

THE IMPORTANCE OF ANCIENT MONUMENTS IN SURKHANDARDO REGION IN THE DEVELOPMENT OF PILGRIMAGE TOURISM

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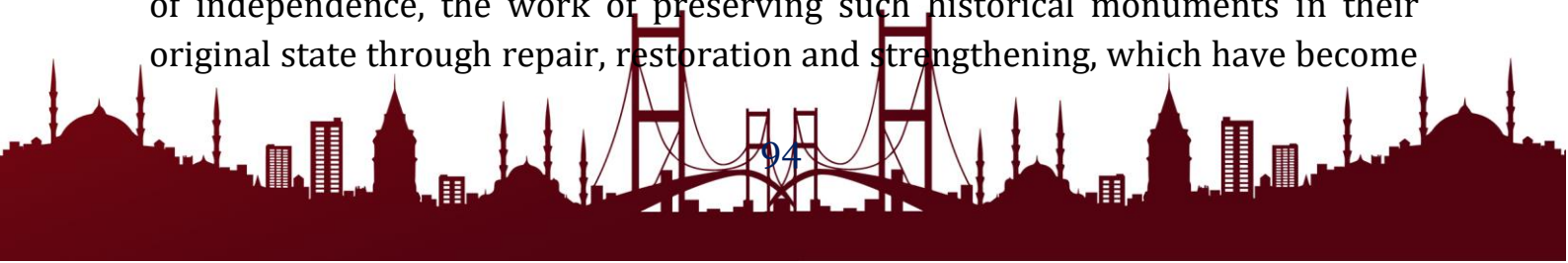
Annotation. Over the years of independence, the focus on old architectural monuments in our country has changed radically, working towards government protection, preservation, repair and restoration of these historical assets. The work done in this regard can be seen in the example of ancient monuments in Southern Uzbekistan. The topic is analyzed separately through the example of several historical and architectural structures in the Surkhandarya region.

Keywords: Surkhandarya region, Termez city, Termez district, historical complex, ancient madrasah, pilgrimage tourism, historical and architectural monument, restoration, repair, conservation.

The formation of a national ideology in the field of spirituality in recent years, the first place in the issue of educating the younger generation in the spirit of our cultural heritage, respect for our rich traditions and universal values, loyalty to the ideas of our great country and independence indicates the correctness of the policy carried out in Uzbekistan[1.1].

Recent trends in the global economy, such as the rapid development of tourism and recreation, have a significant impact on the Central Asian region, including Uzbekistan, in various regions and countries[2.1]. The visit to the places of pilgrimage is connected with the tourism sector, which in the 21st century became the most advantageous sphere in the world. Now he is in third place after the field of automotive and oil refining. The development of the tourism sector is important in strengthening the national and regional economy[3.1].

It is known from history that our country is one of the most ancient places of human civilization, and the magnificent historical and architectural monuments created by our ancestors over the past millennia serve as proof of this. Such ancient monuments can be found in such ancient cities of our country as Bukhara, Samarkand, Khiva, Karshi, Shahrisabz and Termez. During the years of independence, the work of preserving such historical monuments in their original state through repair, restoration and strengthening, which have become



silent witnesses of the past, has risen to the level of state policy, and large-scale practical measures have been taken in this regard.

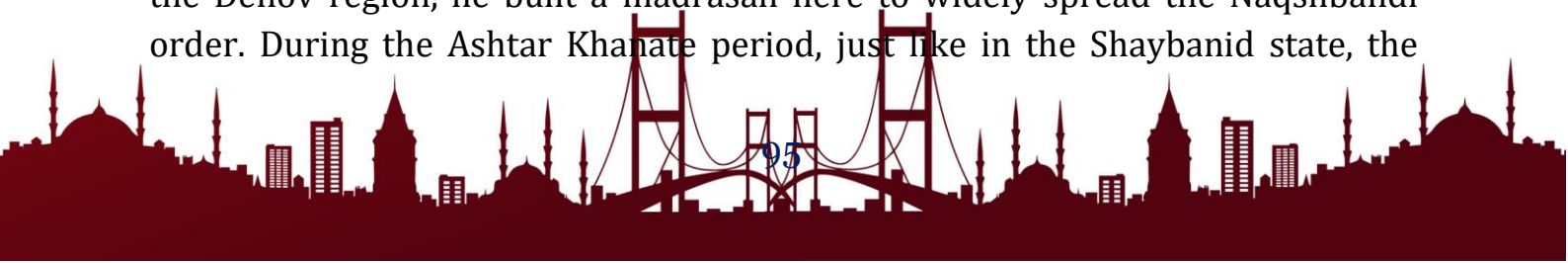
Ancient cities in Uzbekistan, such as Samarkand, Bukhara, Khiva, and Shahrisabz, whose history dates back almost 3,000 years, are recognized as "Open-air museum cities," and the number of tourists interested in and visiting such historical regions is increasing day by day. In this regard, the issue of more modern development of pilgrimage tourism in our country is becoming one of the most important issues on the agenda.

