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THE RECORD OF XUANZANG (HSUEN-TSUNG) BUDDHIST PILGRIM FROM BAMIYAN

The Chinese monk that name was Xuanzang that he traveled overland started at 627 AD from the China country to Indian sub-continent also in Bamiyan province (central part of Afghanistan) that there are a lot of Buddhist caves and two big sculpture of Buddha, to obtain Buddhist scriptures. He returned to China in 643, he find some Buddhist art and precious manuscripts and notes the social, political, economic and cultural situation of Bamiyan indigenou resident, that his memories translated to English by other Historians and geographers. Also during his travels from china to the country of eastern china, he visited places that we today know as Pakistan, Nepal, Bangladesh, and the main goals of Xuanzang was India first country that Buddhism flourished and extent to the other country and second purpose of him was Bamiyan second capital of Buddhism. He was one Buddhist pilgrim and his research was about Buddhist sculpture and caves of Buddhist monks in Bamiyan. In the seven century Bamiyan was a large center for Buddhism religion during Kushan dynasty. The main work of him was about the idea and art of Buddhism between China India and extent of the Buddhism religious during the early Tang dynasty, he also found some information about the Silk Road in the 7th century AD.

Key word: Xuanzang, Bamiyan, china, Buddhism, India, Royal city and monastery.

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Бамианнан келген Буддист тәу етуші Сюаньцанның (Сюэнь-Цзун) шежіресі

Сюаньцан деп аталған Қытай монахы 627 жылдан бастап Қытай елінен Үнді субконтинентіне дейін, сонымен қатар Буддистік жазбаларды алу үшін көптеген буддистік үңгірлер мен екі үлкен Будда мүсіндері бар Бамиан провинциясына (Ауғанстанның Орталық бөлігі) саяхаттаған. Ол 643 жылы Қытайға оралды, ол буддистердің бірнеше туындылары мен құнды қолжазбаларын тауып, Бамианның байырғы тұрғындарының әлеуметтік, саяси, экономикалық және мәдени жағдайын атап өтті, осылайша оның естеліктерін басқа тарихшылар мен географтар ағылшын тіліне аударды. Сондай-ақ, Қытайдан Шығыс Қытай еліне сапарлары кезінде ол біз бүгін Пәкістан, Непал, Бангладеш деп білетін жерлерге барды және Сюаньцанның басты мақсаттары буддизм өркендеп басқа елдерге таралған алғашқы ел Үндістан болды, ал екінші мақсаты буддизмнің екінші астанасы Бамиан болды. Ол Будда қажысы болған және оның зерттеулері Будда мүсініне және Бамиандағы будда монахтарының үңгірлеріне бағытталған. XVII ғасырда Бамиан Кушан династиясы кезінде буддизмнің ірі орталығы болды. Оның негізгі жұмысы Қытай мен Үндістан арасындағы буддизм идеясы мен өнеріне және ерте Тан династиясы кезеңіндегі буддизмнің діндарлық дәрежесіне арналды, ол сонымен бірге 7 ғасырда Жібек жолы туралы кейбір мәліметтерді тапты.

Түйін сөздер: Сюаньцан, Бамиан, Қытай, буддизм, Үндістан, патша қаласы және монастырь.

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Летопись буддийского паломника Сюаньцана (Сюэнь-Цзуна) из Бамиана

Китайский монах, которого звали Сюаньцан, путешествовал начиная с 627 года нашей эры из Китая на Индийский субконтинент, а также в провинцию Бамиан (центральная часть Афганистана), где есть много буддийских пещер и две большие скульптуры Будды, для получения буддийских писаний. Он вернулся в Китай в 643 году, привезя с собой нашедшие буддийские произведения искусства и ценные рукописи. В своих работах он отмечает

социальное, политическое, экономическое и культурное положение коренных жителей Бамиана. Его воспоминания переведены на английский язык другими историками и географами. Также во время своих путешествий из Китая в страну Восточного Китая он посетил места, которые мы сегодня знаем, это Пакистан, Непал, Бангладеш. Главной целью Сюаньцзана была Индия, первая страна, где буддизм процветал и распространялся на другие страны, а второй целью его был Бамиан, вторая столица буддизма. Он был буддийским паломником, его исследования были посвящены буддийской скульптуре и пещерам буддийских монахов в Бамиане. В семнадцатом веке Бамиан был крупным центром буддизма во времена Кушанской династии. Основная его работа была посвящена идее и искусству буддизма между Китаем и Индией и степени религиозности буддизма в период ранней династии Тан, он также нашел некоторые сведения о Шелковом пути 7 века нашей эры.

Ключевые слова: Сюаньцзан, Бамиан, Китай, буддизм, Индия, королевский город и монастырь.

