

THE ROLE OF SPIRITUAL AND MATERIAL HERITAGE OF SURKHANDARYA REGION IN THE DEVELOPMENT OF TOURISM

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Abstract: *This article analyzes the results of archaeological and ethnographic research related to ancient history, provides historical and ethnographic sources of the Surkhon oasis. This work is provided to restore the historical topography of archaeological monuments. At the same time, scientists of the Surkhon oasis commented on their life activities and scientific heritage. They studied the history of the memorial monuments lying on the ground. Information about the Chaghaniyon literary environment is collected. The medieval craftsmanship and trade relations of the Surkhon Oasis were analyzed.*

At the same time, the history of miraculous tourist objects, which appeared by nature in the Land of Surkhon, was studied on the basis of field research and included in the scientific study. Scientists have shown the role of tourist zones in the life of the population, which are spiritual heritage, ancient archaeological, memorial monuments and a repeated donation of nature. The basis of our spiritual and material heritage is the development of local and international tourism.

Keywords: *Surkhandarya oasis, Chaghaniyon, handicrafts, trade relations, ethnoculture, sacred places, tourism, shrines, archeological monuments*

Introduction

The direction of tourism has become a priority sphere in the world countries today. The development of the potential of visiting tourism associated with our natural, spiritual, cultural and material heritage in the country, as well as attracting foreign tourists along with the local population, determines the prospects of our state.

As President Sh. Mirziyoyev noted, "the potential of our country in terms of visiting tourism is very high. In order to create the necessary facilities in this direction, a visa-free regime was introduced for countries such as Malaysia, Turkey, Indonesia by establishing a tourism support department within the committee on Religious Affairs"¹.

According to the Presidential Decree of the Republic of Uzbekistan of 7th february in 2017 year № PD-4947 "The strategy of further development of the Republic of Uzbekistan" and 3rd february in 2018 year № PD -5326 "On additional organizational measures to create favorable conditions for development of tourism potential of the Republic of Uzbekistan", "In order to create the most favorable conditions for development of a tourist potential of the republic, primarily through active attraction of investment, introduction of innovative ideas and technologies in this sphere, as well as a full utilization of existing opportunities and resources of a rich natural, cultural and historical heritage of the country" are aimed.

The Surkhon Oasis is a region with an ancient history, which in the past connected the Iranian and Turan lands. This territory served as a starting point for the ascent of Buddhism

¹ Tourism is the future of our economy / <https://president.uz/uz/1516>

to the level of world religion. It also served as a threshold for the entry of the Islamic religion into Movarounnahr. There are many historical sources related to the history and ethnomadanism of this region.

Considered the southern region of Uzbekistan, the Land of Surkhon occupies a worthy place in the world civilization with its ancient archaeological monuments, ethnomadanism, scientific heritage of great scientists, monuments of Architecture, Art and trade relations of the Middle Ages, as well as its contribution to science.

At the same time, there are also repeated tourist objects that appear by nature in the Oasis. The development of local and foreign tourism in our country, relying on our spiritual and material heritage, has elevated the economy of our state.

The preservation of our spiritual wealth, monuments of architecture, pilgrims, bringing them to the next generation serves to educate the youth in the spirit of patriotism.

Methods

- Systematics was studied based on the method of analysis of archaeological and ethnomadan sources related to the ancient history of the Surkhon oasis.

– Based on them, it was possible to recreate the topography of tourist sites. The life activity, scientific heritage and spiritual life of the oasis scientists, who occupy a worthy place in the world civilization, were studied using a representative approach.

– In the Middle ages, trade and artistic relations and literary life of chaganoi were analyzed by the method of comparative analysis and introduced into the scientific world.

- Field research has been widely used for the purpose of deeper study of the history of tourist zones that arose due to pilgrims and nature.

- Rituals and actions performed by the population at the place of pilgrimage, legends were carried out on the basis of interviews, psychological and sociological research. All the collected materials were systematized based on the method of critical analysis.

- Methods and techniques were developed on the basis of comparative, analytical and analytical methods based on our world experience and local mentality for the development of local and foreign tourism, taking into account that Uzbekistan has its place in the world civilization, further raising our economy.

