



Historical Monuments In Surkhandarya Region

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ABSTRACT

The historical, cultural, and spiritual heritage of each state plays an important role in its development, leading the people to a new stage of spiritual growth. The role of ancient, scientific, religious, and artistic heritage in the formation of national spirituality is of great importance. This heritage, both tangible and intangible, is a great treasure left over from our ancestors, and today the Uzbek people pay special attention to its in-depth study and respectful treatment of cultural monuments that are considered the heritage of our ancestors.

Keywords:

Surkhandarya region, Karatepa, Kirkkizy, Fayoztepa

Introduction.

We live in an era of rapidly developing technology and information. Therefore, taking into account the current changes and the level of demand, the scope of information in the tourist direction of the republic and regions and the effective use of tangible cultural heritage objects for both the benefit of the population and the cultural and educational sphere are of great importance. The development of maps of tourist and recreational resources for individual territories and directions, the development of tourist brochures for each object by forming information sources about them, the organization of long-term and short-term recreation for foreign and domestic tourists will lead to a further increase in the economic efficiency of tourism. In this case, it will be necessary to take into account the state of protection and proper use of cultural heritage objects, and to once again consider the possibilities of maintaining them at the required level.

Results and discussion.

Karatepa is a hill located near the Old Termez Fortress. A large Buddhist temple was built here on an area of 7 hectares. Most of the temple complexes include both above-ground and cave structures. The relief of the hill led to the construction of several dozen large and small carved room complexes. Each complex consists of specially carved caves, corridors and external buildings: a temple - a courtyard. The caves are connected from the inside by a long corridor. The first temples in Karatepa consisted of cave structures of the "G" type, and later ones were built of the "P" type. The northern part of Karatepa is occupied by a monastery built on the ground, with a large stupa installed on a two-tiered platform. This stupa was luxuriously decorated with stone sculptures at certain times. Also, at one time, the monastery was decorated with carved statues and reliefs. One of the stone statues depicts a Buddha sitting among large leaves, and above it is a tiger attacking two camels.

The above-ground structures of Qaratepa had niches in the interior. They were decorated with statues of Buddha or Bodhisattva.

The emergence of a cave-type monastery in Qaratepa was associated with the emergence of Buddhist communities in Termez. It fully justified itself, since the cave chambers protected the monks from the scorching summer heat and the "Afghan wind" that periodically blows in Termez.

The pottery found in Qaratepa, inscribed with Bactrian, Kharoshti, Brahmanical, and Middle Persian scripts, as well as inscriptions on the walls of the temple, have aroused great interest in the scientific community. These inscriptions give the names of monasteries and patrons. In particular, inscriptions were found that read "Khadevaka Vihara", that is, the royal monastery, and "Vihara Gulavhara". This place, called the royal monastery, may have been the burial place of the founder of the holy shrine and was erected in his honor. Some inscriptions are found on donated objects. One of the pottery vessels contains the inscription "A gift from Buddha-shira (the preacher of the Dharma)".

Kirqqiz—an ancient burial mound located in Termez district. The construction dates back to the 9th-11th centuries. The building was rectangular (54x54 meters) in size, with a square courtyard (11.5x11.5 meters) in the middle and about 50 rooms in it. The building was built mainly of mud brick (30x30x5.4 cm); baked bricks of the same size were also used in the arches and porches; it was surrounded by a thick wall. The thickness of the outer wall was 2-2.5 meters. The building consisted of four sections, each section had two-story rectangular rooms and corridors, and a hotel in the middle. A porch in front of each building and 4 minarets at the corners decorated the building.

There are different opinions about the etymology of the name Kirqqiz. Folk etymology connects the building with the name of the forty girls. According to researcher Gulsum Khojamshukurova, a Khomkon shepherd who was herding cattle in the Kohitan Mountains found a sack with books under a rock. One of the books was "Tababat az-Zanon", that is, "Women's Treatment", written by Ruhaidai

Davron bint Warraq. The second was "Ilm an-Nujum" by Ahmad Usturlabi as-Saghoni. It turned out that Ruhaidai Davron bint Warraq was the niece of al-Hakim Termizi and led forty girls studying religious and secular sciences in the Kirgiz fortress. Hakim Termizi's niece, Hurayda, and Imam Isa Termizi's granddaughter, Saida, also studied in the fortress. At the invitation of Ahmad Usturlabi and with the permission of Ruhaidai Davron, a young man named Soman Ashur was admitted to this fortress. His task was to convey the research conducted by the forty-year-old girl to Ahmad Usturlabi. Later, Soman Ashur received an offer to become the kathudos, that is, the son-in-law, of the fortress, and was married to a girl raised by Ruhaidai Davron - Hurayda, that is, the daughter of Hakim Termizi.

