



HISTORY OF RELIGIOUS RELATIONS ON THE GREAT SILK ROAD

Matkurbonov Omonboy Odilbekovich
Teacher of the Faculty of History of UrDU.

Rajabboyeva Maftuna Tahir qizi
Student of the Faculty of History of UrDU

Annotation

This article provides information about the JarTEpa Fire Temple, the location of the temple, what it was called in the early Middle Ages, and what is depicted in the paintings on the walls of the temple. The article also includes information about the Christians living in Urgut by the Arab historian and traveler Ibn Hawqal.

Keywords: JarTEpa, Biya-Naiman pottery masters, Robinjon city, Qoshtepa monument, Takhti Sangin temple.

Annatotsiya

Ushbu maqolada JarTEpa otashparastlik ibodatxonasi haqida ma'lumot berilib, bunda ibodatxonaning joylashgan o'rne, ilk o'rta asrlarda qanday nomlangani, ibodatxona devorlariga chizilgan suratlarda nimalar aks etgani haqida yozma manbalar asosida ma'lumot beriladi. Bundan tashqari Urgutda yashagan nasroniylar haqida arab tarixchisi va sayyohi Ibn Xavqal yozib qoldirgan ma'lumotlar ham maqoladan o'rin egallagan.

Kalit so'zlari: JarTEpa, Biya-Nayman sopol ostodonlari, Robinjon shahri, Qo'shtepa yodgorligi, Taxti Sangin ibodatxonasi.

Аннотация

В данной статье представлена информация о Храме огня Джартепа, местонахождении храма, как он назывался в раннем Средневековье и что изображено на росписях на стенах храма. В статью включены также сведения арабского историка и путешественника Ибн Хаукала о христианах, проживающих в Ургуте.

Ключевые слова: Жартепа, бийя-найманская керамика, Робинжон, коштепинский памятник, храм Тахти Сангин.





Introduction

The history of religious relations along the caravan route is a special interesting topic, it is known that the ancestors of our ancestors who lived in the ancient Sogdian region were very strong. For this reason, they have never been intimidated by the penetration of extraterrestrials into Sogdian soil's. So in the period when the zardushtiylik religion was dominated by a network in Sogdiana, there were also temples of Buddhists and monasteries of khiristians in Samarkand.

The first Christian metropolis in Samarkand, the capital of Sogdiana, was founded in the 6th century and began to propagate Christian beliefs among the Sogdians. VV Bartold, an orientalist who has studied the history of Christianity in Central Asia, has collected a lot of important information: They came across a fire-worshipping temple in Jartepa.. The Jartepa fire-worshipping temple was fully studied by scientists of the Institute of Archeology named after Y.Gulamov in 1986-1990.

The location of the Jartepa temple is also of interest to many researchers. Such temples are built in or near cities. There is no town in the immediate vicinity of Jartepa temple. Scholars who have studied the Jartepa temple have noted that the temple served the Samarkand-Panjikent route of the Great Silk Road, traders, trade caravans served pilgrims from far and near, and that the temple was of universal importance.. The site of the Jartepa fire-worshippers' temple was called Varagsar, or dam, in the early Middle Ages. The temple is dedicated to the nearby Zarafshan River. The paintings on the walls of the temple were badly damaged by the fire, but the content is understandable. Pomegranate and lily blossoms are clearly visible in the photos.

When the Jartepa fire-worshipping temple was fully opened, the rooms, hall, porch and towers of the five periods of construction were analyzed by scientists. According to the researchers, it is difficult to say for sure whether the rooms belonging to the I-III construction periods of the monument performed religious functions. However, the buildings of the three periods of construction of the monument can also be a primitive shrine. Rooms belonging to these periods are not comfortable for accommodation. However, by the fourth construction period, there is no doubt that the building served as a complete temple. When the temple, built during the fourth construction period, was destroyed, a new temple was built on it. The remains of two temples built at different times have been found at the Jartepa Fire Temple. Scientists who studied the ancient Takhti Sangin temple at the confluence of the Vakhsh and Panj rivers in southern Tajikistan have proved that the temple was dedicated to the Amu Darya. Academician Y.Gulamov in his work "History of Irrigation of Khorezm" wrote important ethnographic information about the worship of the river in the countries of the East, the sacrifices made to it. On the island in the Tuyamoyin part of the