Introduction

Buddhism, which had stablish in the sub-continent of India (500-600 B.C.) under the reaction form against the worshipping materials and the intolerant claims of the Brahmins, during the (260 B.C.) became the adopted religion of the Indian country, after that spread to Afghanistan and finally went to china, the profound triggered of the cultural exchanges which had the effect for the profound of history in the world especially in Asia. The Buddhist monk that traveled from India to china, circulate the religion text and pilgrims influenced between Indian kingdoms, Kushan dynasty in Afghanistan and central Asia and various regions in china that was a process of complex that was for the multiple societies and also different group of community and humanity, including the missionary of Buddhism, merchants, artisans, traders and professional medical. Xuanzang and other chines pilgrims had the main key role for Buddhism expand and idea of Buddhism, knowledge and exchange that connected the Indian merchant and pilgrims to the China that was the innovation country, which identify the new text and scholar for expiation that to other countries, chines Buddhism monks curried Buddhist rule and culture and ceremonies situation that have especial rule and provided detail account of spiritual journeys to India and Afghanistan. Record of Xuanzang in India was about various ruler and Indian society, institution which was the monastic flourish and stories for the magical and miraculous prowess for Buddhism and its discipline for the description of pilgrimage sites, the record of chines monks that they have pilgrims to India and Bamiyan in center of Afghanistan are more important and famous for historical resource in several point. First of all they provide meticulous account for Buddhism doctrine and natural idea, ritual and monastic institution of central, south and also to the Southeast of Asia. The next reason they

provide the information of the vital situation about the political and social condition in the of south Asia and kingdom situated of the road and knowledge of Buddhism between India, Afghanistan that the two big sculpture of Buddha in Bamiyan are represent of Buddha and Afghanistan are second capital of Buddhism in the world and finally Buddhism reached to china from Afghanistan. The third reason for the Buddhism monks was the offering of comfortable insights into exchange cultural perception and the trade relationship. Although the record shows the light on the arduous nature and environmental study for long distance and merchant trade, knowledge sharing of east to west for art and commercial changing things, and the relationship between itinerant merchants and Buddhism pilgrims.

The Valley of Bamiyan is concentrated within the mountain in Afghanistan called the Hindu Kush and Baba mountain range at an above sea level height of 2500 m. The earlies cave of Buddhist carved at several kilometers on rock and silent valley of the Bamiyan, in this valley people planting and growing the fertile plane that are comfortable for agriculture. This area of the caves of Buddha and settlement is composed by the more than hundred caves which have been painted and wall painting into the mountain and rock of soft conglomerate cliff at the second to the seven century A.D. Now somebody are very small and have no idea to know the history and background of these statue and the art of ancient society that stablished and created this Historical site for joining the several culture. First records and memories for Bamiyan Buddha was noticed by the Chinese monks that travelled to this city that was the famous man the Xuanzang (Hsuan-Tsang) during the starting of 7th century A.D. the sculpture of the Bamiyan Buddha are the big nomad of Buddhism and in the world's largest standing sculpture Buddha. This big standing sculpture of Buddha situated further the tallest one are 53m

high and the smaller sculpture of the Buddha is 38m high that was situated around 800m across to the east. The Silk Road passed from Bamiyan and connected China to the Roman Empire and also India to the Afghanistan. Bamiyan became the second capital of Buddhism, that Bamiyan connects China to the Roman Empire (Han dynasty to Europe). Bamiyan zone during the Silk Road trade was one regarding site and also an exceptional testimony and outstanding capital of Buddhist art, culture, religion and figure of the Asia zone. The intervention of International Organization and also the protest for the Buddhism could not prevent the complete destruction of the Bamiyan Buddha statue that was executed by the regime of Taliban leadership in March 2001. The cultural and civilization of Bamiyan landscape and also archaeological site maintain from the ancient culture and historical area are famous in the world, the remain of the Valley of Bamiyan and its Historical monument have been inscribed on the UNESCO world heritage list at the year 2003 A.D. after destroying by the Taliban regime. The German foreign office with funding of the cultural heritage that was actively by the expert of the international commission for the safeguarding of the Bamiyan valley which remain Buddhism art and religion culture and several pagoda of Buddhism the site of world cultural heritage. The work and effort of Bamiyan as world cultural heritage are embedded in the recommendation of the UNESCO expert working group for the preservation site of Bamiyan by the coordinate of technical team of Japan, France and Italy. In modern time the first illustration of Buddhism art, geography and religion in Afghanistan especially in Bamiyan mentioned and presented by Alexander Burnes in 19th century that all art of Bamiyan was same to central Asia and the memorize of the Japanese team and special mentioning of them that gives to the effort under directorate of Prof. Takayasu Higuchi a team of Kyoto University for the archaeological mission to the central Asia which they have project for photographic survey of all cave structures around the vicinity of Bamiyan Buddha's, Fuladi valley, Kakrak Valley that they used contemporary stereographic and all technique of photogrammetric during the process of documentation, with outbreak and Soviet invasion in Afghanistan an extended period of war the research in Bamiyan ceased. We have yet to touch upon developments in Bamiyan itself for the simple reason that we do not in fact know what was happening there. We turn instead to the south where North India

had been unified under the Maurya Dynasty which eventually extended its boundaries westward until halted by the Hindu Kush. This in itself had little importance for Bamiyan. But in 260 B. C. the dynasty's most renowned ruler, Asoka, was converted to Buddhism. Asoka's missionary zeal was astounding and evidence of it has been found near Kandahar in southern Afghanistan in the form of a rock inscription dated 250 B. C. We have then, two outstanding cultural movements unfolding, one north, one south, with the mountains sheltering in Bamiyan. We must turn again to the north where restless nomadic tribes from Central Asia broke the Greco-Bactrian hold on Bactria. The first to come at date of 135 B. C. were the Sakas, soon replaced by the Yueh-chih who, under the leadership of their principal tribe, the Kashan's, were to write a brilliant page of history.

