



The study of ancient history, religion, culture of South, South-East and East Asia in Uzbekistan

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ABSTRACT

The study of above mentioned subject on the basis of national mentality is an initial step in the years of Independence of Uzbekistan. Because, such a positive approach to the sources of spiritual values, if on the one hand, helps to feel initial oneness of mankind noted in divine messages; on the other hand, it creates mutual understanding among the nations with different faiths, which is important today in struggling against the international extremism and terrorism. By the way, «All religions», - as a well-known sufi Mansoor Khallaj said, - «are the different twigs of one and the same Tree.» In accordance with this view-point, in our investigation we tried to continue the tradition of Abu Reikhan Beruni, who over a thousand years ago created the scientific method of comparative study of the world national values – history, religions, culture and traditions.

Below is given short key words and information about the scientific structure of the study of each monograph separately.

Keywords:

sansara, sutra, sunyasi. prakriti, tirthankar, purusha, mantra, moksha, sakhiy, karma, nirvana(India); chjango, chji, bo, ban, dyan, di, danshu, In, menfu (China); Yamato, nihon-siyoki, amida, tayra, kamakura, fujirava, koto, fujivara (Japan); Amitabha, beompae, chisin, budo, hojang, jajang (Korea).

I. «The Ancient History, Religion and Culture of South Asia» (India, Shri-Lanca, Nepal, Bhutan)

1. The main ancient factors of the history of India is the migration of Aryans.

2. The history of the rise of Magatha, Nanda, Maurya, Kushan, Gupta dynasty empires and southern kingdoms as: Pallava, Vakataka, Panda and Chola.

3. The description of Indian religious-philosophic teachings¹: Veda, Brahmanism, Jainism, Buddhism, Yoga-shastr, Hinduism, Bhaktism and Sikhism.

4. Invasion of Muslim rulers from the south and north of India and the reasons of acceptance Islam in India.

5. The monotheistic ideas of Hinduism and their similar points with Islam.

6. The history of ancient Indian culture, its role and significance in the treasure of values of mankind.

7. Creation and prosperity of «Indo-Muslim culture» in all spheres of the life: architecture, painting, music, art and literature in Brajbbhasha, Hindi, Urdu, Persian and Turkic languages.

Moreover in this investigation included the history, religions and culture of Shri Lanka, Nepal and Bhutan also, because the peoples all

¹ Koran: Mankind were but one community; than they differed [10:19]

above mentioned countries had close relationship with India from the ancient times.

In order to imagine the methods of investigation of the chosen subject, below is given short quote related with history, religion or culture:

«For example Indian philosophical thought about the world existence divided into fore periods like past, present and future – from its creation up to the end. And this process, according to the interpretation of Hinduism, having reached its last destination, reverts back to the initial position and starts again. In other words, the creativeness of God is just as His qualities constant and forever. Therefore, the doctrine of rebirth conception is explained as the law of eternity of the life circulation, according to which everybody is regarded as a particular presence of Brahma – God’s first creation. And now we would like to underline similar ideas of Hinduism and Islam in short:

1.«The creation and qualities of Brahma as main Soul» to same extends can be seen in the following lines of «Zubdatul-Khaqayiq» (Cream of the Truth) written by Aziziddin Nasafi: «Initially Allah created Javkhar (Ruh-i avval), i.e. the initial Soul».

2.In «Bhagavat-Gita» Shri Krishna said: «Men, who are born again and again, cannot come near to Me and at the end they obtain the lower forms of life». It is clear from this precept that the demons in each birth as a seed of their heredity keep falling down unless they enter in the body of animals. In fact, the incarnation of soul in different forms of existence is also observed in Sufism:

«He, who does not trust in God and not recognize the Prophet and commits sins, there is no way for such people in the world of Truth – the upper destination of pure people».

3.In Hinduism «People are generally defined as a small Ishvar» and in Islam, as Ibn Arabi describes: «People are small space like «Al-a’lam» «Al-mukhtasar - Small world».

