

DOI: <https://doi.org/10.5281/zenodo.11097990>

INTERPRETATION OF POTTERY VESSELS AS A MATERIAL AND SPIRITUAL RESOURCE

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ABSTRACT

The article presents the author's views on the religious beliefs and ideas of the Ustrusonites of the pre-Islamic period, paying special attention to the interpretation of ceramic vessels as a material and spiritual resource in the early Middle Ages.

Key words: *Ustrushona, "Desi spirit", Zoroastrian, Buddhist, Christian, master, plot, locale, ritual objects.*

The early Middle Ages (IV-VIII) were recorded in history as an important turning point in the political, social, economic and cultural-spiritual life of the peoples of Central Asia. First the Ephthalites, then the Turkic Khanate The religious and spiritual life of the peoples who lived next to each other in the basins and between the two rivers of Central Asia united under the rule of they also believed in various local religious concepts such as totemism.

Provide detailed information about the religious beliefs and ideas of the Ustrushon people before Islam, there are no special studies on the solution of these historical issues.

For this reason, the history of the religious faith of Ustrushona in the early medieval period requires to be studied, first of all, on the basis of archaeological materials, and in addition, in the way of comparative comparison with the available information in neighboring countries such as Sugd, Choch, Ferghana, and, of course, on the basis of legendary-epic, folklore and ethnographic materials. Chinese chronicles give information about the "Desi Spirit", "Blue God" and the cave, sacred fire, and idol worshiper, who lived in Ustrushona in the early Middle Ages.

The authors of the Islamic era report on the idolatry of the inhabitants of Ustrushona, especially the Buttam region under its jurisdiction. According to al-Tabari, who gave detailed information about the trial organized against Haydar ibn Qawus, Ustrushana Afshin, in Baghdad, the capital of the caliphate in 841, two witnesses

testified against al-Afshin, that he was a false Muslim (hypocrite). These witnesses, who were originally from Sogd, converted to Islam, and worked as imams and muezzins, removed the dates from the temple in Ustrushona and turned it into a mosque. Haydar al-Afshin found out about this and sentenced them to a thousand lashes. This was a severe accusation for Haydar al-Afshin, who lived in the capital of the Arab caliph, was one of the most trusted generals of the caliph Mu'tasim (833-842), and converted to Islam. He explains this incident as follows: that is, according to the agreement concluded between the ruler of Ustrushona and the Ustrushona afshin, the inhabitants of these two countries are provided with freedom of religious belief, and these two people willfully violate this agreement.

In our opinion, the temple that was converted into a mosque was in the area belonging to Kharakana (Gallaorol) or Fag'nan (Jizzakh), a village of Ustrushana bordering Sughd. Because it is illogical for these persons, who are two Sughd citizens, to go to the central districts of Ustrushona to do such a thing. When Haydar al-Afshin's palace in the Matira district of Samarra was searched, a wooden idol in the form of a man was found. She was very glorified wearing pearls in her ears, decorated with precious stones and strung on gold threads. Similarly, the second idol was found in the palace of al-Afshin in the neighborhood of Waziria, and it was proved that he still worshiped the religion of his ancestors and accepted Islam blindly, and was severely punished.¹

It can be known from al-Tabari's information that the inhabitants of Ustrushona were idolaters. According to the author, in 737, the refugees from the Arab invasion, led by the Khuttalan prince Akha Jish, took refuge in Ustrushona and brought with them a large number of idols, which were buried in Ustrushona, probably the above-mentioned temple. They install it in (shrine). Gold idols were among the booty captured by the army of Qutayba Jahma ibn Zahra, who re-conquered Buttam province.²

So, based on the information of written sources, it is known that in the early Middle Ages pagan religion was in circulation in Ustrushona. In this regard, a terracotta-date figurine found by chance in the ancient village of Mazortepa, located in Chetariq village, 3 km east of Zomin, is worthy of attention. The Sanam figurine is made of well-processed clay using a "matrix"-mold, fired in one step, and painted with light malla angob.

