia», «History of Korea», «From the history of the ancient Turks (information from ancient Chinese sources)», «History, religion and culture of ancient Japan», «Indo-Uzbek literary relations»<sup>4</sup>.

**The connection of the research plans with the institution of higher education in which the research has been carried out.** The research is carried out within the framework of the scientific project A-1-042 of the International Islamic Academy of Uzbekistan, which is part of the practical research for 2012-2015 «Research of forms of manifestations of religious fanaticism in the context of globalisation and creation of theoretical and practical developments of protection against information attacks that negatively affect the education of the young generation».

**The purpose of the research** is to justify the place of the ancient history, religious beliefs and culture of the peoples of South, Southeast and East Asia in world civilisation.

**The research aims are as follows:**

- To elucidate the foundations of the emergence of the first national states in the regions, their socio-political activity and cultural life;
- To analyse the history of mythological and religious beliefs in the regions and the content and nature of the religious and secular issues interpreted in them;
- To clarify periodically the process of assimilation of foreign religious beliefs, such as Christianity and Islam, in the local environment to a certain extent and the history of their assimilation;
- To reveal the specific characteristics of the national cultures of the local peoples, in which the elements of foreign civilisation have been mixed;
- To draw conclusions and recommendations based on information about the geographical area, population, national language and economy of the countries of South, Southeast and East Asia.

**The object of research** is the ancient history, religious beliefs and culture of the peoples of South, Southeast and East Asia.

**The subject of research** is the comparative analysis of the ancient history, culture and religious beliefs of the peoples of South, Southeast and East Asia.

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Востока. – М.: Высшая школа, 1972; Буддийский культовый центр Кара-Тепе в старом Термезе. – М.: Наука, 1972; Жуковский Н.Л. Ламаизм и ранние формы религии. – М.: Наука, 1977; История древнего мира. Ранняя древность. Гл. изд.вост. лит. – М., 1983; История стран зарубежной Азии в средние века. – М.: Наука, 1970; Кобзев А.И. Проблемы природы человека в конфуцианстве. – М.: 1983.

<sup>4</sup> Низомиддинов И. Ўрта Осиёнинг чет эл Шарқи билан муносабатлари. – Т.: Ўздавнашр, 1961; 2006; Низомиддинов И. Ўрта Осиёнинг чет эл Шарқи билан муносабатлари. – Т.: Ўздавнашр, 1961; Абдуҳолик Абдурасул ўғли. Чин ва Мочин. – Т.: Фан, 2006; Аблат Ходжаев. Из истории древних тюрков (сведения древнекитайских источников. – Т.: Тафаккур, 2010; Низомиддинов Н. Қадимги Ҳиндистон тарихи, диний эътиқоди ва маданияти. – Т.: Fan va tehnologiyalar, 2014; Khojaeva T.A. Indo-Uzbek Literary Linkages. Tashkent State University of Oriental Studies. 2022.

**Research methods.** In the interpretation of the topics covered by the methodological basis of this research, systematic, historical, logical, comparative analysis, realistic approach to existing problems, typological and complex use of related literature and sources are provided.

**The scientific novelty of the research is as follows:**

It has been found that the sacred source of Hinduism, the Vedas (वैदिक शास्त्र), was originally compiled orally, but as a result of efforts to preserve the source through the development of the science of literature (الكتابة), it was found that 5,000 years ago Vyasadeva (व्यासदेव) first put the Vedas into written form for the people of the end time;

It has also been established that because of the honesty (الصدقة), respect for local customs and traditions, and warm treatment of the medieval Muslim-Arab traders, the people of Malaysia and Indonesia easily accepted Islam, and the Indians of the Indian Ocean region called them «mapilla» (म पल्ला «good guys» in their language);

It has been found that after the 8th century «Indian Campaign» (भारतीय अ भयान), Brahmagupta's works on astronomy «Brahmasidhānta» (ब्रह्मसिधांत), «Khandayaka» (खंडायका) and other Indian scientific sources were translated into Arabic and Indian scientists gave scientific lectures in Baghdad and Damascus, It has been proved that Muslim students had discussions with them and that Premukha from Bihar was the Prime Minister in the Arab Caliphate;

It has been noted that Indonesia became the centre of Buddhism not only in Southeast Asia but on a global scale because of the long-standing relations of Indonesians and Malays with India, when Hinduism first came here, then Buddhism, and as a result of the success of sea and land trade from the 9th century onwards;

The reasons for the emergence of the religious doctrines of Confucianism and Taoism and their spread in the Korean and Japanese worlds are defined in the context of the common spiritual and social worldviews of the peoples of this region.

It is shown that the national mentality of the East Asian peoples played an important role in the formation of new interpretations of Buddhism, such as «Chan Buddhism» (禪宗), «Son Buddhism» (ドリームブッディシム) and «Zen Buddhism» (선불교) which spread beyond the borders of India in China in the 1st century, in Korea in the 6th century and in Japan in the 6th century.

**The practical result of the research is as follows:**

The ancient history, religious beliefs and culture of the countries of the South, Southeast and East Asian regions are revealed on the basis of the research methods of the Eastern scholars in the works of history, religion and culture;

It was noted that the results of the research of Western experts play an important role in the wider coverage of the historical and religious realities of the subject and in the collection of new sources for future scientific research;

In the interpretation of the original Indian exegetical sources it has been shown that in the study of the history of the origin of Hinduism, which is the largest generalisation of various Indian religions and doctrines spread from the same root, the emphasis is on two factors - the strengthening of monotheistic thought and also the fact that «Darshan» - six philosophical doctrines have preserved their original essence,

Attention was paid to the complexity of the national state system due to various natural conditions specific to the geographical area of Indonesians and Malays, and the factors used by both nations in their conditions were comparatively analysed in solving this problem;

Due to the mutual assimilation of the Neolithic groups in East Asia, the Bronze Age ethnic groups called «Koreans» were established according to historical facts;

The mentality of the Japanese in their fight against the enemy in all three attacks of the Mongols, especially Kublai Khan's troops, and their devotion to their religious and secular values are highlighted in the research based on historical facts.

In the development of the culture of the peoples of all three regions, the results of the adoption of the national values of the neighbouring peoples are shown in concrete examples reflected in their art, art and architecture.

In solving the problem, the factors used by both nations in their conditions were comparatively analysed, while due attention was paid to the complexity of the national state system due to various natural conditions specific to the geographical area of Indonesians and Malays.

On the basis of historical facts, it has been proved that due to the mutual assimilation of the Neolithic groups in East Asia, the Bronze Age ethnic groups called «Koreans» were formed.

The mentality of the Japanese in their fight against the enemy in all three attacks of the Mongols, especially Kublai Khan's troops, and their devotion to their religious and secular values are highlighted in the research based on historical facts.

In the development of the culture of the peoples of all three regions, the results of the adoption of the national values of the neighbouring peoples are shown in concrete examples reflected in their art, art and architecture.

**Reliability of research results.** It has been proven that the conclusions, proposals and recommendations published in national and international scientific meetings, articles published in professional and foreign scientific journals, books and brochures have been approved by the authorised organisations.

**Scientific and practical significance of the research results.** The opinions reflected in the research, the suggestions and recommendations expressed, and the results of the research are determined by the information based on the sources for new scientific research in educational institutions.

The scientific value of the research results is also important because they can be used in the preparation of educational manuals and textbooks on theology, ethnography, source studies, and in the preparation of lectures for special courses.

The scientific and practical significance of the research results is also important in the development of historical knowledge, as well as the information presented in

the scientific research can be used in the creation of textbooks on religiosity, ethnography, source studies, including lectures for special courses in the fields of «Religion», «Comparative Religion», «History of World Religions».

**Implementation of research findings.** Based on scientific conclusions and suggestions regarding the ancient history, religious beliefs and culture of the peoples of South, Southeast and East Asia:

«Scientific conclusions about the sacred source of Hinduism, the Vedas (वैदिक शास्त्र), were originally compiled orally, but as a result of the development of the science of literature (الكتابة) and efforts to preserve the source, 5 thousand years ago, Vyasadeva (व्यासदेव) first brought the Vedas into written form for the people of the end times.» This information was introduced into in the book «History, Religion and Culture of Ancient India» (Reference No. 08-17/213 dated 09.03.2023 of the Center of Islamic Civilisation under the Cabinet of Ministers of the Republic of Uzbekistan). Thus, it provided an additional resource for the staff of scientific research institutions on the ancient history, religious beliefs and culture of the peoples of South, Southeast and East Asia;

«Due to the honesty (الصدقة), respect for local customs and traditions, and warm treatment of the medieval Muslim-Arab traders, the people of Malaysia and Indonesia easily accepted Islam, and the Indians of the Indian Ocean region called them «mapilla» (म पल्ला «good guys» in their language).» These finding were included in the book «Religious-philosophical teachings of Southeast Asia and Islam» (Reference no. 02/122 dated 23.03.2023 of the Imam Bukhari International Research Centre under the Cabinet of Ministers). As a result, it served as an additional source for the series of lectures on the religious-philosophical teachings of Southeast Asia and Islam for students of research institutions;

«The main focus is not on the issue of deity in the teachings of Buddhism, and although the Buddha himself said that «when the whole world recognizes the deity, I will also recognize it and it is true» and although the views about the Creator were not formed in this doctrine, since the 1st century AD, the Buddha himself was deified in stone idols and the scientific views that there should be a symbol of God in any religions.» This information is embedded in the content of the book «Religious-philosophical teachings of South, South-South and East Asia» (No. reference number). As a result, it helped the students to have a wider understanding of the essence of Buddhist teachings;

«As a result of the Arabs' interest in the success of Indian science after the «Indian Campaign» (भारतीय अ भयान) in the 8th century, Brahmagupta's works on astronomy like «Brahmasidhanta» (ब्रह्मसिधांत) and «Khandayaka» (खंडायका) and other Indian scientific sources were translated into Arabic, Indian scientists delivered scientific lectures in Baghdad and Damascus, Scientific conclusions about the discussions with Muslim students of the Yogis and the service of Premmukha of Bihar as Prime Minister in the Arab Caliphate.» These facts are recorded in Christomathy's «Ancient History, Religion and Culture of the Peoples of South,

Southeast and East Asia» (Reference No. 02/122 dated 23.03.2023 of the Imam Bukhari International Research Centre under the Cabinet of Ministers). The results of this scholarly analysis provided students and general readers with information on the history of Indo-Muslim relations and culture in a broader context;

«Due to the long-standing relations of the Indonesians with India, first Hinduism and then Buddhism entered here and had a great influence on the local culture, and in the 9th century, as a result of the success in sea and land trade, Indonesia became the centre of Southeast and even world Buddhism.» This information was used in the book «Ancient History, Religious Beliefs and Culture of the Peoples of South, Southeast and East Asia» (Reference No. 02/122 dated 23.03.2023 of the Imam Bukhari International Research Centre under the Cabinet of Ministers). As a result, information on the penetration of Islam in these regions has been identified;

«Since the religious beliefs of the peoples of South, Southeast and East Asia have been greatly influenced by the religious teachings of the Vedas and Zoroastrianism since ancient times, the scientific information about the names of deities, heaven, hell, fire cult and the process of sacrifices related to Vedism and Zoroism have been absorbed by the people.» This information was included into the book «Translation of Religious-Philosophical and Historical Sources of East Asia» (Reference No. 02/122 dated 23.03.2023 of the Imam Bukhari International Research Centre under the Cabinet of Ministers). As a result, students were able to obtain more complete information about the religious beliefs of the peoples of South, Southeast and East Asia.

**Approval of the research results.** The research results were discussed and tested in presentations at 3 international and 5 national scientific-practical conferences.

**Publication of research results.** 21 scientific works on the topic of research, including 11 monographs, 7 articles in publications recommended for publication of the main results of doctoral theses of the Higher Attestation Commission of the Republic of Uzbekistan, 5 of which were published in national and 2 foreign journals. Abstracts were published in 2 international and 1 national conference collections.

**Scope and structure of the research.** The content of the research consists of an introduction, 4 chapters, a conclusion and a list of used literature, its total volume is 2500 pages.

## THE MAIN CONTENT OF RESEARCH

The introduction to the research describes its relevance and necessity, aim, tasks, object, theme, relevance to the priority directions of the development of science and technology of the Republic, scientific innovation, importance of practical results, reliability, and relevant information on the review of foreign research, and the structural structure of published articles and monographs.

The first chapter of the research is titled «**Ancient History, Religious Beliefs and Culture of the Peoples of South Asia**» and includes the analysis and research

of the ancient history, religious and cultural values of the peoples of India, Sri Lanka, Nepal and Bhutan.

§ 1.1 The long history of mutual relations between the peoples of Uzbekistan and India has been scientifically documented from ancient times. In particular, the «Jataki» collection from the Buddhist period mentions the important geographical and economic importance of the Central Asian region on the way to the Indian and Chinese trade caravans going to Rome, Greece and other European countries. According to Strabo, the Oxus-Amudarya in Central Asia was considered one of the main links in the East-West trade chain for the export of Indian goods to Europe via the Caspian and Black Seas. During the Kushan and Hephthalite periods, relations between the two regions gradually took on a «cultural and educational» character.

However, it should be remembered that the longstanding relations with the Indians on various fronts are only one side of the story. The second, more important aspect, after the establishment of Islam in India, is the results of the cooperation, which was based on the following historical realities:

1. Abu Rayhan Beruni's scientific and creative activity in India as a scientist who laid the foundations of Uzbek Indology;

2. On the eve of Genghis Khan's march to Central Asia and afterwards, the representatives of religion, science and literature from Movarounnahr took refuge in the land of the Indian people;

3. The role and importance of the Baburids in the history of India as a local ruling dynasty thanks to their tolerant domestic and foreign policies.

After a brief introduction to the above-mentioned history of relations between India and Central Asia, the following questions on ancient Indian history were included in the study. In other words, from the creation of the world and its governing principles to the life, activities and role of the Hindus in accordance with the requirements of faith, the details are analysed on the basis of scientific sources. It is also emphasised that the centres of ancient Indian culture, such as Harappa and Mohenji-Daro, are the third most important objects of world civilisation after the centres of Egypt and Sumer. In terms of civilisation, the study also focuses on the importance of ancient Indian culture in terms of education and training compared to the migration of the Aryans to India. The study also discusses the caste system in Indian society that emerged after the Aryan invasion, its nature in Indian society, and its causes and consequences.