Currently, significant progress has been made in preserving Uzbekistan's cultural heritage. There are more than 8,200 cultural heritage monuments in our country, of which more than 4,000 are under state protection [4]. Also, in 1991, the Ichan Qala reserve in Khiva, in 1993 the center of Bukhara, and in 2000, the monuments in the center of Shakhrisabz were included in the UNESCO World Heritage List.

Surkhandarya region, one of the ancient regions of Uzbekistan, also has many historical and architectural monuments preserved in its ancient cities and districts such as Termez, Denov, Boysun, Sherabad, and Jarkurgan. Today, there are a total of 561 cultural heritage sites in this region, of which 444 are archaeological, 36 are historical and architectural monuments, 39 are monumental art monuments, and 42 are listed as places of interest [5].

One of the oldest monuments in this region, the Sayyid Otaliq Madrasah, is a building of historical importance. There are different views among scholars on the history of the construction of the madrasah. The famous scholar S. Tursunov in his work "Architecture of the Surkhan Oasis: Past and Present" noted the following about it: "This historical madrasah is an ancient monument of the 17th century, and its construction is associated with the name of the Joybor Khojas of Bukhara. Bukhara Khan Imamqulikhan married his sister to Tajiddin Khoja Hasan Joybori and granted him the lands of Pirmast in Bukhara and Denov in Hisar as a gift. Tajiddin belonged to the lineage of the Prophet's sons and had the title of Sayyid among the people. The madrasa was built between 1612 and 1628 and was named after Sayyid Otaliq" [6.81-82].

During this period, the influence of the Joibor khodjas was very high, and they were always in the special attention of the khans of Bukhara. Tajiddin Khoja Hasan Joibor was known as an excellent scholar of the Naqshbandi order, one of the sheikhs with great devotion to it. After being granted a large plot of land in the Denov region, he built a madrasah here to widely spread the Naqshbandi order. During the Ashtar Khanate period, just like in the Shaybanid state, the



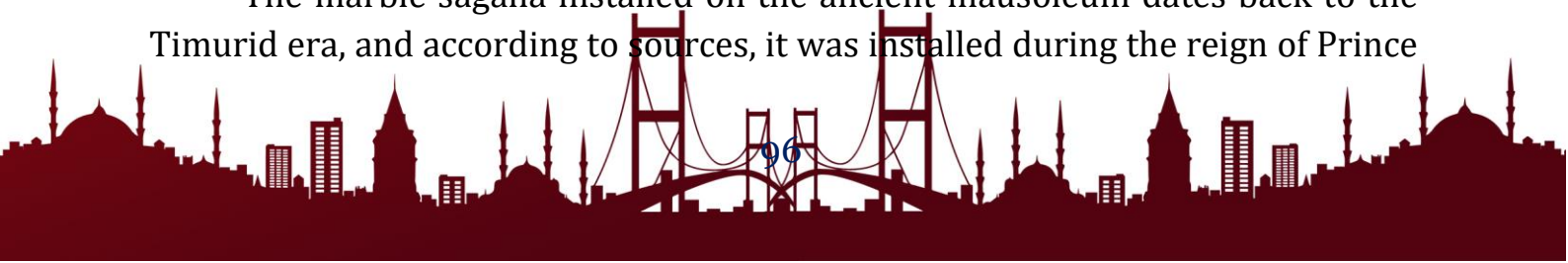
Joibor khodjas, who came from the village of Joibor near the capital Bukhara, had great influence. The great Khojas of Joibor, such as Sheikh Muhammad Islam (1493-1563) and his descendants Khoja Sa'd (1531-1585) and Tajiddin Khoja Hasan (1574-1646), owned large tracts of land in Bukhara, Samarkand, Karshi, Merv, and other regions, and these estates were passed down from generation to generation as inheritance and were exempt from all taxes [7].

The total length of the Sayyid Otaliq madrasah is 90 meters and its width is 66 meters. The number of rooms is 114. The madrasah was built over a period of 26 years, and the construction was supervised by the master Ahmad Mamat Bukhari [8.419-420]. In the past, 400 students studied at this educational institution, and 33 teachers taught them [9.5]. During the years of independence, this ancient monument has undergone several renovation and strengthening works. In particular, in 2006, the old madrasah was repaired and strengthened with funds allocated by the Government of the Republic of Uzbekistan in the amount of 5 million soums [10].

Also, based on the "Program of Comprehensive Measures for the Development of Tourism in Surkhandarya Region in 2020-2021" of the Surkhandarya regional administration, a working group of the regional Department of Cultural Heritage was formed and necessary instructions were given to the relevant authorities to preserve and improve the infrastructure of the Alovuddin Attor, Khoja Muhammad Zohid shrines and the Sayyid Otalyk madrasah in this region. In 2020-2021, repair and preservation work was carried out on the above-mentioned historical and architectural monuments [11].