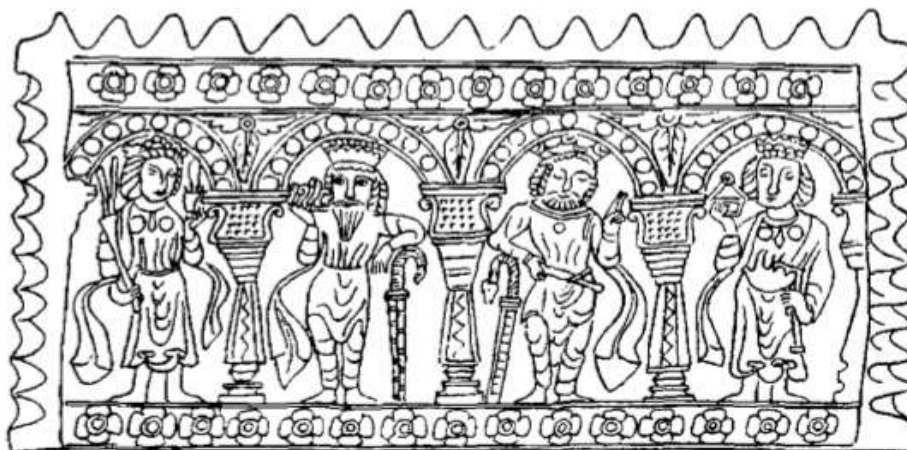




Amudarya, various ceremonies were held and sacrifices were made to the river. The khans of Khiva also took part in such important ceremonies. Built in the V-VIII centuries on the Samarkand-Panjikent section of the Great Silk Road, the Jartepa Fire Temple is dedicated to the Zarafshan River and is of universal and international significance.

The arab historian and traveler Ibn Khawqal wrote about the Christians who lived in urghia: “Ash-Shuvdor is a rusty mountain in the south of Samarkand. In the vicinity of Samarkand, this mountainous rust cannot be surpassed in terms of fresh air, fertile lands and sweet fruits. There is a Christian synagogue in Ash-Showdor, where they gather. There are rooms, beautiful and clean houses. There I met a man from al-Iraqi Christianity. The temple is a foundation site, and some people have dedicated themselves to it. This place is located above the rest of al-Sughd and is called Varkazda.”.

In the village of Biya-naman, located in the district from the city of kushunia, in 1908 year the Engineer B.N.About the ceramic floors, which kastalsky found, too, little is written. The rituals of the religion of fire worship differed from all other religions. One of their beliefs is that the deceased were put in specially made ceramic coffins - ostodons, and separate structures - nauses. The scientific value of the Biya-Naiman threshold is in the fact that on their surface are processed images of people, animals, houses and plants. Biya- Naiman ostadoni is kept in the State Ermitage in the city of Sank-Petersburg.



Biya-Nayman ostadoni

In ancient times, Robinjon was one of the central cities of Sughd and one of the main points of the international caravan route. The first period of city life dates back to the IV-VII centuries. Ibn Khawqal wrote that Robinjon was located on the trade route from Samarkand to Bukhara and was larger than the Dobusiya fortress..



Nestorian Christianity began to invade Central Asia in the early Middle Ages. Due to the spread of Christianity in the country, the Great Silk Road, which crossed the central regions of the country, was of great importance, and Christian missionaries traveled east along this route. We can learn about this from the materials of the monastery of Christians in the basement of the monument Koshtepa, located in the village Shaykhali near the city of Karshi, made by A. Raimkulov.

In conclusion, the location of the tomb of Hodja Zakaria Varroq was called Varoqsar or "Head of the Dam" in ancient times. In ancient times, the Dargam canal received water from the Zarafshan river. By the 12th century, the Varaksar Dam was renamed Raboti Khoja. This is probably due to the name of Hodja Zakaria Varroq, who is buried here. Why is Lord Zachariah Varrock buried at the head of the dam here? In order to answer the question, it is necessary to dwell on the attitude of our ancestors to rivers and water in general. In the hot climate of Asia, the value of water has always been high. That is why our ancestors deified rivers, built magnificent temples in honor of rivers, and performed various religious rites. After the spread of Islam in our country, the old rituals were replaced by new ones.

Each profession or craft had its own mentor. There were also saints and saints who protected cities or other structures from disaster. Saint Hodja Zakaria Varroq or Varaksari also had the status of a pir, which protected the dam from various disasters and prayed for abundance in the Zarafshan river. For this reason, his grave is located at the head of the dam, near the river.

List of References

1. Amiriddin Berdimurodov, Shoiria Indiaminova Buyuk Ipak yo`li Toshkent 2017-yil.
2. O'zbekiston milliy ensiklopediyasi. Birinchi jild. Toshkent, 2000-yil.
3. Ibn Xavqal "Kitob surat al-ard, Movarounnahr". Arab tildan tarjima muallifi professor Sh. S. Kamoliddin. T. 2011.