The study places particular emphasis on the history of Indian statehood. For the definition of the Indian state system, which comes from the epic «Mahabharata», is: «Although the state was first formed in the period of 'kritayug', there were no such concepts as king, rule and punishment. And the fact that people protected each other on the basis of dharma - faith in the most honest way - is still the focus of local and foreign historians. For the kingdoms of Magadha, Nandas, Mauryas and Kushans, which took the place of the first tribal states like Shakya, Yadav, Kaliya and Kashi, Koshala, Vrijis, left an indelible mark in the history of Indian statehood. At all stages of the development of Indian statehood, the source of «Arthshastra - the science of experienced life» was the foundation. However, unlike the previous series of

systems, the state system that emerged after the Muslim campaigns in India was characterised by its Islamic principles. For example, the «Indian campaigns» of the Arabs led by Muhammad bin Qasim in the 8th century and the Ghaznavids from the 10th century, or the Delhi Sultanate in the 13th-14th centuries, and finally the establishment of the centralised state of the Great Baburids in the first half of the 16th century.

When talking about the history of Indian statehood, it is necessary to dwell on the «visit» of Europeans to India, initially under the guise of trade. At the end of the last quarter of the 15th century, the Portuguese who landed in the port of Calicut in Malabar saw the goods on the Indian market and planned what should be exported from there to Europe. The correctness of this opinion may be illustrated by the following exciting words of an Arab who knew the Portuguese language, in G. Hart's treatise:

«Good luck, good luck! Look at the abundance of rubies and emeralds! Praise be to Allah who has brought us to the land of such wealth!

Metaphorically speaking, a port like Goa was needed so that Europeans could store invisible riches in a convenient place and then load them onto their ships at the right time:

«It is unlikely that Portugal's conquered lands in the East will be preserved without taking possession of Goa.<sup>5</sup>»

At the beginning of the 17th century, the Portuguese, who had developed their rule and trade on the southern coast of India for more than a century, were unable to pursue their commercial and economic interests in the European markets. The appearance of Dutch and English ships on the Indian sea route was like a «fish bone stuck in the throat» for the Portuguese. At the same time, the quality of naval ships and weapons in Britain was much higher than that of the Portuguese navy, and the movement of English ships on the waterways was also very fast and efficient. As a result, first the Portuguese, then the Dutch and the French failed to achieve their objectives. In addition, Jahangir's decree to the British about free trade in the territory of the kingdom, as mentioned above, was actually aimed at breaking the position of the Portuguese at that time. However, the inextricable link of India to the complex of Portuguese, Dutch, British and French manufactures, one after the other, accelerated the process of disintegration of the Babur state system, first economically and then socio-politically. The reason for this is that, from the very beginning, the European companies had not only economic interests in mind, but also strategic military objectives. For the Europeans, the most important factor in achieving this goal was to intensify the conflict between the Indians and the Muslims.

Thus, while the international policy introduced by the great Baburids, who managed to stand on their feet in their centralised state in a very short period of history, served the power of the empire, the subjugation policy introduced by the Europeans has created a «wall of the Indo-Muslim problem» in place of the «veil of

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<sup>5</sup> Антонова К.А. Английское завоевание Индии в XVIII веке. – М.: Наука, 1987. – С.35.

alienation» between Hindus and Muslims in the last half century. The emergence of a metaphorical «veil and wall of alienation» has turned the existing differences between the worldviews of Hinduism and Islam into a means of mutual conflict in social life. However, the proper treatment of representatives of foreign religions in the country was due to the spirit of tolerance of Hinduism.

If we approach this issue from a historical perspective, the religion known to the world as «Hinduism» is one of the oldest beliefs of mankind. Only the last phase of Hinduism, beginning with the Vedic period, is known to science under the term «Hinduism». In fact, the first name of the Hindu religion is «Varnashrama», which means that Indian society is divided into four classes, both spiritually and socially. This is the reason why the religious-social relations, which have been created by the caste system in India since ancient times, are deeply rooted in the society. Over time, the intermingling of Vedism and local indigenous cults ushered in the period of Brahmanism in India from the first millennium BC.

Socio-economic development from the 5th century BC and its consequences led to the emergence of unorthodox doctrines such as Jainism and Buddhism, which differed from the ideas of Vedism and Brahmanism. Although the new religious doctrines rejected the caste system by adopting a non-confrontational and liberal attitude towards other indigenous beliefs, they also differed on the question of the existence of the soul. In particular, unlike Jainism, which emphasises the existence of the soul, Buddhism does not recognise it. Because of the same differences, the research has separately analysed the reasons why Jainism is spread in a limited area and the reasons why Buddhism is spread all over the world in contrast to its homeland.

When talking about the history of Jainism and Buddhism, which emerged from the middle of the first millennium BC, one should not forget the ideological principles characteristic of the Yoga Shastra founded by Patanjali in the 4th century BC and the Bhakti religious-philosophical teachings of the 12th and 15th centuries. While yoga teaches the discovery and use of a person's mental, spiritual and physical potential, bhakti teaches ideas such as love for others and devotion to God. At the same time, it should not be forgotten that the teachings of Bhakti philosophy served as the ideological basis for the emergence of the most recent religious faith in India, Sikhism. At the same time, local and foreign theologians believe that Christianity and Islam entered India in the spirit of tolerance characteristic of Hinduism, which became the national religion in the 8th century.

The Arab invasion of India has been recorded in scientific studies based on different dates and regions in terms of time and geography. And the assimilation of Islam in this country can be seen, on the one hand, from the reputation it gained among the rural population during the period of constant travels of Arab merchants, and, on the other hand, from the spirit of tolerance of the Sufis who came here as merchants. Therefore, the subject of «Indian Sufism» has been studied as extensively as possible.

In short, the level of faith of the Arabs before Islam was not inferior to that of the Indians. However, the strengthening of impartial and friendly relations between

people of different nationalities and religious beliefs, which emerged in the process of trade, was primarily due to the ethical and aesthetic principles of Islamic ideology. Where the laws of the caste system were in the blood of Indian society, the fact that all servants were equal in the eyes of Allah, socially and nationally, certainly attracted the attention of the public. Moreover, in a society where the lower castes were forbidden by the Brahmins to worship in temples, the open door of the Muslim mosque was the most visible and popular means of propagating the new religion. This medium also opened a wide avenue for Indo-Muslim artists to work in the fields of culture and enlightenment.

In this context, the changes that took place in the cultural and educational life of India ultimately led to the emergence of an «Indo-Muslim culture». This new culture, which is a creative product of the representatives of «one nation - two faiths» as defined by Mahatma Gandhi, has not lost its essence in science. If we look at the beginning of the history of the «Indo-Muslim culture», which with time has become part of the world civilisation, we see that there are some problematic issues in its creation. For when it comes to the value and universal significance of the works created within the framework of «Indo-Muslim culture», one very delicate aspect should not be ignored, lest the conclusion be one-sided. That is to say, in the lower and higher stages of this culture, sometimes Iranian, sometimes Turanian or religiously Arabic cultural elements prevailed, but it was formed in direct connection with «Indian culture», which has the right to be considered one of the most primitive and great dwelling places of human civilisation, starting from the third millennium BC.

Now, when we come to the «problem» of debating whether Iranian culture or Turanian culture had a greater influence on the «Indo-Muslim culture» of the Great Baburid period, in our understanding, the bias towards the true essence of such a complex culture is like trying to find out whether sunlight is important or not for the Earth, or whether the lights of the Moon and stars are important or not for the night of the Earth. Undoubtedly, the light of the sun, moon and stars for day and night on Earth is unique at the right time and place. Therefore, as an optimal solution to the «problem» of this topic, it is appropriate to recall such a conclusion from an Indian source:

«The mixed elements of Iranian and Turanian culture determined the future of the culture of the «Great Mongols» on Indian soil»<sup>6</sup>. The emphasis on «Indian soil» in this quote, as mentioned above, suggests that the culture of the «Great Mongols» was based on one of the centres of ancient world civilisation.

1.2-§. According to the famous epic Ramayana, the island of Lanka was the abode of the nine-headed king Ravan. He always prevailed over his enemies because of his unparalleled strength. When even the gods could not stop this evil force, Brahma asked the god Vishnu to give birth to a human child, because only a human child could stop him. Thus was born Ram, son of the king of Ayodha, famous for his military prowess and unparalleled kindness<sup>7</sup>. When he grew up, he married a girl

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<sup>6</sup> Nilkanta Sastry. History of India. Part II, Madras: Mediaval India, 1950.

<sup>7</sup> Луния Б.И. История индийской культуры. Изд-во Московского университета, 1971. – С. 181.

called Sita, but her husband was stolen by the demon Ravan. As a result, Ram won the long and terrible battle against the demon in Lanka, and justice was established in the world as a symbol of courage, honesty and loyalty. As a result, Lanka became known and famous throughout the world because of the heroism of Ram.

In the story, the connection between Ram and the island is not without reason; it can be seen as an example of the neighbourly relations between the Indian and Sinhalese peoples since ancient times. Perhaps for this reason, the content of the Indian epic «Ramayana» and its heroes must have played a certain role in the formation of the Sri Lankan state.

Moving on from Sri Lanka's legendary destiny to its scientific history, «man began to live here in the Paleolithic era. According to clear facts, Indians arrived in Lanka in the 5th century BC and the first local state association appeared about two centuries later». This gave rise to the first tribal states in Sri Lanka and in the 15th century the Sinhala states of Kotte and Kandy and the Tamil state of Jaffna.

As far as the cultural development of the local population is concerned, until the Portuguese conquest of the island in the 16th century, the cultural, socio-economic development of ancient Lanka was directly due to the influence of Indian civilisation, and this factor is also emphasised in scientific research. Even in the middle of the first millennium BC, the Stone Age continued in these lands and the inhabitants were mainly engaged in hunting and fishing.

With its unique nature, flora and fauna - separated from India by a strait and surrounded by low mountain ranges for four-fifths of its length - the Veddo and Dravidian population of the island had previously included Austroloid people<sup>8</sup>. In contrast to the above story, there is another incident recorded in the history of ancient Lanka:

«After the Indian King Vijay conquered the island in 4583 BC, Lanka was called 'Sinhala' in honour of the conqueror's name and noble lineage. He introduced agriculture and crafts to the country and became king of Sinhala, later known as 'Ceylon'.

According to another account of the island's history, «In the 4th century BC, the migration of Indo-Aryan tribes from the northern regions of India began here. Since then the territory of Lanka has developed and in the 3rd century BC the first official Sinhala state was formed with Anuradhapura as its official capital.

The question of the link between the island's economic development and Indian civilisation is assessed by scholars on the basis of two factors. One is Lanka's interaction with the Hindus dating back to the Iron Age of the mid-first millennium BC, and the other is the proximity of the island's Sinhalese language to the Indo-European languages of northern India. As a result of this constant interaction, Lanka's rapid development from the first century AD onwards, according to experts, did not even lag behind that of neighbouring India. Such rapid changes in various aspects of life had previously been observed in the northern regions - relatively flat,

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<sup>8</sup> Жабборов И. Жаҳон халқлари этнографияси. – Т.: Ўқитувчи, 1985. – Б. 103.

arid lands. The mountainous, forested and irrigated regions of the island developed much later than the north.

Lanka's proximity to the subcontinent brought it closer to Indian civilisation, but also made possible frequent military campaigns by the powerful states of southern India. For example, the invasion of the Chola Tamils in the 2nd century B.C. or the fourteen-year rule of the «Pand» state, as well as the thirty-year rule of the Tamils in the northern part of the island, caused great difficulties for the Sinhalese. And finally, after a long struggle, the expulsion of the Tamil invaders from the territory of the island ended on the eve of the completion of an ancient period in the history of Sri Lanka<sup>9</sup>.

Although the monarchical system was in place in the early Sinhala state, the problem of succession to the throne was not resolved. This led to frequent clashes between opposing forces in the island nation. The Buddhist community also played an important role in these processes, especially the priests of the Mahavihara and Abhavyagiri temples which operated near Anuradhapura. Not only did the priests have great spiritual power as landowners, but they also had a unique position in domestic and foreign politics. For these reasons, despite the complicated situation of their internal relations, the existing independent states at the beginning of the Christian era, as circumstances dictated, joined together to fight against external forces on the basis of an alliance.

Talking about Sri Lanka's foreign trade relations, one should not forget the above mentioned issue of the management and activities of the Europeans. The rivalry between the Netherlands and England, which came to Lanka in the 17th century after Portugal, took the form of war and the island became an English colony in the early 19th century. During this period the Ceylonese fought the colonialists several times and finally in 1948 Britain granted Ceylon the status of a Dominion. On 22 May 1972, Ceylon became the Republic of Sri Lanka.

The most important event in the history and spiritual life of Lanka after the reign of the Hindu king Vijay was the visit and activities of Indian missionaries sent by Ashoka to his capital, Rajapatthi, to propagate Buddhism. Although religious faiths such as Jainism and Hinduism entered the island territory, the Hinoyana sect of Buddhism held the position of the main religious faith here. The spread of Buddhism in Lanka was further revived by the adoption of the new faith by the Sinhalese king. One of the hallmarks of Buddhist stability on the island was the worship of a boddhi tree surrounded by special stones as a symbol of sanctity. The Boddhi Tree was brought to Lanka in the 18th year of Ashoka's reign and planted in the courtyard of the Mahavira Temple at Anuradhapura<sup>10</sup>; it was included in the list of sacred trees. Among Lankan Buddhists, the Boddhi tree is considered so sacred that it is not even included in ritual prayers and incantations, unlike other sap-bearing trees. It is believed that the reason it was kept so free from demons - impurity - was

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<sup>9</sup> История древнего востока. – М.: Высшая школа, 1972. – С. 376.

<sup>10</sup> Семёк Е.С. Структура некоторых цейлонских ритуалов и мифов связи с культом деревьев (Индийская культура и буддизм). – М.: Наука, 19072. – С. 115.

that all the important events in the life of the Buddha took place in relation to sacred trees.

It can be said that the reflection of the sacredness of the tree in the religious concept of the ancient Lankans in the boddhi branch was once again a clear demonstration of the positive attitude of Buddhism towards all other divine pantheons. In the religion, kings were not excluded from the ranks of the deities. Indeed, in the legends and stories associated with the Boddhi tree, the king was also considered an integral part of the divinity, as if the whole world were a flowerbed of the Supreme God and the king was its gardener!

In the sprawling temples of Lanka, local priests were active in the study of religious philosophy and doctrine and the memorisation of Buddhist texts in Sanskrit, Pali and Sinhalese. But from the early 13th century, the centres of Buddhism in South Asia, such as Anuradhapura and Polannaruwa, declined during the Tamil invasion and rule. Then, around the 14th century, the South Indians established their own state in Lanka. Under these conditions, Buddhism lost its position under the pressure of Hinduism. As a result, the Hindus began to build their own temples in Lanka and even invited priests from India to participate in their special religious ceremonies.