In terms of the history of Islam in India, a question may arise: what was the impact of Islam on the Indian life, education and art? Some Indian scholars, historians and religious thinkers believe that Islam had a huge influence and in many ways enriched the

Indian culture and art by creating new institutions. But at the same time, among the invaders who came from the south and north were many scientists and Sufi saints impressed by what they saw in the country. For example, Arab scholar al-Jahiz in his diary left very important information regarding the Indian medicine, astrology, philosophy, mathematics, literature and music.

Al-Beruni had a good knowledge of Sanscrit and was the first to translate «Sankhya» and «Jogasutra» into the Arabic language and he also translated «Al-magest» and «Elements» from Greek into Sanskrit for Indians.

II. «The Ancient History, Religion and Culture of South-East Asia»

(Indonesia, Malaysia, Vietnam, Burma, Thailand, Cambodia, Laos, Singapore and Philippines)

The present book – designed for the students of higher education helps to study the history of the above mentioned countries. Having taken into consideration the interest of students, the structure of the book has been made up as follows:

- 1.Pre-history of all presented countries.
- 2.Main features of their geographic location.
- 3.The history of formation of local statehood.
- 4.Short history of Buddhism, Hinduism, Confucianism, Taoism and Islam in South-east Asia.
- 5.History of culture, traditions and holidays.
- 6.Chronology of historical periods.
- 7.Brief information about landscapes
- 8.Glossary

«As a rule before the speaking about the history of Indonesia, first of all it should be paid attention to the very two difficult problems:

First – the difficulty of the complete explanation of all islands territory which situated separately.

Second – approximately all the cases in islands happened under the outside presser».

According to the available literature in our hand there are seven directions related with the appearing of Indonesian people in archipelago.

First direction – the ancestors of Indonesians came to archipelago 5000 years before across the Taiwan and Philippines¹.

Second direction – the Indonesian people divided in two ethnic groups: in East melanesian and in West austronesian²

Third direction – according to archeological information to the territory of the present Indonesia the migration of South-East Asians started from the upper pa-leolithic period.

Forth direction – according to the last internet information the migration of mongoloid ethnic groups to the territory of Indonesia was in the second millennium before area. And the migration during the first millennium which brought to Indonesia the high developed culture and agriculture of bronze period were the ancestors of the present Indonesians³.

Fifth direction – the remains of austronesians which have been accepted in 1891 in Java, who came from the (shore) coasts area of China and leaved here more than 150.000 years ago⁴.

Sixth direction – the first melanesians came to the archipelago from Andaman islands of the Bay of Bengal and after austronesians came here from China through the Taiwan and Philippines⁵

Seventh direction – «as Indonesian ancient history shows, the ancestors of the present people of archipelago came here 40.000 years ago. They mainly migrated from Malay peninsula, Burma, Thailand, Philippines and other places. After in this area lived immigrants from different parts of Indian subcontinent and Asian territory. The culture of the immigrants has similar points with primitive culture of the local peoples. As for religion here should be noted, that the religion of immigrants

connected with divine powers was upper then the ideas of the local religion».

Next step, regarding the South-East Asian countries devoted to «The Culture, Religion and History of Ancient Malaysia». The main reason of making of this project is to stress out the views expressed in the speech of the Malaysian delegation on the possibility of mutual cooperation between Tashkent Islamic University and the International Islamic University Malaysia during the visit to Uzbekistan. Having taken this fact into consideration the structure of the monograph as follows:

1. Foreword
2. The pre-history of Malaysia
3. The main features of the country and geographic location
4. The history of formation of Malaysian statehood
5. The short description of Buddhism, Hinduism, Confucianism and Taoism in Malaysia.
6. The history of Islam in Malaysia
7. The history of Malacca sultanate
8. The history of Malaysian Culture: oral poetry, classical literature, art of music, dance, architecture, sculpture schools, painting, calligraphy, science, historiography, dressing and needle-work.
9. The history of Malaysian traditions and holidays
10. Chronology of Malaysian historical periods
11. Brief information on Malaysian landscape
12. The studies of Malaysia in Uzbekistan
13. Glossa

In the present investigation included also the ancient history, religion and culture of all rest countries of the South-East region

III. «The Ancient History, Religion and Culture of East Asia» China, Korea, Japan)

It is not secret that the peoples from ancient times live with the desire to reach the highest level of spiritual and physical perfection regardless of scientific, social and even economic achievements as their ancestors

¹ Steven Drakely. The History of Indonesia. Greenwood Press. Westport. Connecticut. London 2005. P-2.

