

SPECIFIC CHARACTERISTICS OF EDUCATION IN SUGDH IN THE EARLY MIDDLE AGES

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<https://doi.org/10.5281/zenodo.17462710>



ARTICLE INFO

Received: 25th October 2025

Accepted: 26th October 2025

Online: 27th October 2025

KEYWORDS

Sogdian, nmana, Aramaic script, Ahura Mazda, father of the house, beishu, tanshu.

ABSTRACT

When talking about issues of education and upbringing in Central Asia in the first three centuries, it is worth mentioning that its historical roots go back to ancient times. This is connected with the processes of the emergence of the family. It should be emphasized that the family played a significant role as the main link in the first societies. A number of information about this is also given in the Avesta.

First of all, it should be noted that the main object of the Avesta is man. All thoughts in it are directed to man, his sincere faith, physical and spiritual purity, creative labor carried out with constant mobilization for the development of a good world, social stability, peace and tranquility. The center of the world reflected in Zoroastrianism and the Avesta begins with man and his family. The father and leader of the family were initially the nmanopati, that is, the "father of the house". In addition to feeding, nurturing, and protecting the family, the father is also the religious leader of this family. This order served to connect the social essence of the family with the spiritual requirements of society. At the same time, it appointed the family, parents, as responsible for the spiritual development of children. In a word, the basic element of society is the family, and in the early stages of Zoroastrianism this social unit took the form of a patriarchal family [1. 35].

The Avesta contains not only information about the history of the first statehood, but also the ideological foundations of these statehood processes. A vivid example of this can be seen in the angels in charge of Ahura Mazda, the god of goodness in Zoroastrianism. They are the owners of six supreme divine duties, the first of which is the angel Vahumana "Good Thought", that is, a sign that the world should begin with good thoughts and good intentions. The second is Arta Vahishta, that is, if there is good intentions, life will be "just" - a paradise, as commanded by the Almighty. The third angel is Spenta Armaiti, this angel brings down the heavenly (heavenly) life established with good intentions to Earth, to the ground and gives it peace. The fourth angel - Khshatra Varya - is the station of "Shahriyarlik", that is, the position of governing the happy, prosperous life on the paradise earth with divine justice. This emanation is understood as a reference to the divine conceptual basis of the just kingdom in the Avesta [6. 16].

There is not much information in the sources about the education system and educational issues in Sogd in the early Middle Ages. However, the analysis of Sogdian documents and archaeological materials allows us to draw some conclusions. Also, some

Sogdian terms can be useful in studying the problem. One of such terms is the Sogdian expression naf - "naf" (literally meaning "navel"), which, according to its structure and functions, corresponds to the Mahalla institution. In Sogd, the community (naf) was part of the civil community in the cities of the early Middle Ages, uniting artisans, merchants, and partly the nobility. The village community included the population engaged in farming and cattle breeding[5. 133].

Socially, it ("naf") was divided into several classes. The nobility was called free, urban artisans were called free, merchants were called guvaktor, farmers were called kashavorz, servants were called charikor, obedient herdsmen were called kadivar, slaves and maids were called bantak and doya. The noble nobility-free class included the king, local rulers and landowners. At the top of this social hierarchy was the king. However, the main link in Sogd was the family.

In the Sogd family, special attention was paid to the upbringing of children and their literacy. According to the "Bei Shi" ("History of the Northern Dynasties"), the Sogdians were skilled in trade, and many foreigners came to this state to trade. The Tan Shu annal states that "... (in Sogd) when a boy is born, they rub rock honey (novot) on his tongue, put glue on his palm, so that he will be sweet-spoken in the future and hold on to wealth. They write in their diary. They are skilled in trade and are self-interested. When their men turn twenty, they go to neighboring countries and are everywhere where they can be profitable." There were many such customs in Sogd. For example, the Sogdians tied coins to the hands of boys in infancy so that they would be skilled merchants in the future. This custom has survived to this day, and the custom of giving money to a baby when visiting him is related to the tradition of tying coins to the hands of young children in Sogd. According to the information provided in the same annals, in the early Middle Ages, children were taught to read from the age of 5 in Sogd. This is confirmed by the information provided by the Chinese ambassador Wei Jie, who was in Samarkand in the 6th century, that children in Sogd learned to read and count from the age of five. [4. 46] It is also possible that, along with reading and writing, there were schools of instruction focused on various fields or the languages of their time. Analyzing the various titles and positions in the Mugh mountain archive, the Sogd scholar B. Goyibov suggests that they can be interpreted not only from the point of view of statehood, but also that the holders of these titles may have been educated in separate schools. In addition, the Arabic school in the Mugh archive suggests that foreign languages may have been taught in Sogd along with Sogd script and language. It should also be recognized that, along with knowledge of these languages, a unique school of calligraphers was formed in Sogd. Хитой элчиси Самарқандга келган пайтда бу ердан етишиб чиққан моҳир савдогарлар Буюк ипак йўли бўйлаб савдо ишларида илғор бўлганликларини келтириб ўтган. Элчи суғдий алифбо 20 тадан ортиқ ҳарфдан иборат эканлигини ва ушбу маълумотни саводли бир суғдийдан эшитганини ёзиб қолдирган. Шунингдек, у суғдийлар савдода маҳоратли. Бу давлатга кўп чет эликлар келишади уларнинг иши савдо эканлигини алоҳида таъкидлайди. Бундан ташқари, Шаттал (Ҳинд)дан топилган илк ўрта асрлар суғдий ёзуви билан битилган савдогарларнинг ўзаро хабарлари ҳам бунга ойдинлик киритиши мумкин [1. 186].