According to the first written history of the island called «Mahavamsa», the Sinhalese people continued to enrich their national values even under the direct or indirect influence of various religious beliefs. In other words, the local people did not lose their identity in the stable environment of Indian and other foreign civilisations. However, scholarly publications on the history of the cultural and educational life of the ancient Sinhalese emphasise that religious sources of Buddhism in the Pali language were brought by Indian priests and had a positive impact on local literature. However, the spirit of nationalism remained in Sinhalese culture. «If we try to describe the core of this religious-cultural process in the spiritual aspect, it can be said that the creation of manuscript works related to historical chronicles and interpretations of religious texts in Pali and Sinhala in the 1st century AD was a unique indicator of the intellectual level of the Lankans of that time.

It is true that the positive influence of the historical interaction between the subcontinent and Lanka on the culture of the country is undeniable. However, the Buddhist scriptures, the architectural remains of the city and other structures or the works of art and visual arts on the island were not only a copy of the Indian civilisation, but also the relics of Sinhalese creativity shared with the original national culture.

1.3-§. Before we start talking about the history of Nepal, we would like to draw your attention to something that most people do not know. According to scientific literature, Abu Rayhan Beruni was the author of the first report on Nepal, one of the smallest countries in the world<sup>11</sup>.

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<sup>11</sup> Костиниский Д.Н. Непал. – М.: Госгеографиздат, 1951. – С. 3.

This report has undoubtedly aroused the interest of historians and orientalists. Beruni's account of this country, written eleven centuries ago, is probably not in vain. We therefore believe that this source of information is a new subject for future research.

According to official scientific information, the so-called Videx, Shakya, Malla and Lychcha tribes lived in the forests of the foothills of present-day Nepal in the middle of the first millennium BC. If there is no coincidental similarity, it can be assumed that the ancestors of the Buddha's descendants also belonged to this tribe. Some information about Nepal can also be found in the brief memoirs of the European missionaries Kabal and Gruber, who travelled through the countries of South Asia in the first quarter of the 17th century. This country, surrounded by the Himalayas and the mountain ranges between India and China, has always attracted the attention of scientists and tourists with its natural beauty and unique way of life and culture. Due to its geographical location, Nepal is one of the rarest countries in the world. This means that most of Nepal's territory is covered by the Himalayas. Nepal's wildlife is also diverse: Himalayan bear, leopard, rhinoceros, wild boar and a variety of birds.

If we take a scientific approach to the earliest history of Nepal, or rather how this country came to be, Kathmandu was once located under a huge lake between the mountains. As a result of a violent earthquake, after the water had drained from the ground, Austroloid and Mongoloid tribes from various countries settled in the valley during the Mesolithic period, later known as the «Newara people». In the early centuries AD, with the emergence of the Newar state in the Nepal valley, by the 15th century several other small states also operated here - Bhatgaon, Jumla and Palp<sup>12</sup>. The valley's fields were famous for their fertility and its people for their talent, culture and craftsmanship.

There is also information about the origin of the Nepalese people, according to which the oldest inhabitants of Nepal were Tibetan tribes - Newar, Limbu, Lepcha, Kaswar, Denwar and others. But among them, the Newars, who were the largest in number, stood above the rest in their level of cultural development. In addition to the indigenous population, the area is inhabited by a number of peoples and tribes who fled from the south for various reasons during the Mughal and later Muslim campaigns. Although they assimilated into the local population, they retained their religious beliefs and national traditions, and thus the basis of their society's caste system.

Nepal has been under Indian influence since ancient times, especially during the Gupta period. According to scholars, Nepal had the status of a «neighbouring kingdom» during the reign of Samundragupta. There was certainly no border between the two. Nepal's location on the trade route was an important factor in its development. In the Himalayan region, which was a haven for Indian, Tibetan and Chinese trade caravans, the «Malla dynasty» of the indigenous Newars achieved such a level of development in the country that their reign is known in Nepalese

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<sup>12</sup> Ўзбекистон миллий энциклопедияси. Давлат илмий нашриёти. – Т., 2005. 10-сон.

history as the «Golden Age». However, Nepal's history has also seen a period of decline due to the earthquake that occurred under the «Thakiri Dynasty» and the constant battles between independent cities.

In the 18th century, Nepal consisted of several kingdoms, such as Kathmandu, Badgon and Lalitpatau, which were later conquered by the Indian Rajputs because of their differences. As a result, many of them later remained there. But soon the Rajputs drove the peasants into the mountains, leaving only the fertile land for themselves. Nepal's later history of paying tribute to the Chinese emperor or becoming a British protectorate is marked by a long period of colonial rule in the kingdom's history<sup>13</sup>.

Before the British protectorate, the people of Nepal practised two religions: Buddhism and Brahmanism. The Brahmanism of the Nepalese caste system was very different from the principles of the Hindu faith. Buddhists, on the other hand, followed some elements of Brahmanism in their piety. Although Nepal is small in area, its towns and villages have historically been rich in temples, Buddha statues and objects related to religious rituals. Among the religious artefacts, the majesty of the Buddhist triangular-headed domes - 'stupas' - has always been considered the beauty and pride of Nepal. The largest of the stupas was carved from solid stone on the summit of a mountain such as Svayabunath.

Nepal later became the first country in the world, after India, to adopt Hinduism as its state religion. According to official figures, Hinduism is practised by almost the majority of the population. Buddhists are second only to Hindus. In the major cities, you may also meet members of Muslim, Christian and some animist faiths.

The temples and palaces built by Newar architects have long been distinguished by the irrevocable form and quality of their engineering and carving. For example, the construction of double-roofed temples, which had become common in Nepal since the 12th century, reached China and then spread to Japan. The Nepalese masters of stone carving and sculpture were famous not only in their own country but also in neighbouring countries, including the Indian subcontinent. Since there was no theatre art in Nepal, the visual arts have developed since ancient times. Artists usually devoted their works to subjects such as depicting events in the lives of the gods or the construction process of luxurious palaces and buildings. Such masterpieces of calligraphy, called 'paubha' in the local language, were kept in temples and recitation halls and only displayed at special ceremonies. Apart from brush painting, the Nepalese also had their own unique style of mask making. As mentioned above, the performance of music was also included in the category of piety among the Nepali people. «Bhajan was one such genre of music, and during its performance Newar men would sing religious texts in front of the temple. One of the most surprising features of the kingdom is its linguistic diversity. The population speaks 60 different languages and dialects of the Hindi and Tibeto-Chinese language families. Only 14 of these languages have their own script. As a result, other languages are used only orally for communication. The official language is Nepali.

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<sup>13</sup> Котинский Д.Н. Непал. – М.: Госгеографиздат, – С. 13.

1.4-§. Bhutan, the original name of the Kingdom, is interpreted in two ways, viz: «Dragon - Land of Thunder» and «Bhutan - Land of Mountains». Bhutan lies between the borders of India and China in the Himalayan mountain range. The climate is mountain-tropical, monsoonal and humid. The upper reaches of the mountains are cold. At 3500 metres there are forests and above that there are sub-alpine and alpine meadows. The Sankosh, Amo and Kuru rivers flow through Bhutan.

Little is known about the ancient history of Bhutan. Even considering that people have been living in this mountainous country since the 2nd century BC, according to information available on the internet, their lives and activities are limited to some historical records in the available accounts. It is also known that the history of the Bhutanese is not officially recorded in any source. Moreover, in the first quarter of the 19th century, the Central Library, where manuscripts were kept, was burnt down in a major fire in the city of Punakha.

However, in the eyes of experts, the legends and stories handed down from ancestors to generations of people can be considered as unique historical sources. According to oral history, which has its origins in legends, the world was unaware of the high mountains and the people who lived in their foothills from ancient times until the recent past. Perhaps it is not surprising, then, that Bhutan was originally called «Holy Hidden Land» or «Lily Garden of the Gods»!

It is certainly wrong to describe the history of Bhutan only in terms of its unique natural features. Throughout history, there have been many neighbouring countries that have tried to conquer this heavenly land. To this end, the Tibetans, who invaded Bhutan in the 9th century, drove out the rural population, appropriated the fertile lands and gradually became assimilated into their former vassals. Some seven centuries later, the arrival of a saint named Shabdrunga, a priest and artist originally from Tibet, played a decisive role in the internal social and political life of Bhutan. It was through his talents and skills that he finally united all the scattered communities of Bhutan under a single force and laid the foundation for their formation as a nation. During his more than thirty years of rule, he protected Bhutan from external enemies on several occasions and preserved the structure and order characteristic of the kingdom. Under his leadership, the defensive fortifications, administrative structures and principles of governance built in Bhutan became the foundations of national statehood. Consequently, the administrative system of this state was based on a dualistic style: spiritual - Dharma raja and social - «Deb raja». About thirty percent of the population is Nepalese, and Bhutanese culture has its own elements, including a military mentality as well as a religious one. In the past, the Chaam dance was performed by Buddhist priests wearing special masks, but on the days of the national festival, archery competitions are held between men. «When talking about culture, it is impossible not to mention the skilled weavers of Bhutan. Indeed, hardworking and skilled Bhutanese women weave silk, cotton and other plant fibres into highly sought-after works of art. Men's and women's garments are also cut and sewn according to the same cultural textile traditions. A person's place

and position in society is determined by the quality of their clothes, known in the local language as 'kiro' and 'tego'.

Originally, the people of Bhutan were shamanists who worshipped nature and believed that events in nature were the work of good spirits and devils. This continued until the Middle Ages. However, it is believed that Buddhism came to Bhutan in the 7th century. However, the visit of Guru Padmasambhava in the 8th century played a very important historical role in the rise of Buddhism as a full-fledged religion. The history of the popularisation of Bhutanese Buddhism of the Mahayana sect - «Drukpa Kargyu» - also includes the activities of several famous Tibetan lamas: Tsangpa Gyare, Pema Lingapa and others.

Drukpa Kargyu Buddhism is the most widely practised official religion in Bhutan, although the Tibetan national religion, Bon-po, Hinduism and Islam are also practised, albeit in small numbers. Burial, one of the most important religious rites of the Bhutanese people, is performed according to Tibetan traditions, in addition to cremation. This means that the body of the deceased was taken to a special place to be fed to the birds. It is said that with the help of the birds, the body of the deceased will fly directly to heaven. Buddhist temples called «dzong» are more numerous in Bhutan compared to other religious places. Regarding the royal religions, it can be added that the Bhutanese religions include the animistic or shamanistic beliefs of various peoples and tribes left behind during the migration from Tibet, Nepal and other neighbouring regions<sup>14</sup>.

In conclusion, the information on the ancient history, religion and culture of the peoples of South Asia presented in this summary is only a sample compared to the size and scope of the monograph.

The second line of research is devoted to 'Ancient History, Religion and Culture of the Peoples of Southeast Asia', and research information is given on this subject for Indonesia, Malaysia, Vietnam, Burma, Thailand, Cambodia, Laos, Singapore and the Philippines.

§ 2.1. The geological history of the archipelago in which Indonesia is located has recorded such a unique reality. That is to say, after the Ice Age, the first communities appeared on the shores that emerged from the sea some seventeen thousand years later. It is known from the remains of «Java Man» found in Central Java in 1891 that Homo sapiens - the first intelligent humans - lived in Indonesia millions of years ago. Geographically, «the territory of Indonesia, the Malay Archipelago and the islands of New Guinea consists of a group of islands whose coasts are washed by the Pacific and Indian Oceans in the western part».

According to science, the communities living on the large islands of the archipelago have their own language, history and culture, which were later united in the territory of one country. In this context, the people who lived in the archipelago are usually referred to as the «first Javanese». After all, Java is the largest island in the Malay Archipelago, which is part of the territory of Indonesia. This island has its own ancient history, according to which «local communities established a state

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<sup>14</sup> Страны мира: Краткий политическая экономика. Справочник. – М., 1980.

system in the areas where agriculture developed from the beginning of the first century AD.

According to records, the first available information about Java came from Indian traders. This is because there were rulers who were able and willing to cooperate with foreign traders, and they treated trade relations in a spirit of patronage from the very beginning. Through trade, the Indians contributed to the economic development of the local countries. It is probably for this reason that the local state system in Java and the Indians' contribution to it have been preserved in the sources of Indonesian history. In particular, the following record has been kept of the services rendered to the Indonesians by an Indian named Adi Shaka:

«It is said that the local calendar began with the visit of Adi Shaka, who came to Java in 78 AD. He brought religion and culture to these islands and organised the state affairs...». During the archipelago's trade with India, the influence of Buddhism and Hinduism and their culture began to be felt in the local states. In the spread of Hinduism in Indonesia, the contribution of local rulers was great, because after them, the citizens also accepted the Hindu religion. This reality is also known from sources written in the «Bali alphabet»<sup>15</sup>. The discovery of Buddhist texts in Kalimantan and Brunei in the 5th century is also evidence of the adoption of this religion in Indonesia. In this way, the transmission of the Indian state system, religion and culture in Indonesia became stronger after the 7th century due to the opportunity of some powerful countries. The states of Mataram (8th-9th century), Srivijaya (11th-14th century) and Majapahit (13th-16th century) played an important role in this regard. In some scientific sources there are such reports of migration to the territory of the islands: «Vishnu worshippers came to Java first, followed by Buddhists. This information is confirmed by the remains of some tools and inscriptions, as well as by the memories of the Chinese tourist Fa Xian». The people of Indonesia, however, had their own beliefs, based on the concept of animism, until Hinduism arrived in the area. All Indonesians of this faith strongly believe that all the visible and invisible spirits of the earth, water and air have an influence on human life. After the adoption of Buddhism and Hinduism during the period of primitive local beliefs, according to scientific data, before the adoption of Islam in Indonesia, Muslim traders appeared from time to time and later lived as a community in Lewan and East Java. This information can be confirmed by the dates written on the stones in the Muslim graves: 425 - 1082 AD<sup>16</sup>. Some literature also indicates that the last settlement of Muslim communities was in the port of Pasay in northern Sumatra in 1290. Thus, by 1300, the first local Islamic state had been established in the north-eastern part of the Malay Peninsula<sup>17</sup>.