² Вилчек Э., Шруц Г., Вейлс К. История человечество. Минск. «Классическая мысль» Изд. «Полигон» 2003. С-112

³ En.wikipedia. org.

⁴ Florence Lamoureux. Indonesia. A Global Studies Handbook. Copyright 2003. P-9.

⁵ Colin Brawn. A history of Indonesia. Printed by South Wind Productions, Singapore 2003. P-10.

attained. There are so many examples when it comes to ancestor's morality, lifestyle and experience that rose under religious conditions. In this regard, Chinese Confucianism, Taoism and Buddhism can be a clear evidence to all the above-mentioned.

However, religious feelings start to change their relation to the world of soul both in form and sense. In other words, for example in China, the acceptance of the Dao teachings as a religion was the proof of awaking of transcendental imagination of the Creator. Moreover, Buddhism discovered for the Chinese believers new spiritual space like «Nirvana» and the life after death. In spite of this, Confucianism managed to preserve its traditional concepts due to its key elements and essential values.

It is known, that in most scientific works, the religious philosophy of the South and East has been investigated on the basis of moral, social and even administrative responsibilities of believers in society. But in fact, the philosophic outlook of religious people should firstly be studied by means of spiritual, social and political life of people in the ancient periods. Only in this case, there might be possibilities to define how these factors obtained religious importance. With this aim, we decided to set the focus on the following points:

1. The geography, history, religious mythology, culture of the ancient China.
2. Confucianism, Taoism, and Buddhism as religious and ethic sources of East Asian peoples.
3. Similarities of Buddhism with local philosophical teachings in the countries of Eastern Asia.
4. Specification of Chan Buddhism and Lamaism.
5. Similarities of Chinese religious doctrines with Islam in the context of spiritual values of mankind.

According to the Korean scientific sources the Neolithic Era began in the peninsula about ten thousand years ago. The Koreans are believed to have settled down there around 4000 B.C. In fact, the Koreans have a long

history of 5000 years, which is unquestionably significant part of the world history.

The present research is practically the initial step in the field of investigation of the history, religion and culture of ancient Korea and it consisted of the following parts:

The first part is devoted to the history of the Korean statehood, beginning from the tribal governments to kingdoms and their mutual political, economic and cultural relations.

The second part deals with the history of the Korean religions. Along with religious-philosophic teachings, this part discusses political, social life and development phases of the Korean people.

The third part sheds light on the history of ancient Korean culture with some key factors throughout the years of crises and prosperity.

In a word, during a long history of different events under local empires, the people of Korean peninsula showed national character and moral stability, especially during the battles with foreign countries.

All the above-mentioned parts in the book are divided into the following list of subjects:

1. Pre-history of Korean Peninsula.
2. History of Korean migration to peninsula.
3. History of Korean tribal system and its unity.
4. History of Korean religious mythology.
5. History of Korean Confucianism, Taoism, Buddhism and Islam in Korea.
6. History of Korean statehood: Choson, Pejke, Silla – Three kingdoms, Parhai, United Silla, Kougrey and Choson.
7. Chronology of Korean history of statehood.
8. Brief information on Korean landscape.
9. The Korean studies in Uzbekistan.
10. Glossary.
11. Short information about Korean States.

The aim of the investigation is to study and analyze the Japanese history and society with respect to its ancient culture, traditions and transformations endured for centuries.