According to historical sources, Ahmad ibn Muhammad Saghani Usturlabi was born in Chaghaniyan in the 10th century. He received his initial education in his city. Later, he improved his education in Bukhara and Samarkand. He became a great astronomer and geographer. In 998, he arrived in Baghdad and, under the leadership of Abu Sahl Kuhi, made several precise instruments for observing the sky for the observatory, including a new usturlab. That is why he was called Usturlabi.

Ibn al-Kifti gives the following information about Ahmad Usturlabi: Abu Hamid Ahmad ibn Muhammad al-Saghani al-Usturlabi was one of the most distinguished scholars of his time, who had many successes in the fields of geometry and astronomy. He achieved great success in making astrolabes and other astronomical instruments in Baghdad. The instruments he created were known to astronomers of that time. Several of his students became famous and were proud of their teachers. Ahmad al-Saghani achieved results that no one else could achieve in improving ancient instruments.

Ahmad Usturlabi's book "Ilm un-nujum" contains the following thoughts about the Kirghiz fortress: "There are four doors on the four sides of the fortress. There are four staircases, four dungeons, four wells. There are forty rooms, and there are forty instruments of usturlab (instruments for observing the sky).

"There are forty rooms on the first flight of stairs, forty rooms and forty chambers on the second floor, then a miraj, and forty stairs and four rooms on the third. From the stairs, you can go up to the dome, and you can see all four sides, then there is a dome, and its color is neither red nor yellow, but the color of the sky is intended." It should be emphasized that both books identified by G. Khozhamshukurova require critical analysis. Because they resemble folk books written in the style of the late 19th and early 20th centuries. There is also a significant difference in the dates of the historical figures' lives. The books are given a somewhat mythical tone. In addition, the term Kyrgyz is widespread not only in Termez, but throughout Central Asia. Perhaps the calligrapher who copied it simplified it for the convenience of the people and wrote in the style of the era in which he lived, that is, the 19th century. Nevertheless, some information can be obtained from these books about some historical monuments near Termez and the people who founded them. For example, if we analyze the name Soman Ashur, we can see that Soman is actually the founder of the Samanid dynasty, Soman Khudot himself, and Ashur is a modified form of the name of Soman Khudot's great-grandfather Nushard (in sources he is called Naushard, Nushird, Naush, Nush, Anush). The fact that Soman Ashur wore a turban indicates that he was a representative of an ancient Turkic dynasty. The legend that Soman Ashur became a kathuda in Kirghiz and married the daughter of al-Hakim Termizi, Huraida, indicates that they were not only contemporaries, but also relatives, and that Kirghiz was a building belonging to the Samanid dynasty. The mention of the name of Ahmad Usturlabi and the story of the disappearance of the scientists of the scientific institution indicate that at the end of the 10th century, Ahmad Saghani Usturlabi was the head of Kirghiz, and later, due to the unrest that occurred in Transoxiana as a result of the change of dynasty, the scientific institution ceased its activities. Thus, Soman Ashur is the same as Somankhudat (in some sources, Arkaq, after converting to Islam, he was named Abdullah), the founder of the Samanid dynasty, who, when he was the

governor of Balkh, became the son-in-law of al-Hakim Termizi and built a settlement for himself near Termez. This place later received the name Shahri Samon. Somankhudat's son Asad Samoni and his grandchildren also lived here and received education from the great scholars of Termez. For this reason, the Samanids took care of the development of the city of Termez and the work of scientific institutions in it at one time. The fact that great scholars came from Termez in the 9th-10th centuries indicates that this city had a major scientific institution. But where was it?

Usually, in the Middle Ages, major scientific and research institutions were located outside the city. The Ulugbek Observatory in Samarkand is one of them. Judging by the fact that Kyrgyz is a complex structure, it can be seen that it was a major scientific center or observatory in ancient times, and its architect was a person with high mathematical and geodetic knowledge. In our opinion, the last director of the scientific center in Kyrgyz was Ahmad ibn Muhammad Sagoni Usturlabi, who conducted scientific observation work on astronomy with his students. Ahmad Sagoni received the title of "Termiziy" for his creative work in the city of Termez.