Discussions and results:

In ancient times, in the Surkhon oasis on the great Silk road, until the appearance of the Islamic religion, there were various forms of etiquette, such as primitive religions, Zarathustra, Buddhism, Christianity, and monasticism. In these regions there are archaeological sites, which include such ancient temples as Sopolitepa, jargon, airtom, Termez, Dalvarzintepa, Holchayon, Fayoztepa, Karatepa in the I-IV centuries BC.²

These regions were the first centers of ancient culture with such names as Zaroutsoy, Sopolitepa, jargon, Termez, rust, where farming and crafting developed, distinguished by a favorable geographical location.

At the monument to the jargon in the Sherabad oasis (BC Hunting. As a result of research (XV-XIV centuries), a synagogue associated with the religion of Zarathustra was discovered. No one lived in it, it was just a place of worship, customs, religious rites associated with the worship of fire. This synagogue was the main religious, ethical, and ideological center of bronze age fireworks. About the religious views of the population of

² Xoshimov M. Religiozny pamyatniki Tsentralnoy Azii. Almaty: SAGA, 2001. - P. 8, 22.

Bactria in the Bronze age in connection with the opening of the temple of fire in the jargon of A. Askarov and T. Shirinov there are a number of scientific articles and monographs³.

In the I century BC, during the reign of the King of Kushan, famous for the name Kudjula Cadfiz, a strong saltanate arose. During this period, the Kushan state flourished. The Termizda fayoztepa Buddhist monument is built⁴. In the era of Kanishka, a Buddhist temple was built in the place of the current Karatepe in Termiz⁵.

The use of an artificial cave for a temple, images of the Buddha in the form of a man, beavers, and Indian inscriptions indicate the penetration of Indian culture in this period. Research conducted in the temples of Fayoztepa and Karatepa in old Termiz provides valuable information about the spread of Buddhism in Central Asia, the formation and development of the Buddhist culture of Bactria.

Although the Kushan state rules religiously, Buddhism is accepted as the main ideology. Archaeologist A. Pugachenkova repeats that the first capital of the Kushans was Dalvarzintepa in the Shurchinsky district of the modern Surkhandarya region⁶.

The eflatite period (V century) was foiled as a dahma from the constructions of the Kushan period. In our term, a family cemetery from the Kushan period layer was found at a monument called "Korgan".⁷

In 567-600 years, the Termez came under Turkish rule. Still, the Termez was ruled by Termizshohs. No matter how the political situation changes, Termez has remained a center of Buddhism.⁸

In the 30 years of the VII century, the Chinese pilgrim who came to the Termiz left information about the Buddhist temples and monks, according to which – about 10 Buddhist temples and about a thousand monks in the Termiz.⁹

When the Islamic religion entered Central Asia, local traditions and values were in harmony with "Islamic culture". During this period, as in Movarounnahr, there have been dramatic changes in all aspects of the culture of our time. Dozens of people, such as Hakim Termiziy, Jesus Termiziy, Varrok Termiziy, Ahmad Jeyhuniy, Muhammad Sagani Usturlabi, Abu Jafar khaziy, Yusuf Hayat Termiziy, Zargar Termiziy, Munjik Termiziy, Sabir Termiziy, Abu Muzaffar Termiziy, Abdul Hamid Termiziy, lived in the Surkhon oasis in the IX-XII centuries. they were based on the term Bethel-Hikma.¹⁰

At that time, the secular and Islamic culture of Termiz attracted the trust of people of world knowledge. Termez retained its worldwide fame even in the following centuries.

Abdulkarim as-Samani in his book "Nasanay "(al-ANSAB) " Termez-an ancient city on the coast of the Amu Darya. This city has grown a lot Printmakers, mashayikh and Fazylov. I have been in this city for twelve days.

³ See Shirinov T. Rannayaya gorodskaya kultura epoxi bronzy yuga Sredney Azii. Aftoref. diss. ... Ph.D. ist.nauk M. 1992. A. Askarov, T. Shirinov. Rannayaya gorodskaya kultura epoxi bronzy yuga Sredney Azii. Samarkand, 1993; A. Askarov, T. Sirinov. The temple of Dzarkutan, the plus center of the Baktrian septentrionale cult. Histoire and the cult of L 'Asie Centrale preislamique. Aktes du Colloque international du CNRS. Paris, 1991, P. 129-136.