Therefore, the sultanates that emerged in Indonesia after the aforementioned imperial states were a symbol of the period when Islam was elevated to the status of a state religion. In this sense, the research monograph describes the history of the socio-political and economic activities of the sultanates of Aceh, Demak, Bantam,

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<sup>15</sup> Jill Forsahee. *Culture and Customs of Indonesia*. London: Greenwood Press, 2006. – P. 33-34.

<sup>16</sup> Frauz Saleh. *Modern trends in Islamic theological discourse in the 20th century*. Drill, 2001. – P. 17.

<sup>17</sup> Steven Darkely. *The History of Indonesia*. London: Greenwood Press. Westport. Connecticut, 2005. – P. 18

Pajang, Tidore and Ternate, which ruled in different periods. However, even before the establishment of this series of sultanates, there is still no unanimous scholarly consensus on the exact date of the arrival of Islam in the archipelago. In the field of cultural research, it should be noted that in the scientific and popular literature on Indonesian culture and art, three periods of culture have been highlighted in the same field:

1. Primitive Indonesian culture.
2. Common Indonesian, Indian and Malay culture.
3. Indonesian national culture formed during the period of Islam.

However, during the formation of these three periods, foreigners who migrated to the archipelago also preserved their cultural heritage, that is, their oral literature, music and dance. From this point of view, Indonesian culture can be included among international values. From this point of view, Indonesian culture can be included among international values. In history, the arrival of foreigners in Indonesia is recorded in the following order. That is, the Chinese came first from East Asia, followed by the Indians from the West. After them came Arabs and Europeans<sup>18</sup>. According to Steven Drakeley's «History of Indonesia» about the activities of Europeans in Indonesia, «Europeans not only gave impetus to the development of Indonesia, but also contributed to its future as an independent country through their cooperation». But along with this conclusion, he also said that the colonial system was not such a historical phenomenon for the local people: «but colonialism was not such a central historical phenomenon that it overshadowed everything else for three or four hundred years»<sup>19</sup>. In this context, foreigners who came to Indonesia were also given information about the Japanese administration and its side activities.

§ 2.2. Malaysia is located in the centre of Southeast Asia and its territory consists of two separate continents and islands. The mainland part is called «West Malaysia» and includes the Malacca peninsula and the adjacent islands. There are also two provinces with their own histories: Sarawak and Sabah.

The well-known Malayologist N. Ya. Ryan says: «Malaysia is one of those regions that have gone down in world history because of its extreme geographical advantage». Perhaps this is why the Malacca Peninsula was referred to as the Golden Peninsula in Claudius Ptolemy's «Geography» at the beginning of our century.

According to some studies, people from the south-eastern region of China originally migrated here. The Senoi and Proto-Malays migrated in small groups from southern China and Taiwan about 5,000 years ago. However, the members of these groups did not interact on the basis of family ties. According to historians, today's Malays, Indonesians and Filipinos were formed through assimilation with the Chinese during the Chao dynasty. Or, according to another information, the Negroids, who make up 3% of the population living in Malaysia, lived in the central and northern part of the Malay Peninsula, according to archaeological research, about 10,000 years before Christ - from the Middle Stone Age.

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<sup>18</sup> Вильчек Э., Шурц Г., Вейле К. История человечество. Минск: Серия «Классическая мысль». Изд. Полигон. 2003. – С. 126.

<sup>19</sup> Steven Drakeley. The History of Indonesia. Greenwood Press. Westport. Connecticut. London. 2005. – P. 23

The formation of the Malaysian state system was largely linked to maritime trade in the Malacca peninsula. This began with the exploitation of the Red Sea and South China Sea. Positive changes in the internal social situation of the existing tribes also played an important role in creating suitable conditions for the first Malay statehood. And at the heart of this process, the growth of productive forces influenced the development of agriculture. Thus, in the northern region of the Malacca peninsula, where the roads of India and China met, favourable conditions for statehood were created. Based on these conditions, several small city-states appeared on the banks of the rivers near the trade routes in the first century AD: Tambralinga, Takola. Subsequently, the Funan state established diplomatic and trade relations with China and India in the Mekong Delta from the 1st century, and operated as the most powerful state in Southeast Asia in the 2nd-3rd centuries<sup>20</sup>. Thus, with the emergence of the state system, the former belief in animism was replaced by Brahmanism, Buddhism and Hinduism, which were imported from India and then adopted as state religions in certain regions.

The importance of the practice of Hindu religious beliefs in Malaysia is evident from inscriptions and artefacts found during archaeological research. In particular, «Buddhist inscriptions in Sanskrit from the 4th-5th centuries, remains of temples and sanats made in the style of Indian sculpture» can be said to be the traces of Buddhism left in the Malay country at that time.

Apart from these, the descriptions of the activities of Buddhist astrologers mentioned in the Chinese annals are also an acknowledgement of the high level of respect and trust given to Indian religious figures in Malaysia, namely:

«More than a thousand Brahmins live in the country. The Dunsun people believe in their teachings and give them their daughters as brides. The Brahmins do not work except to study the holy books, and they give off sweet smells, decorate themselves with flowers, and live day and night on the basis of religion and tawfiq.

«Islam, unlike Indonesia, came to Malaya with Arab, Indian and Chinese traders and was officially established as a religious faith in the 15th century». In particular, the monograph «A Short History of Malaysia», published by Allen & Unwin in Singapore in 2003, describes the life and activities of the founders of the first sultanate in Malaysia as follows:

«After Parameshwara ruled Malacca until 1414, his son Megat<sup>21</sup> Iskandar Shah succeeded to the throne and converted to Islam as ruler of Malaya».

The list of Malay sultans after the first ruler, Sultan Parameshwara, ends as follows

1414-1424 - Megat Alexander Shah

1424-1444 - Muhammad Shah

1444-1446 - Abu Sayyid

1446-1459 - Muzaffar Shah

1459-1477 - Mansur Shah

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<sup>20</sup> The state of Funan is called the state of Malaysia in some literature, while in some other studies it is called the "Indo-Chinese state".

<sup>21</sup> Parameshwara's son, named Megath, is referred to as Sri Maharaja in some publications.

1477-1488 - Aluvuddin Riayat Shah

1488-1511 - Mahmud Shah.

It is clear that in the Muslim world, with some exceptions, the throne was legally inherited from father to son. And theoretically, the son of the first queen would be the heir to the throne. But in the Malacca Sultanate, according to scholarly literature, it was not considered necessary to pass the throne from father to eldest son only on a hereditary basis. Therefore, it is not denied that the younger son or the representative of the related clans is also involved in the succession to the throne. And in the history of Malaysia, there have been some exceptions in this regard that are not typical of the Muslim world. That is, «in addition to the official queens recognised in the Sultan's palace, there were also his mistresses, and among their children there were not a few young men worthy of inheritance. The fact that the children of women who were not officially queens could sometimes become rulers was therefore a sign of the weakness of the original descendants<sup>22</sup>.

This naturally raises the question of the contradictory nature of the right of succession in the Sultanate:

«Is such an opportunity given to the descendants of mistresses in the palace a consequence of some law on women's rights in force during the period of animistic beliefs?»; «Or perhaps the priority factor of their maternal lineage was the decisive factor in choosing an heir from among the descendants of mistresses?». However, this treatise does not reveal the real reasons for the «weakness» of the true heirs to the throne.

It is well known that the assimilation of Islam in Malaysia was mainly a result of the trading activities of the Malays with the countries of South and then Southeast Asia. Consequently, this assimilation played an important role not only in the socio-economic development of the Sultanate, but also in the cultural life of Malaysia. This is why, for some reason, when we talk about Malaysian culture, we tend to focus on the Middle Ages, the period of the Malacca Sultanate. However, the culture of this period, especially folklore, literature and even shadow theatre, was based on the influence of ancient Indian civilisation. This means that even before Islam, Hindu epics such as the Ramayana and Mahabharata were very popular among the Malays. But the introduction of Arabic words into the local language, and the replacement of Hinduism and Buddhism with Islamic culture and art, added new elements to the culture of the Malacca Sultanate.

2.3-§. The history of the emergence of the first state in Vietnam is indicated by different dates in some sources. For example, in the «History of the Ancient East», the first Viet state was established in the lower reaches of the Yangtze River in the 7th century BC. According to other sources, this event took place towards the end of the 3rd century BC. This means that the Wanglang state was established in the area from the Red River to Hongha to the Xijiang Valley of China. It was then replaced by Aulak, whose population consisted of ethnic Viet communities, mostly

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<sup>22</sup> A short history of Malaysia. Kuala Lumpur. 2003. – P. 75.

«Aulaks» and «Lakies», who engaged in agriculture, fishing and handicrafts. But a century later, when the Qin Empire conquered the Wet State, the Chinese were defeated at the end of the battles for independence and the Namwet State was established. Soon after, however, another Chinese invasion divided Namwet into three ethnic areas. It was only years later that the Vets finally ended their disunity and entered a period of unity and development as a nation.

The Vets have long practised various primitive forms of belief, including animism, totemism and cults of past ancestors. In addition, according to the Internet, they «were in the habit of worshipping earth spirits, crocodiles and dragons, and birds that floated on water». In the 3rd-2nd centuries BC, Buddhism arrived here through contacts with India, and this religion became widespread in the 12th-13th centuries AD. The spread of Chinese culture in Vietnam also coincides with this period. But even then - when the teachings of Buddha, Confucius and Lao were elevated to the status of religious beliefs in the country - it cannot be denied that the population living in the existing centres and mountainous regions remained in their primitive beliefs. For the same reason, the Vietnamese, like the Chinese, Koreans and Japanese, have a special national responsibility to respect and remember the souls of their ancestors. After all, «the spirit of the ancestors is always alive with the living - only in different forms!

2.4-§. Literature on Burma's history takes a different view of its long past. On the contrary, some internet information states that «the formation of individual society and statehood in this country did not differ from the general development process in Indochina». Scholars of this opinion have based their conclusion on a series of archaeological findings typical of the Paleolithic and Neolithic periods. According to them, the Monk Khmer tribes were the first to settle in this area and they lived by fishing and hunting<sup>23</sup>. According to the second category of researchers on the subject, «Burma was unlike any other Southeast Asian country in its evolutionary path» and its first inhabitants were tribes belonging to the «Tibetan-Burman group» from eastern Tibet, such as «Karen», «Mon» and «Pyu». However, according to the researchers of the first group, the tribes of the «Tibetan-Burman group» migrated to Burma much later, some of them living in the Irrawaddy valley and others in the southern regions. Some scholarly sources also attribute the formation of small states among the tribal communities to Indian influence, and especially to the introduction of Buddhism in Burma.

Contrary to the information given in the above sources, according to the publications available to us, the state of Srikshetra, founded by the Tibeto-Burman people, functioned in the centre of Burma during the 5th-8th centuries AD. But this state disintegrated under the pressure of Nanzhao in the 9th century. The Pagan (or Bagan) Kingdom of the 11th-13th centuries had a special place in the history of Burmese statehood. During his reign from 1044-1077, King Anavratha relied mainly on the results of the reforms to strengthen the power of the state through his reforms

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<sup>23</sup> Due to the lack of literature on Burma, the text was compiled mainly from the Wikipedia encyclopedia and Internet information.

and military successes. Architects captured in the battles to expand the borders of the state were involved in religious, domestic and cultural construction, and more than thirteen thousand temples were built.

Unfortunately, the Mongol invasion of the 13th century took Burma along with all of South and East Asia. During the Mongol attack, even the temples were destroyed as a means of protection, and special obstacles were made from their equipment in the path of the invaders, but it was of no use. Then the Pagan state was destroyed and Burma was divided into several large and small kingdoms. The next 13th to 18th centuries were marked by the struggles of five kingdoms like Inwa, Toungu, Rakhine, Bago and Pyu for Burma. However, despite centuries of disunity, from the early 15th century the Taungu kingdom managed to increase its strength and expand its sphere of influence. Later, however, the constant warfare of this powerful kingdom with Siam finally exhausted it. And in Burma, the tendency towards disunity again prevailed, its complexity stretching over many decades.

In the history of the regions where Buddhism spread in Burma, many different stories and events are recorded about the life and activities of the founder of the teachings. But in the history of this religious faith in Burma, there is another message that makes one wonder how true it is. This is that, according to the information on the Internet from research sources, «Buddhism came to Burma with him, and after the Mahamuni statue of the living Buddha was completed in Mandalay, the construction of hundreds of wonderful golden temples began». Since ancient times, all other social issues in Burma have been treated as secondary to the cost of building temples. It was even considered necessary to build new places of worship instead of repairing some.

For Burmese devotees, the real reason for such devotion to the Buddha was the renewal of old temples, based on the hope of divine blessings in future births. The widespread acceptance of Buddhism among the Burmese people was considered an important event in the spiritual life of the 11th century. In particular, the pagan ruler Anauratha, like Emperor Ashoka in India, was the greatest promoter of the Hinoyana sect of Buddhism in Burma<sup>24</sup>.

Basically, the 11th to 13th centuries were the period of formation and growth of culture in Burma. Although the roots of the Burmese national mentality are indigenous writing, art and crafts of the ancient Mon and Pyu tribes, Indians were also involved. In addition to its close neighbourhood with India, Burma has always had Hindu communities among the local population.

From the 18th century onwards, European interest in the countries of South-East Asia grew considerably. Although among these countries Burma was regarded by the Europeans as a second-class trading object due to its lack of port and valuable medicines, «from the beginning of the 19th century Burma became the field of England's struggle for new markets. This coincided with the reign of Aloungpaya, Burma's last king.

2.5-§. In science there is almost no exact information about the origin of the Thai people and where their original homeland was before, «even if there is a

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<sup>24</sup> История стран зарубежной Азии в средние века. – М.: Наука, 1972. – С. 305.

prophecy, it is kept secret». Historically, it is estimated that the Bronze Age civilisation began on the territory of modern Thailand five thousand years ago. And communities of Mon, Khmer and Thai people dominated this area and turned it into a fertile land.

In terms of statehood, the Thai people initially had relatively developed tribal states such as Dien and Elan in the 3rd-2nd centuries BC. Even economic affairs were conducted on the basis of documents written in the local script<sup>25</sup>. In 122 BC an important turning point in the Thai people's destiny occurred - the great state of Aliao was officially established. Although at this «turning point» some of the citizens of the new state remained in southern China, the main body later united with Laos and the Shans. Subsequently, Thai states such as Chiengsen, Payao and Lanna, which emerged after the increase in migration in the 9th century AD, were under the rule of the Khmer, against whom they fought several battles. The states of Sukotai and Ayutthaya played an important role in the development of the Thai people.