Research methodology

The purpose of the current article are investigation for indigenous resident of Afghanistan especially for Bamiyan civilization and its history, one of the researcher that have record from this old city was Xuanzang and others like Faxian and Yejing. In modern era the Historians like Nancy Hatch Dupree and others find some ancient monument of Kushan dynasty and Buddhism that spirited from India to Afghanistan after that spread to China. I attempt to find some manuscript and document of ancient history in Bamiyan that the first resource for Bamiyan are the books, articles and monument of Chinese pilgrims Xuanzang and also Korean researcher, for getting and writing of this essay I used the Historical books and article and journals about ancient Bamiyan and China during Buddhism period.

Area of study: Bamiyan

Bamiyan is a province that had a lot of Buddhism caves and two big sculpture of Buddha, some Historians and geographers are came to Bamiyan and had sufficient research and knowledge that share with others, so the most important Historian during Buddhism period worked in Bamiyan was the Chinese monks. Xuanzang a Chinese pilgrims travelled in the seven century to Bamiyan and notes the social, political, cultural and economic situation of Bamiyan and the other state that had Buddhism pagoda or monastery. In Bamiyan province there are two sculpture of Buddha 140 and 150 feet height,

so I investigate for this essay to find some new source for Bamiyan Buddha, wall painting and art of Buddhism.

Xuanzang (Hsuan-Tsung)

When the Chinese pilgrim Xuanzang traveled to Afghanistan he visited Bamiyan. On that time the celebration of new year hold in Bamiyan plateau at the year of 632 C.E., he explain that same ceremonial assembly were be held in Bamiyan that it was ancient culture of Persia that Bamiyan was the capital and Jamshid or Aryan the first emperor of Afghanistan which established civilization in Bamiyan was one indigenous settlement of Bamiyan that the new year ceremony inaugurated by him in Bamiyan and the Balkh province. Xuanzang and his team were impressed by the devotion of Buddhist monk, and were mentioned for the standing of giant Buddha's of Bamiyan (Samimi, 2017: 24). The famous traveler of China Hsuan-Tsung (Xuanzang) was undertake the Hindukush "Snow Mountains" passed, that he was called at that high pass mountain. This journey was the painful parts best popular travel. "The way and passing route is most difficult and very dangerous as in that zone and at that mountain area of the desert and glaciers. What with the frozen clouds and what with flue whirling snow, there is never a moment when one can see so clearly. If occasionally one comes on a particularly easy place, it is at the most a few dozen feet of level ground." Sung-Yun in the early year for this country that is mountain zone: "flourishing of the ice in winter season in the heap of High Mountain and the snow routed and whirls over thousands of Li." By the passes of Qarakotal (black hill) and Dandan Shikan, Hsuan-Tsung at length reached Bamiyan, which had ten Buddhist temples containing several thousand religious devotees and monks (Arthur, 1956: 133).

Fan-Yen-Na. This kingdom is about 2000 *li* (1 Mile equals 5 *li*) from east to west, and 300 *li* from north to south. It is situated in the midst of the Snowy Mountains (Koh-i-Baba). The people inhabit into the towns either in the valley of mountain for the circumstances. The political and social center are located on the steep of hills, borders of the valley are approximately for six or seven *li* in their length. At the north of valley it is backed by high precipices. It produces spring-wheat but few flowers or fruits. It is comfortable and suitable for the cattle's, and it is affords of pasture and graze for many animals like the sheep, goats, donkey and horses. This valley has wintry climate; and the people manners of working are very difficult, most land of this area is uncultivat-

ed. The people clothes are made from skin and wool at the native income of hungering, animal wool, etc. the chiefly clothes are wearing, which are the most suitable for the country. The customary rules, literature, and the money were used in their commerce at the similar times like the Bukhara that it located at the south of Axus called Bactria. They have some difference in their culture like their language, but in personal exhibit were closely with their reassemble for each other. The people are living in this area are remarkable, for their love of religion between their neighbors at all, they have highest devotion for worshiping of their own god (Buddha), worshiping for hundreds of religion spirits, there is not the least absence of earnestness for greatest of their devotion of lovely heart. Financial merchant for their trade is arranging their own cast and prices as they are coming and going out. For the fall and signs afforded by their spirit. If it was good, they are acting in accordingly, if it was foul and **evil**, they become seek to propitiate the power again. There are more than ten convents and more than 1000 priests. They belong to the Little Vehicle (Hinayana), and follow the school of the Lokottaravadin. The city of royal in the Bamiyan especially at the north-east of that city there is a big mountain, on the descent and declivity which is stone figure placed of Buddha, that are raise and erect have it in 140 or 150 feet height. It is by golden figure and hues sparkle for on every side, its precious decoration and ornaments of dazzle, by brightness of their eyes. To the east of this spot there is a convent which was built by a former king of the country. To the east of the convent there is a standing figure of the Sakya Buddha, made of metallic stone in height 100 feet. Two or, three *li* to the east of the royal city in a convent, there is a reclining Buddha entering into Nirvana, which is more than 100 feet in length (Dupree, 1967: 55-57).