By the end of the 10th century, with the collapse of the Samanid dynasty, the scientific center ceased its activities. Its scientists left for various countries. Ahmad Saghani Usturlabi himself went to Baghdad and continued his work at the observatory there.

Ahmad Usturlabi's scientific legacy has been recognized by many scholars. Abu Rayhan Beruni in his work "Monuments of the Ancient Peoples" notes that he used the scholar's calculations when writing Jewish years and eras. In his work "Geodesy" it is noted that al-Saghani accurately determined the extent of Baghdad in 965.

Today, the scholar's works, such as "Description of the Celestial Sphere on a Plane" are kept in the libraries of Istanbul and Patna, "Construction of the Side of a Right-Sided Heptagon Placed in a Circle" in Paris and Damascus, "On Distances and Volumes" in the Bodleian Library in Oxford, "On Clocks Made on Astrolabe Plates" and

"Finding the Meridian Line", are kept. Some of his works have not reached us.

The original name of the Kirghiz fortress should be Shahri Somon. Because the surroundings of Kirghiz were called Shahri Somon until the beginning of the 20th century. Kirghiz was built during the reign of the Somonids, this place was once a scientific center and the residence of the city's governors. Although the building was built of raw brick and pakhsa, it is still relatively well preserved. This indicates that it was renovated several times in the 14th-17th centuries and was used by the local authorities. When the city of Termez and its surroundings were devastated by feudal wars at the end of the 17th and beginning of the 18th centuries, the historical name of the building was forgotten. As a result of neglect, the building gradually began to decay. By the end of the 19th century, the building was named Kyrgyz.

The word Kyrgyz is composed of kirq+kyz. According to T. Nafasov, kirq<kyr, kirq is a word denoting quantity; an elongated flat height (kyr). Kyz<kuz means "high, the part of the mountain where the sun does not set." However, it cannot be used in this sense in the names of the mounds. The meaning of the word kiz in the ancient names of the mounds is: a place with minarets or minaret-shaped guardhouses on the edges and corners of the mounds, above the gates. Kyrgyz means "a mound with many minaret-shaped towers."

Fayoztepa - an archaeological site in Termez district. A Buddhist monastery-temple complex (vihara) dating back to the 1st-3rd centuries AD. It is located northwest of the ruins of the old city of Termez, northeast of Qara Tepa. It was studied by archaeologist L. Albaum in 1968-1976. The site consists of three parts: a temple in the central part, a monastery in the northwest, and structures of economic importance in the southeast. Many artifacts have been found at Fayoztepa. The most famous of these is a 118-kilogram statue of Buddha, skillfully carved from limestone, and two figurines of monks sitting on either side of him, clasping their hands in worship.

Before archaeological research, this hill was unnamed. For his close assistance to

archaeologists, this hill was named Fayoztepa in honor of the father of Rakhmat Fayozov, the director of the Surkhandarya regional museum of local history at that time, and it became known to the whole world by this name.

In order to save Fayoztepa from complete disappearance after archaeological research, in 1982, a team of 25 students of the Termez State Pedagogical Institute was formed by the local historian Shoniyaz Safarov, and as a result, the monastery and half of the temple of the Fayoztepa complex were removed from the straw-clad mud. The mud-clad part of the monument was saved from destruction.

After we gained independence, in 2002, with the support of the Surkhandarya regional administration, the Fayoztepa Buddhist temple was selected for conservation and partial restoration by the Ministry of Culture and Sports of the Republic of Uzbekistan, the UNESCO Office in the Republic of Uzbekistan, and the Japan Trust Fund. In 2004-2006, Fayoztepa was the first archaeological site in Uzbekistan to undergo restoration and conservation work. As a result, the Fayoztepa temple was transformed into an open-air museum, and the building of the Scientific Center for the Study of Buddhism was completed. By the decision of the governor of Surkhandarya region on April 23, 2007, the Fayoztepa Buddhist temple complex and the building of the Center for the Study of Buddhist History and Culture established there were transferred to the balance of the Termez Archaeological Museum.

Conclusion.

In conclusion, it should be said that cultural heritage is the property of the people, it is the duty of all of us to preserve it and pass it on to future generations. This is the sacred duty of every person, family, every neighborhood, district, and city. Especially in the harmonious upbringing of the growing younger generation, it is the duty of adults to form in them a sense of respect, pride, and honor for our Motherland and the heritage of our people, and to encourage them to cherish it. It will be positive for our children to visit more museums and monuments and get to know this heritage

better. In this regard, constant cooperation with the media is necessary.

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