In terms of religion, the Thai people have long had a reverence for spirits and this feeling is still very much alive today. The Thai people lived in fear of offending the spirits and asked for their mercy and kindness. Therefore, from time immemorial, homes, public places and even some offices have had their own «residences» for the spirits, providing them with food, flowers and other means of expression. The tendency towards animistic beliefs was predominant in these traditions of national value. Muslims, Christians and Confucians also lived among the people of Thailand after the arrival of Buddhism.

In this country, as in other Southeast Asian countries, the relationship to Buddha and his teachings had its own national characteristics. Firstly, every male citizen of Buddhist faith was required to perform priestly duties for a certain period of his life. The original priests took little part in social and other processes of social life because they were preoccupied only with faith. Thai Buddhists paid much attention to the question of meritorious deeds. That is, if someone gave alms to a priest, he hoped to be rewarded in one of his future births. It can be seen that there was no aspect of Thai life that was not influenced by Buddhism, including culture to some extent, from the fact that many Buddhist temples were built in different parts of the country, even in places where it was difficult for people to walk. However, in terms of culture, the influence of animism, Chinese and Indian values was also strong, as were earlier beliefs.

According to Thai tradition, culture developed within the exclusive domain of courtiers and commoners. While in the palaces there were theatrical arts, sculptures related to the life of Buddha, images of the animal world related to Indian and Chinese mythology and other elements, the concept of culture among the people consisted of weaving, wood carving and blacksmithing - the making of tools from various floral forms used in life. The most important aspect in the culture of this country, or rather in its educational life, was the Thai people's own hieroglyphic writing.

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<sup>25</sup> История древнего востока. – М.: Высшая школа, 1970. – С. 436.

§ 2.6. Before describing the partial ancient history of Cambodia, it should be noted that there are still some different interpretations of its official name as a state and of the geographical aspects specific to its territory: encyclopedic publications published in the 1980s refer to this country as the People's Republic of Kampuchea or «Khmer Republic», while other sources refer to it as the Kingdom of Kampuchea or Cambodia. Some official information also refers to Cambodia as a country in Southeast Asia, while other press sources include it among the countries of the Indochinese peninsula. In fact, Cambodia's border falls within both geographical regions. Another notable aspect of this question, and the most important one, is the relative paucity of information about Cambodia's ancient history.

Although most extant literature begins the history of the Mon-Khmer in the Neolithic period, their subsequent history is limited to describing states such as Funan in the 1st-6th centuries AD and Chena, which appeared in the north in the 6th century and collapsed in the 7th century. And the amount of information in this regard does not go beyond a collection of accounts by local people engaged in hunting and agriculture. The interpretation that the formation of the first local state began here in the Bronze Age can also be found in a number of different publications. Its development is evidenced by the use of iron tools in the cultivation of agricultural products, which were the basis of the economy of the period, and the achievement of rich harvests<sup>26</sup>.

The history of Cambodia described in this way was later explained in a broader sense in the context of the processes of the 9th to 12th centuries. This means that the «Kamboja-dasha» that emerged in the Mekong Delta in the 9th century was one of the largest states of its time in Indochina.

Although the Mon-Khmer had their own primitive religious beliefs, their existing relations with neighbouring countries, especially the southern regions of India, served as a special tool for the spread of Buddhism and then Hinduism in that country. Here it seems permissible to emphasise one factor, namely the fact that the king was accepted as an «earthly god» in the Khmer land from about the 9th century before Buddhism. Even the cult of the king was worshipped as a religious belief, and it was believed that the fate of the future harvest would be determined by the degree to which the deity was worshipped on earth. In such conditions, it is clear that all the family members, relatives and, of course, the religious figures of the throne holder hold the most prestigious positions and ranks in the state. But these ancient traditions ended with the assimilation of Buddhism in Cambodia. As a result, the 13th century brought significant changes not only to the spiritual but also to the socio-political life of the Khmer people. The introduction of Buddhism into the country also created favourable conditions for the revival of the struggle against the inequality between the upper and lower classes of citizens and their emergence.

When discussing the history of Cambodian religions, it is necessary to clarify another issue, namely the common nature of the religious process with culture. It is important to note that the Cambodians have absorbed the architecture, sculptures,

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<sup>26</sup> История древнего востока. – М.: Высшая школа, 1970. – С. 282.

literature and art of their neighbours, especially the Indian culture. That is to say, the events of the Ramayana and Mahabharata epics were reflected on the walls of temples, or works such as the «Riemke» were written in the Khmer language, statues of the goddesses Shiva and Lakshmi were installed in temples or community centres, and so on.

Furthermore, dance and shadow plays, which are directly characteristic of Khmer culture, were built on the religious theme. Eminent astronomers, architects and medical practitioners always worked in the royal palace and their achievements were duly rewarded. «Religious, cultural and educational achievements were not limited to the values of the Khmer people, but also played a certain role in the development of the cultural life of the neighbouring countries - Thailand and Laos - since the Middle Ages.

2.7-§. According to the information obtained from archaeological findings, people have lived in the territory of present-day Laos since ancient times. The ancestors of the local population developed in the Bronze Age. Around the 13th century AD, Laotians and Thais from the east migrated to Laos and most of them settled in valleys irrigated by river water. In this way, kingdoms in the form of small states consisting of a system of tribes emerged in their time. However, due to constant conflicts between them, the first relatively large state in Laos did not emerge until the 14th century. That is, as a result of the weakening of the Khmer, Fa Ngum, the ruler of Muong-Swa, finally succeeded in uniting Laos.

The ruler implemented a number of measures to expand and strengthen Laos' borders through his education, business and military knowledge. Taking only precious metals as tribute from defeated enemies during military campaigns enriched the treasury and developed trade. Subsequently, in 1351, the economically and militarily strong Lao ruler proclaimed himself King of «Lan Sang - Land of Millions of Elephants»<sup>27</sup>. All major state courts were in the hands of royal family members and close relatives when the monarchy was established in Lan Sang. These rights and privileges were no exception for religious figures. Since the fertile land in the hands of the Buddhist priests was exempt from state taxes, the property of the temples was also exempt from the control of the state. In this respect, the Lan Sang state was able to strengthen its economic power by successfully establishing trade with neighbouring countries during the last half century of peace. However, weakened by successive Burmese attacks in the following years, Lan Sang regained its national independence after a long and continuous struggle against its opponents.

In fact, the people who had been living in Laos since ancient times had their own primitive religious concepts and elements of their own culture. But in the early 15th century, King Fatisara closed down all non-Buddhist local religious sites in 1527, with the introduction of Buddhism and the formation of its schools such as «Mahanikaya» or «Dhammayut». Thereafter, Buddhist temple construction began on a large scale in the country, with temples like Luan-Prabanga, Wat That and That Lung becoming centres of devotion with their architectural style and status.

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<sup>27</sup> История стран зарубежной Азии в средние века. – М.: Наука, 1972. – С. 278.

Throughout the history of Laos, religion and culture have developed in harmony. This process has been strongly influenced by the religious and cultural values of India, Thailand and Burma. «For example, the original text of the Buddha's word «Tripitaka» was written in the «grantha» alphabet of the southern regions of India, then the local «tham» script was introduced on this basis, and a number of epics were also written in this script. And early religious literature was undoubtedly devoted to the life, activities and followers of the Buddha. The temples in Laos were not only places where the religious piety or traditions were carried out, but they also served as a place where the problems of the social and domestic life of the people were solved. In Laos, as in Burma and Cambodia, Buddhist principles of order and discipline based on religious and philosophical foundations served to maintain stability in the country and live peacefully in alliance with neighbouring countries<sup>28</sup>.

Hinayana temples in Laos were considered the centres of culture and enlightenment of their time. Boys, for example, were brought up until adolescence in the temple. Besides Buddhism and its texts, they taught writing, arithmetic and some trades. According to literary references, «it should be noted that the subject matter of the works of art consisted mainly of folklore, various legends, and partly the description of the Langsang rulers - their personal lives and services to the state. All high artistic works, like religious texts in temples, were kept in special libraries.

1.8-§. Historically, most countries in the East were named after their national characteristics or ideologies. In this sense, the name Singapore - «Lion City» - reflected this tradition. Singapore was mentioned for the first time in a Chinese source dating back to the 3rd century AD.

From the outset, foreign traders regarded the port as a destination which would serve their national interests. In this context, Singapore was also a place of development of trade and commerce in its time, but later it was in a state of decline. The reason for this is that in the 15th and 16th centuries, the country was part of the Johor Sultanate. In the first half of the 17th century, it was attacked by the Portuguese. Following this, Thomas Stamford Raffles, Chairman of the British East India Company, signed an agreement with the Sultanate of Johor to establish a trading network and employ people from various ethnic groups<sup>29</sup>.

However, even before Singapore became a British colony, it had already experienced a number of invasions by Europeans in its history. For example, «the invasion by the King of Java in 1275 and the attack by Siamese warships in 1376. Or, at the beginning of the 15th century, the ruler of the Tan state took control of both Singapore and Malacca»<sup>30</sup>.

Since time immemorial, Singapore had been home to people of many different nationalities and religions. In Indonesia and Malaysia, the Chinese had always been the numerical majority, apart from the original aborigines. But in the beginning, the Indian influence was strong in terms of religion and culture.

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<sup>28</sup> World Religions Eastern Traditions by Willard G.Oxtody. Oxford: Oxford University Press. 2002. – P. 213.

<sup>29</sup> Main article: History of Singapore (ru wikipedia.org)

<sup>30</sup> The World book. Encyclopedia. 1995. – P. 626.

1.9-§. Magellan, who came here in the first half of the 16th century, announced the transfer of the islands to Spain. And later, the expedition of Lopez de Villalobos, who followed Magellan, called the islands «Philippines» in honour of the Spanish King Philip II.

There are some inaccuracies and conflicting information in the sources about the ancient history and population of this country made up of islands in the archipelago.

Indeed, one of the main reasons for the existence of communities of different nationalities on the Philippines was the «frontier» of the archipelago's 2,000 or so islands with waterways to different countries, with the Philippine Sea to the east, the Sulawesi Sea to the south and the Bashi Strait to the north, which separates it from Taiwan. Secondly, natural wealth: tropical fruits, pearls, gold, nickel, chromium, copper, etc. from the sea and underwater. But there are about three thousand other islands in the area that were not populated in the past, and even they do not have definite names to this day.

This region is divided into three groups: Luzon and surrounding islands in the north, Visayan and surrounding islands in the centre and Mindanao and surrounding islands in the south. 66% of the mentioned islands belong to the territory of the country, the largest of which are: Luzon, Samar, Panay, Palawan, Negros, Mindora, Mindanao, Leyte. Inter-ethnic groups of different nationalities and ethnic communities have long inhabited the Philippines: Bikals, Bisays, Sambals, Tugas and others. For this reason, languages specific to the Austro-Indonesian group are used by the majority of the country's population.

The Philippines is the only Christian country in the region from a religious point of view. The first practice of Christianity among the inhabitants of the islands was the construction of the first Catholic churches after the Spanish occupation. However, as Indonesians, Malays and Chinese had been living here for a long time, their religious beliefs were definitely present in these communities.

Very little is known about the activities of the Arabs in trading and promoting Islam in the islands. For example, «In 1380, the Arab viceroy Makhdom, who lived on the island of Cebu, was involved in spreading Islam among the inhabitants of the country. And most Filipino Muslims came from Mindanao».

Regarding the history of cultural and spiritual life in the country, it is worth noting that the population of the archipelago was made up of ethnic groups such as indigenous peoples, Indonesians, Malays and Chinese, as well as Spaniards, and their culture developed in a common way with Eastern and Western traditions. However, with 90 per cent of the population embracing the spirituality of Christianity, this process was increasingly influenced by European culture. Among the representatives of local culture and art, there were many famous artists, poets and writers; examples include Fabian de la Rosa's «pictorial works depicting the life and daily activities of the people», epics in art, and national holidays that Filipinos celebrated with great devotion.

1.10-§. Among the countries in this region there are also those whose populations, composed of representatives of various nationalities and peoples, still

preserve the foundations of their ancient history, statehood and culture. One of these is the Sultanate of Brunei and the other is Macau (Aomin).

The history of Brunei that we know so far V. Pogadaev's article begins with the following information «The Sultanate of Brunei was founded by Awang Alak Betatar, who ascended the throne in 1363 under the name of Muhammad Shah after converting to Islam.

According to legend, when the Sultan discovered the place where the previously unknown river flowed into the sea, he suddenly shouted out: «Baru nah - here!» he shouted. After that, the river and the sultanate were called «Barunai», or Brunei, based on the Sanskrit word «varun», which means «ocean or owner of the ocean».

«In 1522, Fernando Magellan was the first European to sail to the Sultanate, which was established in the 16th century on the territory of Barneo and some other islands. Both the Portuguese and the British must have made use of the messages left by the tourist during his voyage. Because later, in 1839, «James Brook, a Briton, crushed the Dayak rebellion that threatened the Sultan's throne and earned the title of 'roja' for his services». The dynasty, known in the history of the Malay Archipelago as the 'White Kings', ruled here until the start of the Second World War, when Sarawak was handed over to the Japanese. But before that, Brunei was declared a British protectorate in 1888. It turns out, the country's people lived under British control for almost half a century.

In short, from Indonesia, the largest country in Southeast Asia, to Brunei, information on their ancient history is very scarce. One of the main reasons for this is probably the difficulty of integrating the territory of the countries of this archipelago, which consists of several islands, into the scientific circulation

The third chapter of the study is devoted to the «Ancient history, religious beliefs and culture of the peoples of East Asia» and contains information on the subject of China and Tibet.

§ 3.1. The archaeological research carried out in China since the 1980s has led to the discovery of completely unexpected new information in this region of East Asia. In other words, some findings are not only related to the history of the emergence of the human race, but they have also made it possible to draw new conclusions in two categories: the first is «confirmation that human history began here even earlier than previously thought»; the second is «a description of the fact that a group of people in the Palaeolithic period did not live in a limited area, but in different corners of China»<sup>31</sup>.

It turns out that the conclusion of the news is a proof that the Chinese are among the oldest peoples. However, in addition to this conclusion, it should be remembered that there are still new material findings in the scientific research of the time and place of the Stone Age people.

The term «Chinese», first used in oral and then in written historical literature, is not the original name of the people who lived in this country, but this word was taken from the ancient Turkic word kidan (kytay), which later became «Chinese». .

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<sup>31</sup> Кучера С. Древнейшая и древняя история Китая. – М.: Вост. лит. РАН 1966. – С. 12.