An artistic of enormous quantity and also the architectural remains have been already conserved in Afghanistan especially at the central part of this country and often in south-eastern, which the objects are found at the famous world complex in the Bamiyan city. There is, a mountain valley, the Hazara ethnic was lived in that valley with a population and customs, minting of coin and their own literature, with the same as those of the Tokharistan (part of northeastern of Afghanistan). Their language are having little different, but in point of personal appearance they have closely with each other resemble.' It was at Bamiyan that Hsuan-Tsung saw gigantic standing figures of the Buddha and 10 Buddhist religion are establish the 1,000 Buddhist monks. For the Hinayana school and the Lokottara-

vadin schools. The Chinese traveler was also struck by the size of the figure of the Buddha reclining in Nirvana. Two huge standing figures of the Buddha carved in the stone cliff have been preserved, one 38m in height, the other 53m.

At a distance of some 1,800 m, the cliff is pierced at different levels by Buddhist cave edifices (of which some 750 remain) in which splendid paintings, mainly with Buddhist motifs, remarkable high reliefs, and so on, have been preserved. The dates of whole complex are known between third and seventh centuries. Some document from the large figure of the Buddha is perhaps was belonged and linked to the Hephthalite period. Although the date of that period is an entire series of art works, from the type of Balalyk and Kyzyl, that the influences of Indian, Sassanian and Central Asian can be traced. Also worthy of mention are the complexes at nearby Kakrak and, much further off, at Dukhtar-i Nushirvan, and their paintings. Huge sculptures of the seated Buddha and Buddha in Nirvana have been excavated at the vast Buddhist monastery of Tepee Sardar (the hills of Sardar) in Ghazni, where the central stupa and many surrounding votive stupas and places of worship have been unearthed (B.A, 1996: 156-157).

Xuanzang in ancient china was one Indophile leader and famous monk. The chines monks promoted Buddhism and doctrine of Buddha, also china monk's perception the India as Holy land with his memories and he also attempt to have diplomatic role between china and India by lobbying his patron leading, during the Tang rulers Taizhong that reigned between (626-649 A.D) Gauzing that reigned from 649 to 683 A.D. the pilgrimage of china to India during the great tang dynasty missionary and ambassadors by royal patrons worked as the contemporary chines clergy. In this case Xuanzang worked as the one east scholar that his work was significant for the two goals. First he one researcher of Buddhist religious pilgrimage and second of him was recorded as historical of foreign states and societies neighboring of the Tang emperor of china. In fact the record of this man comes across both pious pilgrim and diplomat of china. During Xuanzang travelled to India in 627 A.D. institution of monastic and doctrine of Buddhism had taken deep root in china and translated all basic books, articles and Buddhist text to Chinese language. The first source and indigenous work show the idea of Buddhism within the text of Confucius and Daoist were produced in whole china and chines school of Buddhism such as the Tiantai had beginning. Buddhism idea and its influence of it spread from the mortuary

beliefs and artistic traditions of Chinese to the political sphere (Sen, 2006:28).

In India Xuanzang met the ruler of India that was Harsavardhana for joining and stablishing of diplomatic relation between Kanuj and the court of Tang dynasty. The contribution of Chinese pilgrim to the initiation of official exchanges is close honorable and acknowledged by the especial scribe of the Tang dynasty. After the returning of Xuanzang from India to china, he played a key role for the promotion of Buddhist and diplomatic exchange between the two courts. The motivation of Xuanzang promote relations of major Buddhist site in India and the learning center of Buddhism religion such as Nalanda that was part of Harsavardhana's empire that the Xuanzang believed that a cordial relationship in two kingdom and courts would facilitate Buddhist exchange between the Tang dynasty in china and northern Indian (ibid, 30). As the chines pilgrim (Xuanzang) has noticed, the coinage, script and religious beliefs current in Bamiyan central part of Afghanistan that differed but little of the Tokharistan. As late as the 12th century, Bamiyan was the main capital of the Tokharistan kingdom that was ruled by the Ghurids branch (1144-1212) A.D. that this branch stablished the sultanate of Delhi in the north India. The language of Tocharian is Italo-Celtic. Its image of royal power were inspired by the classical models of Hellenism. Cults were part of the web of the politics. The imperial image as a colossus was the personification of power, which kept the ruler ever present in the eyes of the subjects, in an integration of charisma and religious reverence. The Latin title Augustus given to the first Roman emperor (31 B.C – 14 A.D.) implies divine favour and cognate (Warikoo, 2002: 3)

“Bamiyan's great religious importance attracted artists from different lands, trained in widely diverse artistic tradition; they visited it to offer their services to the communities and caravans of traders, travelers, pilgrims, et al, who rested there due to its peaceful environs and isolation. This explains the co-existence of divergent styles discernible at Bamiyan.” The art of Bamiyan wall painting show the Gandhara style and Sassanian that Iranian artistic influence percolated into the art due to the conquest of this region by the Sassanian ruler Shapur 1. This tendency is discernable in the painting of the niches of the Bamiyan sculptures. In fact, two sculpture of Buddha in Bamiyan style are the two art of the Sassanian and Indian, that are dominate which combined earlier for the Gandhara art laid of the foundation in the Central Asia (ibid:20).