Another example. During the rule of the Turkic Khaganate, Sogdian calligraphers, along with state administration, also played an important role in the spiritual and ideological life of the country. For example, the Sogdians participated in the spread of Buddhism in the Orkhon oasis, the seat of the First Turkic Khaganate, and later among the Turks in Turfan and other regions. Among the Turkic rulers, Muhan (554-574) allowed Buddhism to spread, while Taspar Khagan (574-581) created conditions for its widespread spread.

In Sogd, attention was paid to the physical strength of the younger generation and their study of martial arts. Some tentative conclusions can be drawn from archaeological data, but written sources supplement them. According to A.M. Belenitsky, researcher E. Shavann states in Chinese annals that the people of Sogd wore new clothes and shaved their heads and beards on New Year's Eve. Also, on this day, a shooting competition was organized, and whoever could hit a gold coin pasted on paper with a bow without fail was considered the winner of the competition and received the right to be a king for a day [2. 129].

This fact shows that special attention was paid in Soghd to raising the younger generation to be brave and determined. During the research conducted in the city of Panjikent, which was considered an important historical region of Soghd in the first three centuries, oblong objects were found, no more than 5-7 cm tall, made of clay, and not similar to each other because they were made by hand, and in the shape of a rather rough dog. Beruniy mentions in his work "Mineralogy" that such geometric-shaped playing stones were used in the game of backgammon. The information about the playing of various games with bones is confirmed by the following scene in the Panjikent murals. The mural depicts a group of people, two of whom are playing a game. Between them is a game board with two different colors on both sides. Both parts of the board are divided into five horizontal sections. All the game pieces are painted the same blue. The game has not yet started, as one of the players is about to throw a bone. There is no doubt that this game is a game of backgammon. According to Sogdian historian B. Goyibov, relying on Tabari, the peoples of Central Asia played backgammon in sources. The story of the Turkic prince Kursul playing backgammon with the Turgash khan Sulukhan, pledging his tustovuk, and Kursul winning the game is mentioned in Tabari's account of the events of 119 / 737.

The Sogdians also paid special attention to sports in the process of upbringing. Although there is no direct information about this, some conclusions can be drawn based on archaeological data. In particular, mural paintings depicting sports games and competitions in Sogd are noteworthy. A mural discovered as a result of research in 1964 depicts two people wrestling, waiting for a convenient opportunity to grab each other by the waist and try to knock each other down. This shows the ancient foundations of our modern national wrestling. This sport is called "kurash" by Uzbeks, and "goshtin giri" by Tajiks [3. 124].

In Sogd, upbringing and education in the early Middle Ages developed in close connection with the culture of the previous era. Despite attempts to destroy this culture, its examples have been preserved to this day and are being studied by researchers. In particular, this is confirmed by the fact that issues related to the development of literacy in Sogd were continued based on traditions inherited from the Aramaic.

In general, the development of Sogdian society in the early Middle Ages is measured by the efforts of its people to develop the country. Although Sogdia was occupied by various states

during the early Middle Ages, their efforts to maintain internal governance in Sogdia were the result of the services of learned and experienced individuals in the region. The fact that Sogdians served as ambassadors, secretaries, translators, and skilled traders of the ruling states indicates that they were literate and skilled, and this is associated with the traditional upbringing and education in the region. This can be seen in a number of areas such as Sogdian art, painting, sculpture, calligraphy, and economic history.

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