In fact, according to historical Chinese sources, in the past the Chinese were called «sya» (shya) in the lexical sense of «great». This ethnonym is transformed from the toponym «sya», the name of a place in the lower reaches of the Fengshui River. And this information is also given in the Chinese encyclopaedic dictionary called «Tsohai» and in the work written by Tzuo Tzu-min, who lived before Christ<sup>32</sup>.

Among the information about the history of this term, another source published in the years of independence - A. Khojaev's book «The Great Silk Road» - also states that the term «China» does not come from the name of the current state and people. Rather, it comes from the name of the «Qiton» (Kidon) people who lived in Manchuria, the north-eastern part of the People's Republic of China, and then migrated to the west.

In Muslim sources this term is written as *Chinese*, *Qton*, *Khatai*, and in European literature as *Catai*, *Cata*, *Cathai*. But now the people of China are called «Hanzu».

Indeed, the fact that the word «Chinese» comes from the language of the Turks may seem surprising to those unfamiliar with their history. However, the Turks who bordered on what is now China also had their own state and deep-rooted culture and national traditions. Just because «their culture consists of elements that are difficult to preserve compared to stone and iron, such as felt, wood, leather and fur, Western scholars define the nomadic Turks as the «truteny» of humanity, that is, the «lazy» part of humanity».

The personality and activities of Ashina, which literally means «brave», occupy a special place in the history of the Turkish Khanate. It is a fact that «at the time of Tabas's conquest of northern China, there were five hundred families of different clans under Ashina among the defeated tribes. The Chinese called the citizens belonging to Ashina «Tukyu». Lexically, the word «turk», formed from «turk+yut» meaning strong and powerful, later became the ethnic name of the union of tribes<sup>33</sup>. In the above-mentioned periods - when the first centralised Qin state emerged from the union of small Chinese principalities - the first strong tribal union of the Turkic peoples living in the north-west and north-east of the country was formed<sup>34</sup>.

A closer look at the history of the Chinese state system reveals the following. That is, the history of the first state system in China began with the era of legendary kings such as Yao, Shun and Xia, whose activities were regarded as symbols of the most perfect national statehood. Although there are no detailed accounts of the relationship between these legendary kingdoms, it is worth noting that the process of fighting began later, as the efforts to achieve dominance between the previously peaceful countries became stronger. At the end of the 8<sup>th</sup> century B.C., as a result of mutual exterminations, about ten states were officially formed in place of more than a hundred formerly independent tribal communities. Therefore, the history of the Shan-Yin, Zhou, Qing, Han, Sui dynasties and the «Three Kingdoms» period, as well as the activities of the states after them, have been thoroughly studied in the

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<sup>32</sup> Ходжаев А. Китайский фактор в центральной Азии. – Т.: Фан, 2007. – С. 11.

<sup>33</sup> Гумилев Л.Д. Древние тюрки. – М.: Наука. Гл. ред. вост. лит., 1967. – С. 23.

<sup>34</sup> Ходжаев А. Китайский фактор в центральной Азии. – Т.: Фан, 2007. – С. 14.

research and concluded on a comparative basis. However, it is impossible to describe the history of the series of states fully within the scope of the abstract. Therefore, we begin this topic statement with the names of the following countries and information about their dates:

BC Centuries:

The legendary reign of Yao (2357-2255)

The legendary reign of Shun (2225-2205)

The legendary Xia Dynasty (2070-1600)han-Yin Dynasty (1600-1046)

Zhou Dynasty (770-256)

Qin1 Dynasty (221-206)

Khan Dynasty (202 - AD 220)

AD centuries:

Wei Dynasty (220-265)

Shu Dynasty (221-263)

U Dynasty (222-280)

Jin Dynasty (265-439)

J-Shm. Dynasty (420-581)

Qi Dynasty (479-501)

Liang Dynasty (502-556)

Chen dynasty (557-588)

Sui Dynasty (581-618)

Tan Dynasty (618-907)

Besh Dynasty (907-997)

Sun Dynasty (960-1276)

Yuan Dynasty (1279-1368)

Ming Dynasty (1368-1644)

Qin Dynasty (1644-1911)<sup>35</sup>.

By analysing the socio-political, cultural and educational life and the legal principles of the state of the dynasties mentioned in the research, it is also possible to get acquainted with the details of the history of the Great Wall of China and the Great Silk Road. As for the history and composition of the beliefs that formed the basis of the current ideology of the time, it is not difficult to understand that in the first beliefs of the Chinese, from the glorification of the mysterious forces of nature, their religious concept was close to animism. For before the ancient Chinese had their official religious beliefs, they worshipped the elements of «living nature» on the basis of animism - mountain, rock, sea, river, sun and wind, as well as Shandi, the first supreme representative of the ancestors of kings. But by the time of the Zhou, a new idea was introduced into the existing divine pantheon, namely the supreme of all the celestial deities, «Heaven», and his earthly son, «Wan» - the greatness of the king's will. According to the great Chinese theologian Dun Zhong-

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<sup>35</sup> Низомиддинов Н. Қадимги Хитой тарихи, диний эътиқоди ва маданияти. – Т.: Fan va texnologiya, 2014. – Б. 14.

shu, «because Heaven is a god, Heaven's every action is aimed at a specific goal, and therefore He judges the consequences of a person's life: He punishes or rewards»<sup>36</sup>. For this reason, the Chinese explain the guarantee of achieving the love of «Heaven» and its reward primarily through the responsibility of maintaining high moral standards and contributing to the strengthening of healthy stability in society through one's personal activities.

Factors related to the national character - socio-spiritual ethics, administrative experience and mystical abstraction - prevailed over the sense of seeking refuge from the Deity in the popularisation of the belief in the metaphor of «Father and Son» in China. The reason for this is that «a sober and rational Chinese,» writes the famous Russian theologian L.V. Vasiliev, «without thinking much about life and death and the mysteries of the eternal world, always considered it his sacred duty to live like the possessors of mature human virtues. It turns out that the Chinese preferred to live in their spiritual world without thinking about the redemption of sins and the happiness of the afterlife, but with a feeling similar to that of the nobles, who are a symbol of a decent life accepted by society. In other words, in China, from very early times, instead of the sanctity of the invisible in the religious understanding of the world, a more human perfect practice took precedence. «In the Chinese imagination, the gods descended from heaven to earth, appearing in the form of wise men and righteous kings, whose status increased over the centuries». The essence and interpretation of the image of such righteous kings took on a unique practical spirit in the philosophy of the socio-spiritual teachings of Confucius and the ancient Lao, which became a religious belief in China in the middle of the second millennium BC.

From puberty until the age of thirty, Confucius had conversations with people in the field of politics, while he acquired certain knowledge and experience in these fields, and the concept of his moral and philosophical worldview matured. His concept is composed of the constituent elements of jen - humanity, li - etiquette, as well as honouring the emperor, the way of moderation, righteous rule, perfection in faith and improving the vision of Heaven's will, which can be applied in practice to Chinese society.

Mankind, since its first forms of belief, intuitively or consciously, has not stopped striving to open the eyes of its inner world - the spiritual world. If we continue this idea with the example of the philosophical teachings of our subject, «even if a person lived all his life only in the spirit of Confucianism, he could not remain free from the feeling of «spiritual discomfort». In this respect, the «existential function» of religion, as it is now defined, was taken over in China by Taoism, which aimed to reveal the secrets of existence and the spiritual world, of life and death.

«Thus, Chinese thought proposed two contradictory solutions to the problems of life: on the one hand, Lao-tzu proclaimed to the world the secret of the «Supreme Being» and called for mystical observation; on the other hand, Confucius recognised

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<sup>36</sup> Степугина Т.В. Идеология и культура Китая периода расцвета рабовладения (История древнего мира: расцвет древних обществ). – М.: Наука, 1983. – С. 533.

mundane existence as the highest value and saw the stability of society in the sustainability of its proper administration»<sup>37</sup>.

The history of the world's great faiths shows that, after the expansion of each religion, the spiritual, cultural and indigenous elements of the new localities have clashed with two main characteristics: adaptation and change. According to scientific information, «the spread of Buddhism in China dates back roughly to the middle of the 1st century AD and the beginning of the 2nd century AD». But this conclusion is not the only timeframe for the beginning of Buddhism in China. Some studies say that «Buddhism in China was formed in its Mahayana direction from the 2nd century onwards», while another publication shows that the doctrine entered China after Central Asia in the middle of the 1st century. However, if we consider that Buddhist temples began to appear in Central Asia following the visit of Indian missionaries, and that Chinese Buddhists studied in this region in the 3rd century, it is closer to the truth that Buddhism began to take the position of a religious belief in China in the second half of the 1st century<sup>38</sup>. Finally, there is also information in this regard which states that the ideas of the doctrine were first spread in China by Indian and Central Asian preachers. It was not until the third century that the Chinese began to develop their own priests<sup>39</sup>.

History shows that it was natural for different religious beliefs and denominations to function in multi-ethnic countries. China was no exception when Islam came to East Asia. Therefore, from a scientific point of view, the history of Islam in China began with the journey of Abu Waqqas to this country in 650, and during the subsequent missions, the first Muslim settlements appeared in large local ports. But «in Muslim historical literature, the appearance and spread of Islam in China is mainly considered from the second half of the 8th century. That is, from the time when the Baghdad Caliphate sent three thousand soldiers to help China suppress the rebellion in Yunnan led by An Lu-shan. And since then, «the Arabs who remained in Yunnan formed the first communities of local Muslims to appear in China».

«At first, the Chinese who converted to Islam were a small minority of peoples: Hui, Salar, Dunsian and Baoan. Muslims of the Uighur, Kazakh, Kyrgyz, Uzbek, Tajik and Tatar ethnicities had lived there since ancient times. Prof. A. Khojaev's information on the socio-political and sometimes military activities of the khans who worked in the territory of East Turkestan was also used in the analysis of the history of the spread of Islam in China<sup>40</sup>. The study also provides information on Islam, its activities and organisations in today's People's Republic of China.

The first elements of human civilization are undoubtedly rooted in primitive religious ideas and beliefs. The origin of the first Chinese alphabet is also explained in the sources as dependent on the elements of nature. «For example, the sun and

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<sup>37</sup> Александр Мень. История религии: в поисках пути, истины и жизни. – М. 2001. – С. 72.

<sup>38</sup> Низомиддинов Н.Ф. Шарқий Осиё диний фалсафий таълимотлари ва ислом. – Т., 2001. – Б. 86.

<sup>39</sup> Кочетков А.Н. Буддизм. – М.: Наука, 1976. – С. 354.

<sup>40</sup> Ходжаев А. Цинская империя в Восточной Туркистане в XIII в. – Т.: Фан, 1991; Ходжаев А. Китайский фактор в Центральной Азии. – Т.: Фан, 2007; Ходжаев А. Буюк ипак йўли: муносабатлар ва тақдирлар. – Т.: «Ўзбекистон миллий энциклопедияси» Давлат илмий нашриёти. 2007.

moon, mountains and rivers, and even trees were worshipped as divine powers and gradually expressed in hieroglyphics». Thus, «in the early Chinese communities, there were people who tried to draw pictures of visible things and events in nature. The community regarded such people as having divine abilities and called them «Shi».

In the 16th-12th centuries BC, in China, hieroglyphs were reflected in images based on paintings. In short, the international recognition of the achievements of Chinese thought in the field of secular sciences was due to the hieroglyphic letter, i.e.:»In astronomy, the movement of the planets and stars or the timing of solar and lunar eclipses; in chemistry, the effect of various drugs on the patient and the practice of healing; in geography, the structure of the map of local states; in agronomy, when and how to use furrows, crop rotation, irrigation and fertilisers; dozens of works on history, philosophy, spirituality, ideology related to social sciences; and in medicine, the ways of treating patients based on dietetics, neurology, surgery, prayers and spells, etc.

So it is not difficult to understand from the Hadith that the achievements of the Chinese in the field of science have had their important place in the Islamic world for centuries: «Obtain knowledge even if you go to Chin-Mochin (China).»

§ 3.2. Tibet is geographically located between two ancient civilisations, India and China. A brief account of the origins of the Tibetans is that their ancestors migrated from India to Tibet in the 4th century BC. Perhaps due to further assimilation, the Tibetan language is very close to Burmese and Chinese. The mythological history of Tibet is based on the descent of its first king, Nyati-tsanpo, from heaven to glory as a deity. «In addition to the mythological information about Tibet, there are some reports about this country in the works of Ptolemy and the texts written by the Chinese.

«In the second half of the 8th and 9th centuries, Tibet became a powerful state whose sphere of influence included the provinces of Central Asia and East Turkestan, the territory of the Tangut tribe in the north, Sichuan Province of China in the east and four provinces of the Tang Empire in the west. During this period, Tibet developed very rapidly economically and its relations with surrounding countries were strengthened. And these relationships had an impact on the rise of local culture.

Buddhism in Tibet went through a unique process of decline and development in its history, similar to that of China. In the end, however, Buddhism was able to officially enter the ranks of state institutions. The history of Lamaism, which glorifies the priest in the sense of «lama», i.e. «the highest», began in the 5th and 6th centuries, when some of the inhabitants of northern India migrated to Tibet together with the neighbouring regions. In this remote land, surrounded by mountain ranges on four sides, a «Bonpo» faith based on semi-demonism and shamanism existed before the establishment of a new religion, and this religious concept has not lost its influence even in the religion of Lamaism.

This new Lamaist direction of Buddha's teachings in Tibet combined elements of Tibetan animism, the fundamentals of Hinoyana and Mahayana, and a set of

principles specific to «Tantrism». The spiritual symbol of the teachings of Lamaism was the cult and authority of the Tibetan Dalai Lama.

The «good deeds» typical of Lamaism embody perfect human virtues such as generosity, truthfulness, compassion, peace-loving, intelligence, purity, harmlessness, tolerance, protection of others, and complete understanding of the teachings. The principles of human perfection from such a religious and worldly point of view have been translated into poetry in the collections of Lamaist literature called 'Beautiful Wisdom':

Only a fool speaks of his abilities.

A conscious person does not talk about himself.

If the grass normally floats on the water,

The pearl is hidden under the water.

The fourth chapter of the study is devoted to 'Ancient history, religious beliefs and culture of the peoples of East Asia' and includes information on Korea and Japan.

§ 4.1. One can hardly claim the accuracy and detail of the available information on the history of Korea. In the Korean and foreign publications we have seen, there are still conflicting interpretations of scientific conclusions about the past Stone Age and subsequent periods in this corner of the world. Therefore, one of the main questions in the determination of the history of this large peninsula in East Asia is: «When was the beginning of human life on the peninsula and who were they?»