The figurine is broken below the waist, its preserved height is 6.5 cm. The head of the figurine is erect, slightly turned to the ground, the hair is smoothly combed back, the facial structure is long, the eyebrows are almost straight, the junction is saddle-

¹Negmatov N.N. Istoricheskogeografichesk iy essay Ustrushany s drevnyx vremen po X vekov n.e // MIA. -M. : 1953.

² Bartold VV , Istoriya kulturnoi jizni Turkestana. L. 1927, p. 39-49.

shaped, the eyes are almond-shaped, the pupils are relief, bulging, the nose is straight, the lower part is broken, the mustache is wavy. in shape, due to its length, it reaches the base of the ears. He has no oval-shaped beard, short neck, narrow shoulders, slender, his hands are confused, his left hand is crossed over his right hand, the thumb of his left hand is clearly expressed, he wears 2 bracelets one after the other on his wrist. Similar bracelets are worn on both arms below the shoulders. The clothing of the figurine is also clearly expressed, it is dressed in a caftan or a dress with a closed front, and a necklace of 9 beads is worn around its neck .¹

The next terracotta figurine found in the early medieval layers of the Oktepa city monument in Zomin is not at all similar to the first one. This figurine also depicts a male figure, his head is raised up, his eyes are looking up (to the sky). The figurine is made of medium quality clay and painted with red angob. Both arms were broken in ancient times, and part of the left leg was broken later.²

A.A. According to Gritsina, the tradition of the first statuette to cross hands (hunkar expression) with entangled hands is common in Indian iconography, representing the Vajra khunkar deity. The image of the second figurine shows the deity (idol, sanam) kneeling on the ground and kneeling.

Thus, on the basis of written and archeological sources, it is suggested that paganism was prevalent in Ustrushona in the early Middle Ages. This has led some Ustrushana scholars to believe that Buddhism was active in Ustrushana.

According to the information of Xuan-Tsang, a Chinese traveler who was in Central Asia in 630, there were no worshipers of Buddhism in Sugd and Ustrushana at all. According to the information of another Chinese tourist, Hoi Chao, dated 726, there was only one Buddhist temple in Samarkand, where only one priest worked. There were no temples in the rest of the regions. Researcher N. who analyzed these historical sources in depth. Negmatov proposes to interpret the religious ideas related to idols and dates as a specific form of Zoroastrianism in the religious traditions of the peoples of Central Asia, including Ustrushona. The author bases his opinion on the fact that the source information about the worship of idols and dates is given along with reports about the worship of fire (mug) and they are combined, in particular with the information that the inhabitants of Sugd and Ustrushona of Khoi Chao worship the sky god fire.

In short, researchers have noticed that there are mainly two forms of master crafts spread across Central Asia. One group of masters is oval-circular in appearance, compared to shepherd's grass, while the second group is a castle, gates, military towers,

¹ Buryakov Yu.F., Gritsina A.A., Kochnev B.D. Drevniy Zaamin.– Tashkent: Science, 1994. P.121-123-125

²There is s- 124

and shinaks of the peasants are skillfully depicted. According to experts, this is a factor that indicates the way of life of Zoroastrian clans. That is, grass-shaped masterpieces belong to the nomadic Zoroastrian herders, and those made by copying the castle, rabot, minaret belong to peoples living a sedentary life. Because, the oval masters are made in comparison to the grass, and they have a copy of the column and the pediments. There are representative drawings, which are important evidence related to pastoral nomadic peoples. Some of our researchers connect the oval-shaped ostadons with the Fergana Mugh-rooms, which are similar to the dome structure built over the grave and the entrance complex.

So, it can be seen that the appearance of oval-shaped ostadons was caused by the mixing of the culture of the cattle-breeding Turkic peoples who entered Central Asia in the VI-VII centuries with the local Sugdian culture. The Sugdians, who attracted the Turks to their religion and customs, took into account their religion and concepts.