Another historical and architectural monument in this region is the Hakim at-Termizi complex, the history of the construction of ancient monuments in this ancient place dates back to different periods. The famous scientist E. Qabilov noted: "The mausoleum of Hakim Termizi, one of the unique architectural monuments of the Surkhan oasis, is a bouquet of architectural art of different periods. Between 1091 and 1095, a mausoleum was built over the grave of at-Termizi in accordance with the instructions of the ruler of the Karakhanid dynasty, Ahmad Khizr. From the lower part of the wall of this mausoleum to the surface of its dome, it is decorated with very complex carved and patterned plates, in which wonderful Islamic and Girkh patterns are vividly intertwined with Kufic inscriptions" [12.141].

The marble sagana installed on the ancient mausoleum dates back to the Timurid era, and according to sources, it was installed during the reign of Prince



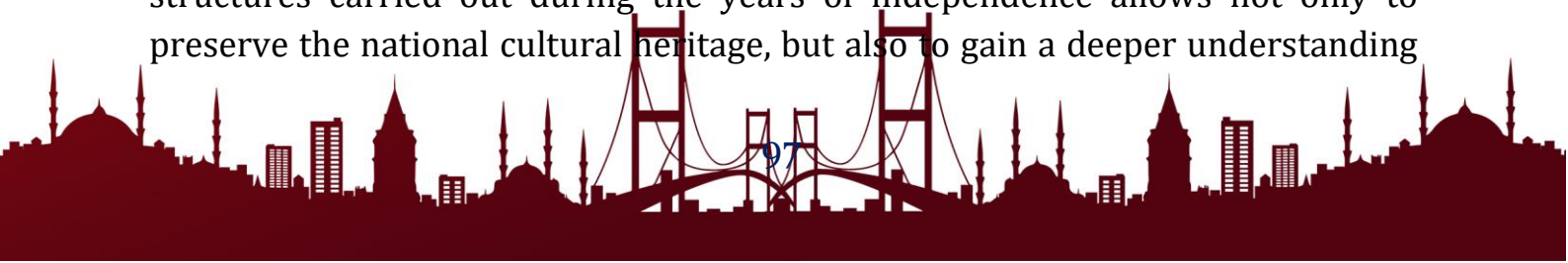
Khalil Sultan. During the reign of Bukhara Khan Abdullakhan II, a mosque with 9 domes was built in the courtyard of the complex, but this historical monument, unfortunately, has not survived to this day. In the 19th century, a 4-domed mosque was built based on Bukhara architecture.

The first information about the historical complex and the ancient monuments located on its territory was written by A. Bykova. Scientific research was carried out on the monument by B.P. Denike and B.N. Zasipkin, scientists of the Museum of Eastern Culture. Also, the Termez Archaeological Complex Expedition (TAKE) under the leadership of M.Ye. Masson conducted extensive scientific research on the territory of the ancient complex in 1936. In 1938, G.A. Pugachenkova wrote about the ancient mausoleum, in 1947, V.P. Pertov, and in 1955, V.M. Filimonov and K.A. Shakhirin conducted research on the restoration of the monument [13.111].

During the years of independence, many historical and architectural monuments in our country, including historical and architectural structures in Surkhandarya region, have been preserved through large-scale repair, restoration and protection work. In particular, by a special resolution of the regional governor dated October 14, 1997, more than 10 ancient architectural structures in this region were transferred to the Surkhandarya regional branch of the "Golden Heritage" international charitable foundation, and practical work was carried out to preserve and protect several monuments in this ancient complex [14.3].

According to historical sources, the initial foundation of this historical monument was built in the 9th-11th centuries, but the main part of the complex was fully formed in the 14th-15th centuries. The total size of the ancient complex is 28.0x29.0 meters, and the historical mausoleum is 5.10x4.70 meters wide, and baked bricks measuring 27x28x4.5-5 cm were widely used in the construction of the monument [15.2]. The mausoleum of Hakim at-Termizi was scientifically studied in 1955-1957, and its appearance in the 14th-15th centuries was restored. Also, in 1980-1981 and 2001-2002, the mausoleum and the honaqoh were restored and finishing works were carried out [16.111].

In conclusion, it can be said that the study and study of ancient historical and architectural monuments and artifacts in various regions of our country are closely related to the great past and future of our people. The systematic work on the repair, restoration, preservation and protection of these historical structures carried out during the years of independence allows not only to preserve the national cultural heritage, but also to gain a deeper understanding



of the history and culture of society. All this serves as a source of spiritual and moral education, especially for the younger generation, and contributes to the promotion and development of our country's cultural heritage on an international scale.

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