According to information from the 1960s, the peninsula is thought to have been inhabited since the Neolithic period. However, before that, in 1933, the Japanese found Neolithic animals and some tools at a site called Tengwanjin, in the upper reaches of the Tedongan River, but they kept these findings secret<sup>41</sup>. The main purpose of this, according to the literature, was to show that Japanese culture was older than Korean culture. Finally, archaeological excavations carried out in Korea since the last quarter of the 20th century have revealed that there are elements relating to the life and activities of people who lived on the peninsula not only in the Neolithic period, but also in the Middle Paleolithic period. However, if we go deeper into the essence of this conclusion, it is not difficult to understand why the Korean ancestors left their homeland and crossed the vast expanses of Siberia and Manchuria to find a place with a warm climate. The reason is that the new homeland chosen by the Koreans - an unknown peninsula at that time - was a paradise for them compared to their previous destinations!

According to some studies, the people who arrived on the peninsula in the Middle and Late Neolithic were ethnically close to the Tungus, the inhabitants of northern China. On this basis, the ancestors of the northern Chinese must have brought agricultural culture to the peninsula. But «there is another claim, put forward

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<sup>41</sup> Курбанов С.О. История Кореи: с древности до начало XXI века. Изд-во С. Петербургского университета. 2009.

by Russian scientists, according to which the ancient ancestors of the Koreans spread from the peoples of southern Polynesia».

So far, North and South Korean archaeologists have discovered more than 50 Palaeolithic sites on the Korean peninsula, which provide enough information to study the lives of the people who lived on the peninsula at that time. In addition to the information about the origin of the Koreans, it is possible to note such scientific theoretical conclusions. That is, «anthropological and linguistic studies and oral folklore show that the Koreans have the same roots as the peoples of the Altai Mountains and neighbouring Central Asia. Consequently, the tribes of the Altai Mountains and the regions bordering on Central Asia also participated in the ethnogenesis of the Koreans.

The Chinkhan Khanate, which arose in Korea in the II century BC, was a union of 10 small tribal states. In addition to agriculture, which was the main source of the khanate's economy, silk and textile industries were also developed. The Saro tribal state within Chinkhan took possession of the surrounding tribes and later achieved the status of an independent state. Pyeonghan, which originally consisted of 12 tribal states, operated in alliance with the Kai state after losing its allies until the 5th-6th century. In this way, the «Three Kingdoms» of Mahan, Pyeonghan and Chin-han gave rise to a series of great states on the Korean peninsula. This can be seen in the example of Choson, which was the first state of its time, derived from the word «chao» meaning «morning» or «clean».

There are three different theories about the origin of this Choson state:

«According to the first theory, Choson was located in present-day Liaoning Province in China. This is because its capital was located near the Great Wall of China, and the confirmation of this recognition was recorded on the basis of archaeological findings. Supporters of the second theory believe that Choson was founded in the north of the Korean peninsula. This means that the first great Korean state appeared only on the territory of the Korean peninsula. The supporters of the third theory seem to have found the correct solution to the problem from the two sets of information mentioned above, i.e. the fact that the capital of Choson was «moved» from one place to another. Another interpretation of the history of the Choson state is that its original name was «Gojoseon», which means «Old Choson». The name «Han» arose as a result of the Gojoseon king's march towards the southern borders, and from the 2nd century BC people began to refer to Choson as the «Kingdom of Han». However, Koreans consider themselves to be descended from the Gojoseon kingdom<sup>42</sup>. The emergence of the Goguryeo state after the Choson Dynasty was an important event in the history of Korean statehood. Until the establishment of Goguryeo as a state, the Korean people lived on the banks of the Han River in a tribal system free from Chinese rule. Throughout its thousand-year history, the state sought to unite the people of its homeland and strengthen its economic power and military potential. In the 1st and 2nd centuries, Koguryo abolished tribal society and fully established the rule of the monarch. In the middle of the 3rd century, with the

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<sup>42</sup> Korean history for international readers. Seoul, 2010. – P. 28.

transfer of agricultural and handicraft products to state control, a more statist tendency was observed in Pekche. The basis of its statehood was the bureaucratic apparatus of the military and other nobles, consisting of officials with 12 positions. Due to the frequent conflicts with the internal and external enemies of the peninsula, most of the high-ranking people in the state had to belong to the military. Economically and militarily, Pekche defeated Koguryo during his northern campaign in the second half of the 4th century. A year later, Koguryo, entering the battlefield, lost its centre in the second conflict in 377<sup>43</sup>.

The economic stability of the country was a key factor in the success of the military campaigns. The unification of the tribes of the southwestern region, the high productivity of rice cultivation, which was the basis of agriculture, and the growth of the production of textiles and weapons, which were also developed, not only maintained the state's position on the peninsula but also ensured its stability. «Samguk yusa» A number of other events and incidents relating to the Pekche state are recorded in the historical source.

The most important event in post-Pekche social and political life was the establishment of a state to unite the Koreans. The 'United Silla' state, formed by the union of tribes such as Yansan, Koho, Chinji, Kari and Kaya, was a kingdom that historically represented the unity and independence of the Koreans.

The dog, bear and turtle symbols found on the Korean peninsula indicate that the local people believed in the basics of fetishism and totemism in ancient times. The Koreans believed that people were transformed into totem animals after death. Traditions in this sense are particularly evident in the funeral ceremony. In this sense, in the past, «the naming of Korean households after animals was also a living proof of mythological beliefs».

In the practice of Confucianism and Taoism in Korea, the fact that the Korean worldview has been close to that of the Chinese since ancient times has shown its practical effect in matters of faith. The history of the introduction of Buddhism to Korea is reflected in the information recorded in Korean publications: A century after the Buddha's death, Emperor Ashoka formed ten special groups to promote «Dharma faith» and ordered them to spread this religious belief from Sri Lanka to Greece. In this way, the Dharma entered first China and then the Korean peninsula via the «Silk Road».

When we look at the problem of the situation and nature of Confucianism and Buddhism in Korea in the 14<sup>th</sup> – 15<sup>th</sup> centuries, we find the following situations.

First, Buddhism and then Confucianism influenced two directions of social life: religious and political. But sometimes the reverse was also observed. For example, the rise to power of the Confucian Li Songhe seemed to be the beginning of the persecution of Buddhists. The reason is that «Confucian opposition to the acquisition of large tracts of land by Buddhist temples was strengthened by the spiritual priority of the succeeding dynasties in the direction of various political events that took place during the exchange period». In 1393, however, Lee Song-ge ordered the renovation

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<sup>43</sup> Корея в период трех государств. История Вотока. II. – М.: Вост. литература РАН. 2000. – С. 85.

of the largest Buddhist temple in south-eastern Korea, which had been founded in 802. He also did not pursue the allocation of land for Buddhist temples during his reign.

If we pay attention to the problem of the situation and nature of Confucianism and Buddhism in Korea in the 14th and 15th centuries, we can see that first Buddhism and then Confucianism influenced two directions of social life, such as religious and political. But sometimes the reverse was also observed. For example, the rise to power of the Confucian Li Songhe seemed to be the beginning of the persecution of Buddhists. The reason for this is that «Confucian opposition to the acquisition of large tracts of land by Buddhist temples was strengthened by the spiritual priority of subsequent dynasties in the direction of various political events that took place during the exchange period»<sup>44</sup>. In 1393, however, Lee Song-ge ordered the renovation of the largest Buddhist temple in south-eastern Korea, which had been founded in 802. He also did not pursue the allocation of land for Buddhist temples during his reign.

Indian and Chinese trading activities played an important role in the introduction of Islam among foreign religions to Korea. For there were Muslims among them. Considering the Arabs who had trade relations with India and China, it is not difficult to understand their visit to Korea from the following 9th century Arabic maritime document: «On the other side of the sea, beyond China, there is a land of Silla, rich in gold».

Officially, the history of Islam in Korea corresponds to the period of trade relations with South and East Asia by Arab merchants in the 7th to 10th centuries. Muslim traders came to Korea from the southern regions of India and the Chinese empire. For example, according to the book *History of the Koryo Dynasty*, «100 Muslim merchants visited Koryo in September of the fifteenth year of Hyun-jongo's reign».

After that, when the first mosque was built in the Arab settlements in Korea, the first local Muslims who converted to Islam also prayed here with the immigrants. But due to the difficult political situation in the 15th century, when Korea's relations with the Middle East ended, foreign Muslims mixed with Koreans.

Depending on the period, the local culture was also formed based on the state system and religious beliefs in Korea. As a result, although Chinese religious-secular values occupied an important place in Korean culture and art, this factor did not overshadow the unique aspect and principle of the Korean mentality. This legal reality has been preserved in the national psyche, which is woven into the fabric of Korean folk art, folk literature, puppet theatre, music and fine arts.

Section 4.2. The Yamato community is thought to have emerged as a result of the migration of people who lived in the regions of Southeast Asia and the South Pacific Ocean in the 1st-3rd centuries in the area called the «Japanese Islands». But

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<sup>44</sup> Корея в период трех государств. История Вотока. II. Вост. литература РАН. 2000. – С. 85.

this is not the only information about the history of ancient Japan. Because in some studies this subject is usually divided into two periods: «Jomon and Yayoi».

Among the information on the history of ancient Japan in the literature that we have come across, the archaeological materials relating to the Yayoi period are relatively richer than those relating to the Jomon period. Perhaps the reason for this is the results of the development observed in crafts, agriculture and state activities in the next period. For example, pottery products, one of the development factors of the Yayoi period, differed from the pottery of the Jomon period in its ease of use and in the development of rice cultivation in agriculture.

Among the information relating to the ancient history of Japan, the source 'Wei-zhi' compiled in China, although it covers a short period, it is a fact recognised by science that this chronicle gives relatively detailed information about the past of the Japanese:

There are thirty «countries» in the land of «Va», and we would describe the social division in them as follows: high officials have four to five wives, and the lower classes have two to three wives. The style of ruling over everyone in these countries is reflected in the activities of Yamato, which keeps its subordinates in fear and panic. The area where the first Japanese state system appeared in science is the Nara Plain. And it was here that Yamato was found - a complex of fortifications formerly known as Kofun. It is mentioned in the Kojiki that Mt. Miwa is the most sacred place in Shintoism. The reason is that «until the beginning of the 7th century, Yamato had a great influence on the balance of military and political power in the region». Some kingdoms on the Korean peninsula were vassals and paid tribute to the Japanese through their embassies. The next Asuka period in Japanese history was characterised by conflicts between influential houses and their spheres of influence.

Unlike other periods in Japan, the Nara period introduced the «Taika - reform system» to develop the country's power. The reforms continued during the Heian period, which began after the Nara period. During this period, the Fujiwara dynasty was the most important of the families, although it did not belong to the imperial line, it had a wide sphere of influence in the palace. In particular, literature describes the activities of this household as follows:

«Despite their usurpation of imperial authority, the Fujiwara presided over a period of cultural and artistic flowering at the imperial court and among the aristocracy».

In a series of periods, the Minamoto dynasty, which is considered the Kamakura period in Japanese history, established the «shogunate - military feudal rule». The main basis of the Shogunate's domestic and foreign policy was to exert its influence over the whole of Japan through the future possession of the northern, central and southern regions of the islands. However, the House of Shogun was not fortunate enough to see this plan come to fruition, and the next period, known as the Taira, was born.

Extraordinary changes in nature had awakened a sense of dependence in human thinking. And as a result, the worship of the mysterious forces of incredible nature began. The Japanese religion of «Shinto» - the way of the gods, symbolised by «Kami»<sup>45</sup> - was logically and meaningfully based on the deification of all forces and events in nature. But in the beginning, Shinto had no founder, no source, no spiritual code, and not even an official name for this belief. The word «Shinto» itself, however, was not of Japanese origin, but was borrowed from the Chinese.

According to the principle formed on the basis of Buddhism, which in Japan is considered close in meaning to Shintoism, since he was the original author of all the problems that afflicted people in the pious world, he had to solve these problems himself. Or this conclusion can be expressed directly in the local language of Japanese religious experience as «sana-mana», that is, «everything should be accepted as it is». It was on this principle that Indian Buddhism became Japanese Buddhism, called Zen.

Besides Buddhism, Taoism was also popular in Japan. Taoism had some concepts in common with Shintoism. Unfortunately, despite Internet searches, no specific research publications have been published on the activities of Taoism as an official religious belief in Japan. When the time comes, it should be said that Islam came to Japan much later than to other countries in the region. Therefore, the history of Islam in Japan is not so rich in serious realities. Moreover, there is no serious evidence that the Japanese had any close contact with Muslims.

When we talk about Japanese national culture, its characteristic diversity can be felt in its internal elegance. The concept of aesthetic and emotional feeling, such as «miyabi - elegance», «mono no aware - enjoyment of nature», «wabi - quiet taste» and «sabi - mature simplicity», which is a symbol of Japanese beauty, is a practical proof of the above-mentioned idea. The unique Japanese culture, with its essence and value, was not ignored by the people of China and Korea. In particular, «representatives of the Han dynasty - Qian Hanshu, Hou Hanshu, Nanshu and Sui-shu, among the great Chinese dynasties, wrote in Chinese sources full of Japanese lifestyle, jurisprudence and culture».

## CONCLUSIONS

From the results of the scientific research carried out in accordance with the objectives of the research, the following conclusions can be drawn:

1. In the Uzbek historiography of the period of independence, for the first time, the ancient history, religious, cultural and enlightened values of the peoples of the three regions mentioned above were included in the scientific circulation based on the national mentality.

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<sup>45</sup> The term Kami means ownership of something or someone. And the Japanese kami, like the Roman numen, has no gender.

2. The history of the state system, the socio-political, economic and legal foundations and the cultural and educational life of the dynasties that ruled in all the countries of the region were analysed in the historical direction of the research.

3. In this direction of religious beliefs, not only the history, ideological and philosophical foundations of the religious beliefs of the peoples of the regions, but also their differences and similarities with other religious beliefs have been clarified.

4. The study of foundations of new schools of buddhism in China in the 1<sup>st</sup> century, in Korea in the 4<sup>th</sup> century and in Japan in the 6<sup>th</sup> century.

5. The difference between the social and spiritual concepts and the existing worldviews in the teachings of Confucius and Lao.

6. On the basis of comparative analysis have been described the specification and common aspects of religious beliefs of the regions.

7. The migration of Europeans to the regions, their activities in the field of trade and commerce, the consequences of colonial policies, and the promotion and practice of Christianity in these regions have been studied on the basis of scholarly and popular literature.