Xuanzang memories from Buddha of Bamiyan

After visiting of Chinese monk poisoning at Kunduz his caravan prevailed against the blizzards, mountain gods and robbers and finally approached in Bamiyan. He notes that Bamiyan city was an oasis town in the center of long valley separating the two big mountain of Afghanistan, the mountain that surrounded Bamiyan is Koh-i-Baba and the Hindu Kush Mountain. Xuanzang noted that settlement of Bamiyan province produced in the spring season from their cultivation wheat and flower also fruit. That area was suitable for rearing of cattle and afforded good pasture for horse, cows, sheep and goats. He also commented that the settlement of Bamiyan had wearing fur garment and coarse wool for protection of cool weather. Although their manners were hard and uncultivated, he also admired in Bamiyan was “their simple, sincere religious faith.” The Buddha in this valley must have made the weary travelers gasp-immense cliffs of a soft pastel color and at the back of them indigo peaks dusted with the snow,

rising to a height of 20000 feet. They watched the in the cold weather reddish cliff and clear air; whenever they want of come closer to the cliff, they could make out two gigantic sculpture of the Buddha that standing in the niche carved in the mountain at the front of administration official of Shahr-i-Shahi or Royal city (capital of Sultanate Shiran-i-Bamiyan), two colossal figures were colored and glistening with ornaments; clothes of small Buddha was blue and the color of large Buddha was red, on that time the face and hands of Buddha statues were gilded.

The king of Bamiyan when the Chinese pilgrim arrived in Bamiyan escorted him to his palace and met him for the visiting of Xuanzang allow him, after that Xuanzang took a tour in the valley with their fellow monks and he with their team memorized that there were some tens of Buddhist monasteries and several thousand monks who were adherents of a rare Hinayana school, whose chief tenet was that the Buddha are in ancient policy and rule of Buddhist laws, probably that an idea which approach of Mahayana pantheon (wriggins, 2004: 45-46).



Figure 1 – The valley of Bamiyan and sculpture of giant Buddha after destroyed by Taliban

The memories of Xuanzang in the well-known record of Buddhist (SI-YU-KI) wrote about Bamiyan and kingdom: “this kingdom is about 2000 li from east to west, and 300 li from north to south. It is situated in the midst of snowy mountains. The people inhabit towns either in the mountains”

(Tsang, 1884: 49) capital of administration located on a steep hill, it length between 6 or 7 li bordering on a valley, in the spring resident produce wheat by cultivation of land and few flowers and fruits. The winter is long and people can’t cultivate their lands, the money of Fan-yen-Na used in commerce

like people of Tukhara, and their language is a little different, these people with other neighbor that surrounded Bamiyan are remarkable for a love of religion (a heart of pure faith) from the highest form of worship to the three jewels, down to the worship of the hundred spirits, the merchant in arranging the prices as they come and go, fall in with the signs afforded by the spirits. He also notes that in Bamiyan are second capital of Buddhism and there are ten convents and thousand priest under the following school of the Lokottaravadin (ibid, 50).

The resident of Bamiyan during the visiting of Xuanzang was same face that now they are settlement of Bamiyan called the Hazara ethnic group. Ms. Kathryn Zawisza in her article write “that one of the larger minority groups in Afghanistan is the Hazara. The Hazaras, while being the second largest minority group, are unique in that they are the only group within Afghanistan that follows Shi’ite sect of Islam”. The Sunni Muslim sect in Afghanistan belong to the majority population. The difference religious in Afghanistan coupled with the Hazara people that have mongoloid background and perceived independent and bellicose nature cause conflict between the majority group Pashtun and the Hazara, and also give rise to the marginalization of the indigenous settlement of Afghanistan that are Hazara. Oppression against Hazara was in modern time from the past centuries (Zawisza, 2006-07: 40-41).

In the memories of Xuanzang at the northeast of Royal city (now called Shahr-i-Shahi) there is a big mountain on the declivity of which is placed the figure of Buddha which made from stone and erected in height, the small Buddha (Shahmama) is 140 feet and the large sculpture of Buddha (Salsal) is 150 feet. Its golden hues sparkle on every side, and its precious ornaments dazzle the eyes by their brightness. At the east of this spot are one convent that are built by former king of the city or country. Also at the east of the convent there is a standing figure of Sakya Buddha, made of metallic stone with height of 100 feet. At the east of main city 12 or 13 li also there is a convent which there is the sculpture of Buddha that laying in a sleeping position in nirvana statue, the figure is in length about thousand feet. During the worship as culture of Buddhism the king of this country every time assembled the great congregation of the Wu-Che (a meeting held every five year for the benefit of the priests in Buddhism community) on this occasion there were recitations of the law, and offerings were made to the priesthood that generally made on the favorite mountain. That congregation was a sacrificed about all possessions, which start from his wife and children after that treat-

ures of his country and finally his own body gives for donation of Buddha. Then his minister and the lower order of officers prevail on the priests to barter back this possessions.