The first part is devoted to the prehistory of the Japanese and their statehood, beginning from the tribal governments up to the Yamato,

Nara, Heian, Fujiwara Re-gency, Kamakura and Tokugawa periods. In the very part, mutual political, eco-nomic and cultural relations are emphasized in terms of diplomacy and shedding light on the reasons of battles with Chinese, Koreans and Europeans.

The second part deals with the history of the Japanese religions, as Shinto, including the Japanese Confucianism, Taoism and Buddhism. Along with reli-gious-philosophic teachings, this part discusses politically-social life and develop-ment of the Japanese people. It should be noted that at first look, in the Japanese religious history, the above-mentioned foreign religions seem to have easily con-verted the minds of local people.

The third part sets focus on the history of ancient Japanese culture, where also a brief description is provided about the introduction of Chinese thought and culture. In a word, during a long history of different events under local historical periods, the people of Japan showed the national character and moral stability in every situation, especially during the battles with other countries.

All the parts mentioned above are divided into the following list of subjects:

1. Pre-history of Japanese islands
2. Main features of the country and geographic position
3. History of formation of Japanese tribal-statehood
4. Kokutay is the base of Japanese statehood principles
5. History of Yamato and Asuka periods
6. Taika is a period of greed reforms in Japan
7. History of Nara, Heian, Fujiwara Regency, Kamakura, Taira periods
8. History of periods of Tokugawa Shogunate.
9. Shintoism is the national religion of Japanese
10. History of Japanese Zen Buddhism, Taoism, Konfucionism
11. History of Christianity and Islam in Japan
12. Institution of «Taiho-era» in Nara
13. Short description and translation of «Kodziki» and «Nihon seki»
14. Chronology of Japanese historical periods

15. Glossary

IV. «The translation of religious-philosophical and historical sources of South, South-East and East Asia

The first of all before the speaking about the subject, it should be noted the dec-ree (24.05.2017) of the President of Uzbekistan SH.M.Mirziyoev about the «action of perfection of the system of saving, applying and propagandize of ancient manus-cripts» related not only national, but at the same time it concerns to the reserve of mankind values also. Exactly from this point of view the translation from Sanskrit into Arabic language of Indian philosophic teachings like Sankhya and Patanjaly by Abu Raikhan Beruniy is the proof for positive relation of our ancestors to mankind manuscripts. Because, the translation of historical, religious-philosophy, state-hood, juridical, economical and social resources in Uzbek language it is the logical continue of the greet ancestors tradition in the years of Independence.

By the way, the reason of accentuation of publishing of the chrestomaty is that, the comparable study of religious manuscripts included in official study program of the Academy, but in spite of this not yet sufficient materials for the preparing lechers. Moreover, in internet sites all the translation of religious-philosophic teachings in Russian or English language, which are not useful for the students of Uzbek groups . And we think, that, by this reason the presented chrestomaty can be used as study-guide, where available also glossary of terminology together with their translation and actual dates of important historical events.

The above mentioned information contains following religious-philosophic and historical sources:

Indian texts:

- Veda
- Aytareya brahman
- Shapatha brahman
- Aranyaki brahman
- Meytri upanishad
- Kena upanishad

Vaisheshika upanishad

Sri Acaranga sutra

Sri syagadanga sutra

Sri bhangsvati sutra

Vijayapitaka

Sutta-nipata

Dhammapada

Yoga-shastr

Bhagavad-gita

Arthshastr

The Laws of Manu

Adi Granth

Chinese texts:

Lun yu (Analects)

Dao de Jing (Tao te Ching)

Sima Qian – Record of the Grand History

Chinese Buddhism

Korean texts:

Korean religious mythology

Korean Buddhism

Samguk sagi

Japanese texts : :

Kojiki

Nihon Shoki

Shoku Nihongi

The Taiho Code

Kokutai

Tayka

V. «The history of Christianity in South, South-East and East Asia

(India, Indonesia, Malaysia, China, Koreya, Japan)

Allah's word in the Qur'an prescribes cooperation with representatives of other religious faiths on the basis of: «... *Cooperate in the way of goodness and piety...*»

If we approach the subject of the monograph from this point of view, the Christian religious faith, which is still widespread on earth today, has a significant not only in America or Europe, but also in such a regions of the world like South, South-East and East Asia, where more than half of the world's population has been excluded.