⁴ Jaloliddin Mirzo. History of Termez. - T.: Sharq, 2001.-B. 13.

⁵ Termez Chronicle. Chronicle of Termez. Letopis Termeza. - T.: Sharq, 2001. - p. 18.

⁶ Pugachenkova A. Xolchayan. - T: 1966.-S. 241. Pugachenkova A. Termez. Shaxrisabz. Xiva.- M.: Iskusstvo, 1976. - p. 206.

⁷ Jaloliddin Mirzo. History of Termez. - T.: Sharq, 2001. - p. 17.

⁸ Termez Chronicle. Chronicle of Termez. Letopis Termeza. - T.: Sharq, 2001. - p. 18.

⁹ Jaloliddin Mirzo. History of Termez. - T.: Sharq. 2001. - p. 18.

¹⁰ See Mirzo Kenjabek. Great Termezis: Termez tazkirasi. - T: "National Encyclopedia of Uzbekistan" State Scientific Publishing House, 2017. –p. 528. Tursunov S., Choriev R., Murtazoev B., Chutmatov J. Imam Abu Isa at-Termizi and Termizi scholars T: 2019. - p.288. Tursunov S., Mutazoev B. Scientific thinking of Termez. T: Uzbekistan, 2016. - P.280. Cho'tmatov J. The beautiful castles of Termez or the history of Termez. T: 2017.– p.352.

Famous scholars of this city are: Isaac Ibn Ibrahim At-Termiziy, Abu Ahmad Ibn Hasan at-Termiziy, Abu Abdullah Muhammad Ibn Ali al-Hakim At-Termiziy, and Abu Bakr al-Warrok At-Termiziy of umashih.

Khalid ibn Zaid ibn Jarv al-Azdi is one of the leading scholars of at-Termizi. Pour the mixture into the pot. Kutayba ibn Sa'id and Habash ibn Harb al-Paykandiy took lessons from this person. Those who died at the age of 100 years. His sons Abdulaziz ibn Khalid were the judge of Marwda.

Abu ISA Muhammad Ibn ISA at-Termiziy-his mind was a sharp, Mature muhaddis, Imam of Hadith science, and what they proved every Hadith and word did not fall from the lips of the scholars. This breed is one of Seward of Imam al-Bukhari¹¹”, that is, scientists who lived in the IX-XII centuries Termizda have written valuable information about life-activity, scientific heritage, place names.

Muhammad binni Ali Hakim Termiziy (820-935 yy), Abu Bakr Varroq Termiziy (death 907 YY), one of the examples of the science of the theology of thermism in the work of Alisher Navoi "Nasayim ul-muhabbat" (Nasayim ul-muhabbat.), Meet valuable information about Muhammad ibn Hamid Termiziyrlfu (IX-X centuries), Abu Nasr Muhammad Termiziy (IX-X centuries), Abul Muzaffar Termiziy (X century), partly Jesus Termiziy (824-892 century)¹².

At the same time, in "Nasayim ul-muhabbat" Hadrat Navoi gave Hakkim Termizi a tariff: " mashayikhi kibordur (from the glory of the sheiks) " – they said ¹³.

We will learn from the work of Alisher Navoi "Nasayim ul-Muhabbat" by reading the level of scientists of the Surkhon oasis in Ilmu-Irfon and gain deep knowledge about them.

In the VI-VII centuries BC in the coins of the Termizshahs, which ruled in our country, a symbolic sign was considered a boat anchor. Since the IX century in written sources Termez was considered the largest port city of Movarounnahr. Historian archaeologist Muhammadjonov A. Termez interprets the city as "the fortress on the banks of the river", more precisely "the city on the banks of the river". Archaeologist scientist Pidaev Sh. He conducted scientific research at the monument to the old Termez¹⁴.