At the southwest of the convent of the sleeping Buddha far from 200 li passing the great snowy mountain, on the east there is one small river or watercourse which moist in the spring by over flowing bright as mirrors, the land around Royal city have a lot of herbage that is green and bright. Also there is a *sangharama* or monastery that kept a tooth of Buddha which is in length about five inches and the breadth are less than four inches. Again there is the tooth of a golden wheel king, in length three inches, and with two inch breadth. There is also the iron begging-dish of sanakavasa, a great Arhat, which is capable of holding eight or nine shing (pints). These three objects, bequeathed by the holy personages referred to all contained in yellow golden sealed case (Tsang, 1884:52-53).

The Descriptions of Xuanzang for Buddhas and Buddhism art, religion provide us great insight into not only what they might have looked like in the 7th century but also how they were engaged with the community around them. Perhaps most surprising to our modern experience with Buddha sculpture and its imagery is that the monumental rock-cut sculptures are described by Xuanzang as being adorned with metal, color, and gems—not stripped down as we often see them in museums and galleries. Scholars, historians and researchers are agree that both images were covered in pigments of various hues so that they appeared to be made of metal and other materials, but that they were not cast entirely of “copper” as Xuanzang suggests of the smaller Buddha image. However, scholars such as Deborah Klimburg-Salter have argued that both of the monumental Buddhas’ faces were constructed of masks made of wood clad by a thin layer of brass, which were inserted onto ledges that appeared above the lower lips of both images (Klimburg-salter, 1989: 92)

Description the giant sculpture of Bamiyan Buddha

The sculptures of giant Buddha in Bamiyan and the also small statue of Buddha carved during the mid-6th century AD, the bigger one in the early 7th century are made in Bamiyan valley into the similar cliff face with an 800m distance between two sculpture that they were part of a huge complex of Buddhism with the over seven hundred caves in the Bamiyan valley that Buddhist monk and pilgrims was serving as sanctuaries, pilgrim hostels,

and storage rooms. The niches of Buddha sculpture were cut deep inside of the rock and always may have been open to the front. Bamiyan caves and also the tunnels in the niches of the sculpture of Buddha and the statues were art of Buddhism and Sassanian that painted. Although after Islam religion coming Afghanistan and also in the Bamiyan the statues were neglected and by ordering of some Muslim commander partly damaged, the big segments at the Buddhism decoration survived. The figure of two Buddha sculptures in Bamiyan are the standing Buddha. The forearms of that are identification and missing via the mudras (gestures by the hand) that it is not any more possible in the western literature distinguishes, as to the size of the statue and position between them are around 400m distance the Small Buddha or Eastern statue are (38 m high or talent) and the Big Buddha or Western statue are (55 m high and talent). From the identifying of Afghans people the Buddha that are in standing in Eastern called Khink-but (moon white or grey Buddha) also for the Western Buddha called the name of Surkh-but (Buddha that wear red clothes). That already mentioned for the Arab description and the attributes are at 1218 and at the Latin text of 1700. During the century of 18th A.D., the people of local in Afghanistan are identified them as a male and a female statue for the relationship and connecting of them with tales probability achieving back to the several year in ancient times. That it shows from a long distance, the most characteristic of the niches are difference is the shape and also design. The Buddha of eastern is straight, than to the Buddha statue of Western that shows the shoulders recesses at height of, resulting in trilobite shape.

Two statue are standing composed in a completely frontal perspective and also upright. The original forearms are horizontally out sticking to the front. The upper garment, the Kasaya or Sangati shoulders are both covered and also it fell down to the shins. The formed fine and regular ridges were with thin fabric that are so close and clinging to the body which with the still visible of the anatomy. The right forearms are below and the recession formed via the edges of the Sangati or kasaya that are hanging over the arms and the lining of the Sangati and also the parts of the undergarment (uttarasanga) could be perceived. On the statue of Buddha that located at Eastern, the undergarment protruded below the lower hem of the Sangati. That both feet are naked. It show to stand hem on flat ground, that the team India for excavation and the restorers that worked in Bamiyan Historical site from 1969 to 1978, translated the remnants finding during their restoration and

excavations of reservation site as pedestals. Hair of that arranged in wavy of the curls; the strands of that have been preserved near the zone. At the top and the head of them may have indicated at the usnisa (protuberance of the crane). It show at the ancient time sketches and also the hands and the faces are missing. In fact the peculiar that both faces are cut out above the mouths has raised many speculations. Now the opinion of prevailing is better to prevent from the damaging that at the earliest time that the face of sculpture show from the beginning the faces were cut out and also the part of upper body may have been by a wooden mask fashioned. This procedure would be a very unusual, but there is no evidence for destroyed of the faces of Buddha in Bamiyan province (Petzet, 2009: 18).

The statues of Buddha colossi, scooped out of the rock of Baba Mountain or in some book was written scooped of Hindu Kush Mountain that was being and located on the route trade that connected India with the countries around the Mediterranean and later used as the silk route were fairly well-known. The earlier road from Taxila passed through the Kapisa, Bamiyan and Balkh across Iran through Marv and Ecbatana to Seleucia, Petra, Palmyra and finally reached Alexandria (Dupree, 1977: 29). Buddhism came to Afghanistan in the third century B.C. through the Mauryan king Ashoka. It found a people receptive to its appeal in the former Gandhara province, in the second century A.D. under the Kushan king Kanishka, Afghanistan lay at the heart of the silk route as everybody travelling from east to west had no other path. Imra Marx states that the Buddhist civilization of Gandhara was completely destroyed by the white Huns, the Hephthalite in the sixth century. The disastrous invasion of the white Huns put an end to all further productive activity in the once flourishing Gandhara province. Little is known about this time period except from Chinese pilgrims who as early as the fifth century A.D. under took the long and arduous journey to the holy land of Buddhism (Marx, 2001).