8. The history of the introduction of Islam into the regions, its assimilation into the local environment, and the rise of Islam to the status of state religion during the rule of Muslims in one or another country and its place in the cultural and educational values of the country.

9. The brief history of diplomatic relations of the Republic of Uzbekistan with the countries of the regions mentioned in the study and directions of mutual economic, social and cultural cooperation.

10. The research monographs mention the current state system of the countries within the scope of the topic and the development trends in their economic, social and cultural life.

### **These conclusions lead to the following recommendations:**

1. To prepare a textbook and study guide at the International Islamic Academy of Uzbekistan on the ancient history, religious beliefs and culture of the peoples of South, Southeast and East Asia.

2. To prepare lectures for the «Comparative Study of Religious Sources» curriculum at the International Islamic Academy of Uzbekistan, to translate the existing Russian and English sources of Vedism, Jainism, Buddhism, Hinduism, Confucianism and Taoism into Uzbek on a Christological basis.

3. To carry out new research aimed at analysing and studying the history of the introduction of Islam into the territory of the South, South-East and East Asian regions and its assimilation into the local religious environment from a scientific point of view at the International Islamic Academy of Uzbekistan.

4. To develop comprehensive scientific directions on the history of diplomatic, socio-economic, cultural and educational relations of Central Asia with the countries of all three regions on the basis of local and foreign sources and their publication in book form.

5. To prepare mobile applications of electronic data on faith, capital, national holidays and traditions, geography, state system, language, religion of these countries for Uzbek organisations, companies, legal entities and students in cooperation with countries such as India, China, Korea, Japan, Indonesia and Malaysia in cooperation with the Ministry of Digital Technologies of the Republic of Uzbekistan and the International Islamic Academy of Uzbekistan.

6. To deliver research samples of 10 volumes on «Ancient history, religious beliefs and culture of the peoples of South, Southeast and East Asia» to the employees of the embassies of the Republic of Uzbekistan working in the countries of the three regions.

**НАУЧНЫЙ СОВЕТ DSc.35/30.12.2019.Isl/Tar/F.57.01 ПО  
ПРИСУЖДЕНИЮ УЧЕНЫХ СТЕПЕНЕЙ ПРИ  
МЕЖДУНАРОДНОЙ ИСЛАМСКОЙ АКАДЕМИИ УЗБЕКИСТАНА**

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**МЕЖДУНАРОДНАЯ ИСЛАМСКАЯ АКАДЕМИЯ УЗБЕКИСТАНА**

**НИЗАМЕТДИНОВ НАЖМИДДИН ГУЛАМОВИЧ**

**ДРЕВНЯЯ ИСТОРИЯ, РЕЛИГИЯ И КУЛЬТУРА НАРОДОВ ЮЖНОЙ,  
ЮГО-ВОСТОЧНОЙ И ВОСТОЧНОЙ АЗИИ**

**07.00.04 – Религиоведение**

**АВТОРЕФЕРАТ ДИССЕРТАЦИИ ДОКТОРА НАУК (DSc)  
ПО ИСТОРИЧЕСКИМ НАУКАМ**

**Ташкент – 2023**

**Тема диссертации доктора наук (DSc) по историческим наукам зарегистрирована в Высшей аттестационной комиссии при Кабинете Министров Республики Узбекистан за № В2023.1.DSc/Tar289.**

Диссертация выполнена в Международной исламской академии Узбекистана.

Автореферат диссертации на трех языках (узбекский, английский, русский) резюме размещен на веб-странице Научного совета ([www.iiaw.uz](http://www.iiaw.uz)) и на Информационно-образовательном портале «Ziyonet» ([www.ziyonet.uz](http://www.ziyonet.uz)).

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Защита диссертации состоится «\_\_\_» декабря 2023 года в \_\_\_ часов на заседании – гуманитарным Научного совета по присуждению ученых степеней DSc.35/30.12.2019.Is1/Tar/F.57.01 при Международной исламской академии Узбекистана (Адрес: 100011, г. Ташкент, улица А.Кадирий 11. Тел: (99871) 244.94.70. Факс: (99871) 2440065, e-mail: [info@iiaw.uz](mailto:info@iiaw.uz))

С диссертацией можно ознакомиться в Информационно-ресурсном центре Международного исламского академии Узбекистана (зарегистрировано за № 142). (Адрес: 1011, город Ташкент, улица А.Кадирий 11. Тел: (00871)244 94 70, факс: 999871) 244 00 65).

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## **ВВЕДЕНИЕ (аннотация диссертации доктора наук (DSc))**

**Цель исследования** заключается в обосновании места древней истории, религиозной веры и культуры народов Южной, Юго-Восточной и Восточной Азии в мировой цивилизации.

**Объект исследования** – древняя история, религиозные верования и культура народов Южной, Юго-Восточной и Восточной Азии.

**Предметом исследования** является сравнительный анализ древней истории, культуры и религиозных верований народов Южной, Юго-Восточной и Восточной Азии.

**Методы исследования.** Системный, исторический, логический, сравнительный анализ, реалистический подход к существующим проблемным вопросам, типологическое и комплексное использование смежной литературы и источников обеспечиваются в интерпретации тем, охватываемых методологической основой данного исследования.

**Научная новизна исследования** заключается в следующем:

установлено, что священный источник индуизма, Веды (**वैदिक शास्त्र**) изначально были составлены устно, но «из-за слабости человеческой памяти» в результате развития науки книгопечатания (**الكتابة**) с целью сохранения гимнов 5 тысяч лет назад великим мудрецом Вьяседева Веды были впервые изложены в письменной форме для людей конца света;

выявлено, что жители Малайзии и Индонезии в средние века относительно легко восприняли исламскую религию из-за теплого отношения к местным обычаям и традициям арабо-мусульманских торговцев, которых индусы, жившие на морском побережье, называли «*мапилла*» (**म पल्ला**), т.е. «хорошие» парни»;

аргументировано, что после «индийского похода» (**भारतीय अ भयान**) в VIII веке астрономические труды Брахмагупты «Brahmasiddhanta» (**ब्रह्मसिद्धान्त**), «Khandayaka» (**खंडायका**) и другие индийские научные источники были переведены на арабский язык, что индийские ученые читали лекции в Багдаде и Дамаске, йоги дебатировали с мусульманскими студентами, что Преммукха из Бихара служил в должности премьер-министра в Арабском халифате;

доказано, что благодаря контактам индонезийцев с Индией с древних времен, в эту страну проникли сначала индуизм, а затем и буддизм, которые оказали большое влияние на местную культуру, что к IX веку Индонезия стала центром буддизма не только в Юго-Восточной Азии, но и всего мира в результате успехов в морской и сухопутной торговле;

установлены причины распространения на корейских и японских землях религиозных учений конфуцианства и даосизма на почве уважительного отношения народов этих регионов к духу предков;

в исследовании определено важное значение особенностей национального менталитета народов Восточной Азии при распространении

буддизма за пределами Индии, а именно, на территории Китая в I веке, Кореи – в IV веке и Японии в VI веке, при формировании таких трактовок этой религии, как «Чан буддизм» (禪宗), «Сон буддизм» (ドリームブッディシム) и «Дзен буддизм» (선불교).

**Практический результат исследования** заключается в следующем:

древняя история, религиозные верования и культура государств региона Южной, Юго-Восточной и Восточной Азии раскрываются на основе методов исследования восточных ученых в их трудах по истории, религиоведению и культурологии;

определено, что результаты исследований западных специалистов играют важную роль в более широком освещении исторических и религиозных реалий предмета и в сборе новых источников для будущих научных исследований;

при изучении истории возникновения индуизма, представляющего собой крупнейшее обобщение различных индийских религий и учений, происходящих от одного корня, в данном исследовании через интерпретацию оригинальных индийских экзегетических источников сделан акцент на два фактора – усиление монотеистического мышления, а также «*Даршан*» - сохранение приоритетной сущности всех шести философских учений;

обращено внимание на сложности национального государственного устройства, обусловленные различными природными условиями, характерными для географического ареала индонезийцев и малайцев, и при решении этого вопроса был проведен сравнительный анализ факторов, используемых обоими народами в своих условиях;

опираясь на исторические реалии аргументировано возникновение этнических общин бронзового века, называемых «корейцами» в результате взаимной ассимиляции неолитических групп в Восточной Азии;

в исследовании, опираясь на исторические факты, освещается стойкость и боевой дух японцев в их борьбе за независимость с врагом во всех трех нападениях монголов, особенно войск Хубилай-хана, и их приверженность своим религиозным и светским ценностям.

**Достоверность результатов исследования** определяется тем, что они опубликованы в сборниках республиканских и международных научных конференций, в статьях в специальных отечественных и зарубежных научных журналах, включенных в реестр ВАК, выводы, предложения и рекомендации, разработанные в изданных монографиях и трактатах, внедрены в практику, полученные результаты подтверждены компетентными организациями.

**Научная и практическая значимость результатов исследования.** Научные идеи и положения, отраженные в исследовании, разработанные предложения и рекомендации могут послужит источником для новых научных исследований в образовательных учреждениях. Научное значение результатов исследования определяется также тем, что они они могут быть использованы при подготовке учебных пособий и учебников по религиоведению, этнографии, источниковедению, при организации лекций по спецкурсам.

Научная и практическая значимость результатов исследований

объясняется также и тем, что они могут быть использованы при подготовке учебников по религиозности, этнографии, источниковедению, в том числе при подготовке лекций для спецкурсов по направлениям «Религиоведение», «Сравнительное религиоведение», «История религий мира».

**Внедрение результатов исследований.** На основе научных выводов и предложений относительно древней истории, религиозных верований и культуры народов Южной, Юго-Восточной и Восточной Азии:

научные выводы о том, что священный источник индуизма, Веды (**वैदिक शास्त्र**) изначально были составлены устно, но «из-за слабости человеческой памяти» в результате развития науки книгопечатания (**الكتابة**) с целью сохранения гимнов 5 тысяч лет назад великим мудрецом Вьяседева Веды были впервые изложены в письменной форме для людей конца света, были внедрены в содержание книги «История, религиозные верования и культура Древней Индии» (Справка Центра исламской цивилизации при Кабинете Министров Республики Узбекистан №08-17/213 от 09.03.2023 года). Результаты послужили дополнительным источником для сотрудников научно-исследовательских учреждений при освещении тематики древней истории, религиозных верований и культуры народов Южной, Юго-Восточной и Восточной Азии;

научные воззрения о том, что жители Малайзии и Индонезии в средние века относительно легко восприняли исламскую религию из-за теплого отношения к местным обычаям и традициям арабо-мусульманских торговцев, которых индусы, жившие на морском побережье, называли «**мапилла**» (**म पल्ला**), т.е. «хорошие» парни», были внедрены в содержание книги «Религиозно-философские учения Юго-Восточной Азии и ислама» (Справка Международного научно-исследовательского центра Имама Бухари при Кабинете Министров № 02/122 от 23.03.2023 года). Результаты послужили для студентов научно-исследовательских учреждений дополнительным ресурсом к комплексу лекций по религиозно-философским учениям Юго-Восточной Азии и ислама;

научные воззрения о том, что хотя основоположник буддизма и говорил: «Когда весь мир признает Бога, я также признаю Его, и Он есть истина», но, поскольку в этом учении не формировались представления о Творце, начиная с I века нашей эры, сам Будда был обожествлен в каменных идолах, были внедрены в содержание учебника «Религиозно-философские учения Южной, Юго-Восточной и Восточной Азии» (Справка государственного учреждения телерадиоканал «История Узбекистана» Национальной телерадиокомпании Узбекистана № 06-49-312 от 22.05.2023 года). Результаты способствовали учащимся шире понять сущность учения буддизма;

научные выводы о том, что после «индийского похода» (**भारतीय अ भयान**) в VIII веке астрономические труды Брахмагупты «**Brahmasiddhanta**» (**ब्रह्मसिद्धांत**), «**Khandayaka**» (**खंडायका**) и другие индийские научные источники

были переведены на арабский язык, что индийские ученые читали лекции в Багдаде и Дамаске, йоги дебатировали с мусульманскими студентами, что Преммукха из Бихара служил в должности премьер-министра в Арабском халифате, были использованы в книге «История ислама в Южной, Юго-Восточной и Восточной Азии» (Справка Международного научно-исследовательского центра Имама Бухари при Кабинете Министров № 02/122 от 23.03.2023 года). Результаты помогли учащимся лучше ознакомиться с информацией об истории индо-мусульманских отношений;

сведения о том, что благодаря контактам индонезийцев с Индией с древних времен, в эту страну проникли сначала индуизм, а затем и буддизм, которые оказали большое влияние на местную культуру, что к IX веку Индонезия стала центром буддизма не только в Юго-Восточной Азии, но и всего мира в результате успехов в морской и сухопутной торговле, были использованы в книге «Древняя история, религиозные верования и культура народов Южной, Юго-Восточной и Восточной Азии» (Справка Международного научно-исследовательского центра Имама Бухари при Кабинете Министров № 02/122 от 23.03.2023 года). Результаты помогли уточнить информацию о проникновении ислама в эти регионы;

научная информация о том, что религиозные верования народов Южной, Юго-Восточной и Восточной Азии с древнейших времен находились под сильным влиянием религиозных учений Ведизма и зороастризма, что среди населения широкое хождение имели имена божеств, представления о рае, аде, культ огня, процесс жертвоприношения, связанные с ведизмом и зороастризмом, были использованы в книге «Перевод религиозно-философских и исторических источников Южной, Юго-Восточной и Восточной Азии» (Справка Международного научно-исследовательского центра Имама Бухари при Кабинете Министров № 02/122 от 23.03.2023 года). В результате это дало учащимся более полное представление о религиозных верованиях народов Южной, Юго-Восточной и Восточной Азии.

**Апробация результатов исследования.** Результаты исследования были доложены в виде докладов и прошли апробацию на 3-х международных и 5-ти республиканских научно-практических конференциях.

**Опубликованность результатов исследования.** По теме исследования опубликовано всего 21, в том числе 11 монографий, 7 статей в изданиях, рекомендованных к публикации, основные результаты докторских диссертаций ВАК Республики Узбекистан, 5 из которых опубликованы в республиканских и 2 зарубежных журналах. Тезисы докладов опубликованы в сборниках 2 международных и 1 национальной конференции.

**Структура и объем диссертации.** Исследование состоит из введения, 4-х глав, заключения и списка использованной литературы. Общий объем исследования состоит из 2500 страниц.

**E'LON QILINGAN ISHLAR RO'YXATI**  
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