In the X century, trade relations were also developed in the history of the Surkhon oasis. In our time, the production of many types of soap and muattara (scented stone) and its sale to the side is widely established. Tanners found fame in the Eastern markets thanks to fish glue, Laundry lye, and hand-made fabrics. Even the Byzantine merchants carried cotton from our term. In turn, the Termez market also traded goods from other cities¹⁵.

It should be noted that in the IX-XII centuries Termez became an administrative and commercial center of art. Blacksmithing, weapons, copper and glass products, especially ceramics, are widely developed in the city. At the same time, the literary environment in the Palace of amirs of Chaganiyon was found in a special way in NASU-namo, and poets such as minuti, Farrukhi, Tahir Chaganiyani, Munjik Termiziy served the prosperity of Persian-Tajik literature. Scientists such as Abu Bakr al-SAGANI, Ahmad al-SAGANI and Abu Hamid Usturlabi al-SAGANI have made a huge contribution to the development of world science¹⁶.

At the beginning of the IX-XIII centuries, the territory of Central Asia was part of the States of somoni, Karakhanids, Kazna and Saljuks, and khorezmshahs. This period is

¹¹ Abdulkarim as-Sam'ani. Genealogy (al-Ansob) - T.: Hilol edition, 2017. - p-143-144

¹² Alisher Navoi. Works. 15 vols. - T.: Fiction. 1968. - p. 248.

¹³ Alisher Navoi. Nasayim ul-muhabbat (Perfect collection of works). Volume 17 - T., 2001. - p. 84.

¹⁴ Pidaev Sh. Ancient Termez. - Tashkent: FAN, 2001. - p. 18-19.

¹⁵ Safarov J. Termez and Termizi. Termez: Jayxun. 1993. - p. 38.

¹⁶ Tursunov S., Qobilov E., Pardaev T. and b. Surkhandarya in the mirror of history. T: Sharq, 2001. - p. 103.

characterized by the next stage of urban development. The structure of improvement of construction materials and projects in the field of construction works provides for progress¹⁷.

In monumental architecture during this period, the importance of aged bricks glued to clay, the strength of which is high, increased.

During the period of the somonids (IX century), Karakhanids (X-XIII century), Treasury and Seljuks (XI-XII century), specific culture and architecture developed in Chagoniyon and Termizd, in the old Termizd forty-kizi fortress (IX century), Hakim Termiziy (X century), in the old Termizd Sharkan architectural style of raw and baked bricks Sultan Saadat, located next to the old Termizd Zul-Kifl, Termiz the residence of the rulers was Built in the x century. Palace of termizshahs (XI-XII centuries), tombs of Abu ISA Termiziy (X-XIII centuries) in SHEROBOD.¹⁸ One of the most common structures in the architecture of that period are tombs, the Central room of which was built in the domed style.

At the end of the XIX-beginning of the XX century in Termiz, in 1878 on architecture, archeology of tombs of Hakim At-Termiziy, Zul-Kifl, Sultan Saodat (XI-XIX centuries.) In Termiz. Bykova wrote down the initial data. In 1926-1927 the staff of the Museum of Oriental culture B. Denike, B. Zasiptkin studied the dimensions of the essay. Members of the archaeological complex expedition of Termez in 1936 M. Massan, F. Perfenov, A. Shishkin, A. in 1938. Pugachenkova wrote an important melumatlari of archaeological monuments¹⁹. In 1968, A. Hakimov, E. in 1977 year. Rtveladze, V. A. Arshavskaya conducted scientific research²⁰.

In the 1990 years, the archaeological monuments of the period before the Islamic civilization in the Oasis were discovered by academician A. Askarov, E. Rtveladze, B. Turgunov, Sh. Pidaev, T. Shirinov, Sh. Zire " Lost In Test Match The annaevs learned. Only these researchers studied the archeology of architectural monuments. In this study, the architectural history of pilgrims is also studied.

The Oasis existed from ancient times, appeared by nature as Zarautsoy in Boysun, Hodja courgette, Sangardak in Sariosia are also repeated, miraculous tourist zones, these are resorts that attract the attention of not only the local population, but also foreign tourists.