Xuanzang the Buddhist pilgrim and the Chinese traveler in his record about Buddhism religion when he, arrived the Indian sub-continent in 630A.D. He undertaken and having a research and scholarly journey across Central Asia. Xuanzang the Buddhist pilgrim was the most Historian and also in some research he researched for social, economic and also geography of the zone that he traveled, he worked and spend around fourteen years of his life (630-644A.D.) for research and visiting the Buddhist monasteries and temples, towns, cities, and also places that have interest in Indian sub-continent.

“A deep observer for the men and affairs, from the beginning apart a good monk that was very devout priest that he put and left behind him a authentic account and fascinating of Indian’s History, geography, economy and society”. Xuanzang on his historical journey and trip visited many Buddhist temple, sites, statue and shrines in different area like Xinjiang, India, central Asia and in Afghanistan. In his travel account he has given a vivid description of the Buddhism idea. In Bamiyan center part of Afghanistan, there are the two sculpture of Buddha particularly attracted his attention. Finally he gone back to China in of 657 A.D. with the volumes of texts and memorized sacred of Buddhism religions and he researched and worked in his final year’s translating, interpreting, and instructing his scholarly research work the other monks. (<http://ignca.gov.in/xuanzang-and-the-silk-route/>)

Also the next pilgrim name was Fa Hsien coming in Bamiyan and passed through in about 400 A.D. that he witnessed about thousand monks with a ceremonial conclave in the presence of the Bamiyan king. He also commented for traveler Xuanzang the celebrated and visited Bamiyan in 632 A.D. although he described about same assembly of solemn. The other monks was impressed him for the devotion, and mentions about the giant sculpture of Buddha in Bamiyan province central part of Afghanistan that is very silent valley and comfortable for Buddhism monks he visit Buddhism standing sculpture nearly one century late, Korean monk name was Huizhou, he was a Historiographer that he passed through Bamiyan city in 727A.D. this historian referred to the powerful kingdom and independent ruling of Bamiyan Valley, after meeting in Bamiyan kingdom and visiting the Buddhism site the next period for history of this zone the armies of Arab and Muslim commander coming to the north and south of the region. Next Historian that worked for History of Bamiyan was a British India in 1808, Mount Stuart Elphinstone sent by the kingdom of Kabul by the rulers for memories and accredited the Buddhist Princes of Ghur, the descendant of Ghurids was ruled in the country between Kabul and Western Khorasan which he preserved and saved the Historical monument of Bamiyan that remained in the first centuries with the statues and caves. In 1833, the Officer and merchant in some reference he was the invader of British Sir Alexander Burns related the sculptures of Bamiyan province to the caprice of some person of rank who sought immortality in the colossal statues. Five years later, the explorer Charles Masson attributed them to the Hephthalite (White Huns).

The art of Islamic and architecture appeared in Bamiyan caves at the first time in the 11th century A.D. during the Bamiyan sit and the central part of Afghanistan embraced by Islam under the rule of Sultan Mahmud of Ghazna (998-1030). The city of Buddhism capital adopted by urbanism of typical Khorassanian with four main gates and also a great mosque for Muslim paring. Some new developments took and change the Historical place during the rule of the Ghurids (1155-1212) and include the Bamiyan city (*Shahr-i Bamiyan*), in the later period known as Ghulghola after the massacre by the Mongols under direction of Genghis Khan, *Shahr-i Zuhak and Shahr-I Khoshak*. Bamiyan valley and the monasteries of Buddhist were little ruined by the leader of Mongols and the army of Changiz Khan in the second decade of 13th century A.D. only seven person or more than seven who had hidden themselves in the valley of Khwaja-Ghâr cave survived this brutal conquest and it is said that. Buddhist monuments at the ancient times were not destroyed and damaged by the invaders, after that the emperor of Mughal India, the king Aurangzeb (1618–1707) also came Bamiyan and ordered his army for ruining of Buddha sculpture that they shoot off the legs of the big statue with canons.

Although after the invasion of Mongols and Mughal India in Bamiyan valley was silent area and remained deserted at the long period, till the other people from different area coming in Bamiyan and they began for the using again agricultural land for fertile and the caves for their home and shelters, to again use the land fertile for agriculture and also starting the commerce with other province and starting preservation of the caves for shelter. Some caves were for settlement of people and some of them that they don’t know the Buddhism art and religions they used for the shelter of domestic animals. Some of caves used as heating and cooking room at the inside of the caves, most of the caves become black behalf of surfaces were covered by soot. During the year of 1964, the administrator and governor of this province, informed and persuaded at the inhabitants for leaving the caves and also give him some houses that was built by the government money to preserve the Historical site from damaging. In the year of 1979 recorded 7,355 resident in the Bamiyan city. The caves remained exposed to snow, rain and weathering. After that beautiful geometric designs in the rock carved decorations and mural paintings have slowly deteriorated. Finally on the year 2001 Taliban troops and army destroyed the big culture and Historical monument of Bamiyan by canon.

