

Location and Archaeological Characteristics of Old Termiz

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Abstract: This article describes the material cultural objects in the Surkhan oasis. Conclusions on the present state of these objects from the Buddhist and Islamic eras and their protection are presented.

Keywords: Tangible cultural heritage, tourism, UNESCO, Islam, Buddhism, Termiz.

INTRODUCE

It is known from history that the Surkhan oasis is an area where different religions and confessions have clashed since time immemorial, and representatives of these religions have lived in harmony with each other. Since ancient times, Zoroastrianism, Buddhism, and Islam have flourished in this region, and many temples, settlements, and shrines related to these religions have been preserved to this day. Researching these objects of material cultural heritage, studying them in a complex way is one of the most important issues today.

In scientific studies devoted to the emergence and evolutionary development of ancient cultural heritage objects, the preservation of the urban planning system, the restoration and repair of archeological and architectural monuments, the improvement of ways of preserving historical monuments in their original state, and the effective use of historical monuments to increase the potential of tourism are gaining importance. In these studies, determining the specific historical-architectural features of architectural monuments, further increasing the tourist potential of historical areas, and effective use of cultural heritage objects are urgent tasks. In recent years, attention to national values, material and cultural monuments has changed radically in our country. In particular, architectural and archeological monuments, further study of cultural heritage, their effective use in the development of international and domestic tourism potential are rising to the level of state policy. "It is necessary to preserve our cultural heritage, which is a masterpiece of our rich history, and pass it on to future generations."

DISCUSSIONS AND RESULTS

In scientific studies devoted to the emergence and evolutionary development of ancient cultural heritage objects, the preservation of the urban planning system, the restoration and repair of archeological and architectural monuments, the improvement of ways of preserving historical monuments in their original state, and the effective use of historical monuments to increase the potential of tourism are gaining importance. In these studies, determining the specific historical-architectural features of architectural monuments, further increasing the tourist potential of historical areas, and effective use of cultural heritage objects are urgent tasks. In recent years, attention to national values, material and cultural monuments has changed radically in our

country. In particular, architectural and archeological monuments, further study of cultural heritage, their effective use in the development of international and domestic tourism potential are rising to the level of state policy. "It is necessary to preserve our cultural heritage, which is a masterpiece of our rich history, and pass it on to future generations."

In recent years, unique ancient and historical monuments of the Surkhan oasis have been studied by archaeologists, and a number of results have been achieved in the field of scientific study of the territory, geographical location, architecture, and architecture of the holy shrines. Because in Surkhandarya, Abdullah Termizi, Adib Sabir Termizi, Alavuddin Termizi, Ahmed Termizi, Hakim Termizi, Warraq Termizi, Yusuf Hayat Termizi, Abu Isa Termizi, Abul Muzaffar Termizi, Sayyid Burhoniddin Husain Termizi, Alauddin Attar, who are world famous and respected in the Muslim world, Scholars such as Daqiqi, Sayyid A'la al-Mulk, Sayyid Amir Abdullah Khoja Samandar Termizi grew up and worked as masters of Islamic knowledge.

The largest material cultural heritage objects in the Surkhan oasis are located in Termiz and its surroundings, including Hakim Termizi, Zu-l-Kifl, Kyrgyz palace, Sultan Sodot mausoleum complex, Kokildar ata, Murch babo sagas. These objects were formed under the influence of the events of different times and are distinguished from others by their geographical and historical location.

In the process of studying the shrines of the Surkhan oasis, one encounters a phenomenon: from the oasis of Kashkadarya, although they are located close to each other and there is mutual connection in cultures, diversity is observed in the history of the formation of shrines. In this area, directly under the influence of Iranian culture, Islamic religion and culture, there are many shrines associated with the name of the Companions.

Some cultural heritage sites include mausoleums belonging to generations of famous historical figures in the region. An object that has a unique position among the local population is the Sultan Sodot complex, located in the Termiz district. Family members of Sayyids of Termiz were buried during XI-XIX centuries. The word "Sayyid" means "gentleman" in Arabic, and the grandsons of Muhammad (pbuh) are considered Alawi Sayyids with the title of "Sharif" from Hasan's family and "Sayyid" from Husayn's family, special Husseini or Husseini Sayyids. . Sayyids are more commonly known in the Middle East and the Maghreb as sadot, ashraf or sharif. Research scientist O'. According to Sultanov, the distribution of the generation of sayyids in the territory of Uzbekistan took place around the 9th-13th centuries due to the influence of political and demographic factors. Those with the title of Sayyid played an important role in the political, social and spiritual life of Central Asia in the Middle Ages.

There are several shrines associated with the names of the Companions in the region, Sa'd ibn Abu Waqqas, Abdurrahman ibn Awf in Angor district, Atoulla Sa'id Waqqas in Sherabad district, Abu Huraira in Uzun district, i.e. Grandfather of White Gate, Sa'd ibn Abu Waqqas in Altinsoy district, Khoja Ilghar, Kho'- Jaipok shrines can be seen in Samarkand, Khorezm, Jizzakh, Navoi regions with the same name³. In the name of most shrines, emphasis is placed on the Companions mentioned as "Ashsha-rai mubashshara" (Ten Companions who were prophesied to Paradise). Asharai mubashshara is associated with the names of the ten Companions who were prophesied to heaven by the Prophet Muhammad (pbuh) during his lifetime in the Islamic world.

CONCLUSION

In conclusion, it can be said that in the formation of cultural heritage objects of the Surkhan oasis, the great people who made a worthy contribution to the creation of harmony between science, Islam, profession, medicine, self-awareness, nature and society of the local people were raised to a great and holy level by the local people. Most of the objects of cultural heritage are related to the name of a religious person, and the fact that scholars with the name of Tirmidzis have grown up here shows the uniqueness of the country's places of pilgrimage formed on the

basis of a common toponymic unit. Most of the shrines in the area can be seen with shrines associated with the names of the Sahabahs who were elevated to the rank of saints and glorifying the lineage of the Sayyids. This situation is not found in other regions of Uzbekistan, and we can see that from the Middle Ages to the later years, the Islamic religion and culture of this region intersected, local traditions and Eastern Islamic customs were transformed.

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