In the Sherabad oasis of Surkhandarya region there is a monument of primitive fine art of the Mesolithic era zarautsoy. In 1940, The Russian hunter I. Lomaev invented this territory due to his natural curiosity and courage. Among the Zarutsky paintings especially important are paintings depicting a hunting landscape of wild bulls²¹.

The miracles of Zarautsoy are at the foot of the mountains of Kohitang, and here is a unique monument of primitive art, which testifies to the fact that the oldest generation of mankind lives.

In the Darband village of Boysun district there is a fountain called "Hodja courgette", which is formed by nature. The spring water flows from the bottom of the Boysun mountain and flows into the Darband River next to it, surrounded by mountains. The miracle of man's nature is impossible without admiring²².

The Sangardak mountain in the village of Sangardak, which belongs to the district of sariosia, flows from the hill of 100 meters into the water of the so-called "sharra cemetery". The water is poured into the Sandardak River, which flows from side to side. Since in ancient

¹⁷ Isaev A, Ergasheva S, Isaev O. Termez culture in IX-XII centuries. T: New Age Generation, 2001.– p. 17.

¹⁸ Arshavskaya V., Rtveladze E., Xakimov Z. Medieval monuments of Surkhandarya. - T: 1982. - p.150.

¹⁹ Pugachenkova A. Pamyatniki isskusstva Sovetskogo Soyuza: Srednyaya Aziya.-M: 1983. - p.256.

²⁰ Arshavskaya A., Rtveladze E., Xakimov Z. Medieval monuments of Surkhandarya. - T: 1982. –p.150.

²¹ Tursunov S., Qobilov E., Pardaev T. and b. Surkhandarya in the mirror of history. - T: Sharq, 2001. - p.8.

²² Field research. Boysun district of Surkhandarya region, August 9, 2019. 4 notebooks.

times there was a large circle of stones, in Persia it meant "sang Girdak" – "circle Stone, round stone". That's what the name of the village of Taiga came from²³.

Visitors from all regions of the Republic, as well as from Tajikistan and Afghanistan, not only from the local population, but also from the army, come to see this natural wonder and have fun.

The culture formed around sacred objects, events that occurred in the history of society, the attitude to them, traditions, customs, rituals associated with this environment are interpreted through certain languages and images.

As a conclusion, we can say that, archaeological and ethnographic research conducted in the area of the Surkhon oasis during the years of independence is of great importance in the study of the Holy pilgrims, scientific analysis of the reasons for their origin, and coverage of socio-economic and cultural realities that arose from it. The history of the Surkhon oasis associated with ethnomadism, the spiritual heritage of the oasis scientists in the Middle ages (IX-XII), the architectural monuments in which they lie, the chagon literary environment, the study of crafts and trade relations are still relevant today.

The appearance of sacred shrines, the first agricultural and Handicrafts with a favorable geographical location, is associated with such cultural centers as Zarautsoy, Sopolitepa, jargon, Termez, Karatepa, Fayoztepa, which developed.

Most of the pilgrims are associated with the name of the scientists who lived in the Oasis and created it. Their real graves were found in the same settlement. In the land of Surkhon, scholars of the Islamic religion and pilgrims associated with Sufism serve as an important object of research not only in the Oasis, but also in the study of the history of the Islamic religion in Central Asia.

The contribution of Holy shrines to the development of our material culture is great. Architectural monuments that are in the hands of scientists are reflected in the style, pattern and architectural direction characteristic of the architecture of that period.

The construction of Hakim Termiziy, forty girls, Sultan Saadat, Zul-Kifl, Termizshohlar Palace, tombs of Jesus Termiziy in a specific architectural style during the period of the Somonids, Karakhanids, Treasury, seljukids is the basis of our material culture.

The formation of pilgrims was influenced by the world of mythology, the Outlook and traditions of local residents, historical processes, their habits, and geographical environment.

In the oasis, there are also such wonderful tourist sites as Zarautsoy, Khoja-Kabachok, Sangardak, which were born from nature.

To bring them to the younger generation, to create a healthy world in the minds of young people, to increase the regional, national and global status of pilgrims, to attract a large number of local and foreign tourists, determines the prospects of our state.

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