Wheeler had observed that alexander was the king and emperor of Room and the Alexandria was the principal home of stucco sculpture in the west. Adjoining the city for miles the coastline is white with the gypsum, which is the raw material of stucco. The cheap local stucco was extensively used as a substitute for the relatively costly white marble. There can be little doubt that it was Alexandrian trade with and through the Kushan Empire that carried thither, not merely goods and ideas, but also the stucco-technique. The Gypsum used at Bamiyan was available locally (wheeler, 1955: 201). The wall painting in Bamiyan had been the effect of great religious importance attracted artist from different lands, trained in widely diverse artistic traditions; they visited it to offer their services to the communities and caravans of traders, pilgrims' et al, who rested there due to its peaceful environs and isolation (Hallade, 1968: 64).

Conclusion

Bamiyan is name of city that the population of this region is Hazara people while the scholar and historians called Hazarajat that this name derives Bamikan that this is an ancient word of Dari or Pahlavi, or the "middle roof" also this area at first time was notes during the 5th century A.D. Bamiyan kingdom as the chines report and well-known pilgrims Xuanzang called Fan-Yang or Fan-Yen-Na (Bamiyan) in the Chinese script and word. For passage of Hindu Kush mountain and the popular transit way of trade from china to the west by the *Rah-i-Abrishum* (Silk Roads routes), the valley of Bamiyan was the center for merchant of east and west for over two thousand years and also north to south that rich cultural and religious exchange.

Xuanzang that he was most famous monk of Buddhist who had travelled for the Buddhism art and religion from Kashghar and Turfan to north India and Asia especially visited Bamiyan along the Silk Road at the century of 7A.D. connected Tang dynasty in china to Harsavardhana in India and Kushan dynasty in Afghanistan. After visited the Samarkand he researched in some province of Afghanistan like Kunduz, visiting stupas in Balkh and seeing the famous Buddha at Bamiyan, his goal was gathering knowledge about Buddhist, he worked hard and curried more knowledge from the Buddhism site and religion of that in India to obtain the monument and the true scriptures related for the Buddha, sometimes he confusing for the translations from Sanskrit to chines in the later time it become available in china. The emperor China

for hardworking of this Buddhist monk called him "the jewel of the empire", that he visited the famous religious of Buddhism teacher and saw the sacred places of the lord Buddha in India and Bamiyan in center part of Afghanistan. Although Bamiyan was closely connected from Buddhism spread through the Central Asia, after that to the Afghanistan especially in Bamiyan and the silent valley that was comfortable for Buddhism religious culture and Bamiyan became a political and economic center, also for Indian merchant become two big capital for trade along the silk road and also religious center from the 1st century of A.D. the Kushan dynasty that was a nomadic tribe in Afghanistan and central Asia and Bactria swept out, that the power of them was for overpowering the rulers of the tribes hill and the culture that maintain from the kingdoms of Greco-Bactrian. That they inaugurated a huge empire that ruled and invade for three centuries and reached from the shores of the northern India into Caspian Sea. The Empires of Kushan made themselves the unavoidable middle empire for security of merchant between east to west from China, to the Roman Empire and also for the medicine route that starting from India, and on the Silk Road revenues the prospered. They fostered a culture of syncretic, and traditions of tribal from Central Asia that fused with the derived of artistic conventions from the Mediterranean Hellenized and with their ideologies that was coming via Indian Buddhist religion, as it were the reflected of the remarkable legacy culture that it be found in Bamiyan zone. the monks of Buddhism and the missionaries of them came to Afghanistan and especially in Bamiyan that they found this valley for extent of Buddhism and rapidly expand in the 1st to 5th centuries A.D. the king of Gandhara converted and accept Buddhism religion that the Gandhara located in northern Pakistan and northeastern of the Afghanistan. This site soon became a center of Buddhist learning and culture, in particular, innovative sculpture, under the Kushan dynasty ruler. The sculpture of Buddha in Bamiyan.

Acknowledgement

The scholarly research work is very tough but I would thanked from my friends that completion of this essay is not have been comfortable and possible without the support of scholarly, encouragement and advice of my colleagues, managers, faculty members especially from Mr. Mohammad Mullah Frotan Salangi dean of social science faculty, Dr. Mohammad Reza Akbari deputy of social

science faculty, and Dr. Laeeq Ahmadi assistant professor of Archaeology department of social science faculty, University of Bamiyan about their helping for completion of this research article. My colleague's involvement in this work has been steadfast and filled with suggestion for necessary modification in the pursuit of perfection. I also thank from my supervisor Abdul Rahim Rahmani professor of History department, Faculty of social

science University of Kabul for his cooperation and feedback to improve the content of this paper. I also thanked from the Dunhuang academy of china for the preparing of knowledge sharing between Bamiyan University and Dunhuang academy which I had research about Buddhism art and wall painting, oil painting of Buddhism caves for the similarity of Bamiyan and Dunhuang caves in Gansu province of China for one month in 2019.

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