In order to follow Allah's guidance on this line, one must first know the ancient history and religious values of the peoples with whom cooperate. From this point of view, religious studies are becoming increasingly important in our country for good neighbourly relations with the outside world. Consequently below given the list of titles of investigated subjects of the monograph.

1. The Short History of Christianity.

2. The short information about Gospel

The dictionary of Christian terminology

The History of Christianity in India

The History of Christianity in Indonesia

The History of Christianity in Malaysia

The History of Christianity in Thailand

The History of Christianity in Vietnam

The History of Christianity in Cambodia

The History of Christianity in Singapore

The History of Christianity in Philippines

The History of Christianity of Korea

The History of Christianity in Japan

VI. «The history of Islam in South, South-East and East Asia

According to the opinion of academician V.V. Bartold «...even when for Muslims the political success changed to failure, it was not felt in the spreading of Islam. And also the spreading of Islam was not the responsibility of prophet Muhammad. Because in Islam the first time was declared principle which before did not observe in other religions

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَخْفَرْ
بِالطَّاعَاتِ
وَيُؤْمِن بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا
وَاللَّهُ سَمِيعٌ عَلِيمٌ!

«There is no compulsion in Faith. The correct way has become distinct from the erroneous. Now, whoever rejects the Tāghūt

(the Rebel, the Satan) and believes in Allah has a firm grasp on the strongest ring that never breaks. Allah is All-Hearing, All-Knowing» [67. 2:256].

So, if the present translation on the one hand gives the chance to study the history of Islam in these regions where available different local religions, on the other hand, it will give chance to find-out the understanding of Islam of the local people. But wherever Islam came, it has been adopted in the spirit of the local religion. For example the very process could be seen in the Central Asia, where in the national ceremonies still remained traditions of Zoroastrianism. By this reason Islam faced with such establishment in all above mentioned regions.

In this case in order to image the condition of Islam in South, Southeast and East Asia should be used the method of «comparable study of world religions» And thanks to this one can have knowledge about the some similar points of Islam with local religions.

In content of the book given the list of countries, where Islam on geographic basis step by step was adopted.

VII. The history of Literature, Culture and science of South, South-East and East Asia.

The first of all, about this book should be noted, that where all given information regarding the history of literature, culture and science concerns only to its initial period of the arising of national values of the peoples who lived in South, South-East and Eastern regions. Moreover, their treasure of cultural creations recognized by mankind and it even became the subject for international scientific investigations.

The relations of Uzbekistan with the all three regions, which in the field of economic progress plays very solid role throughout the world and has two important lines. If from one side the result of this investigation will give us knowledge about the spiritual world of partners, from other side it helps us to understand their national mentality.

Foreword

The history of Indian literature

The history of Indian music

Indo-Muslim painting culture

The history of Chinese literature

The history of Chinese music culture

The history of Chinese painting culture

The history of Chinese architecture

The history of Chinese science

The history of Korean literature

The history of Korean music and song

The history of Korean painting culture

The history of statue culture

The history of Korean architecture

The history of science

The history of Japan literature

The history of Japan music instruments and duns

Kabuki – Japan theatre culture

The history of Japan painting

The history of statue

The history of Japan architecture

The history of Japan science

The history of Indonesian literature

The history of Indonesian music and duns culture

The history of Indonesian architecture

The history of Malaysian literature

The history of Malaysian music

The history of Malaysian duns

The Malaysian doll and shadow theatre

The history of Malaysian architecture

Conclusion

Shortly speaking, the creating of collection of seven books in Uzbekistan is the logic continuation of the subject of investigation of the great Uzbek scientist of X-XI (973-1048) centuries Abu Raykhan Beryni, who over a thousand years ago was author of the scientific method of comparative study of the world national values – history, religions, culture and traditions.

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