

## THE CIVILIZATION'S TRACE OF IRAN AND INDIA IN THE HISTORY OF ANCIENT QUVA

[QUBO]

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**Resume:** This article discusses the traces of Iranian and Indian civilization in the history of Kuva (Kubo), one of the ancient cities of Central Asia, as well as information provided in the writings of historians Ibrat, Khalis and Muminjon Hakim Margilani.

**Key words:** civilization, history, heritage, manuscript, memory, monument, discovery, culture.

The Quva region is only one seventeenth of the Ferghana region, which, in turn, is a small part of the Ferghana valley. Geographically, it occupies the easternmost outskirts of the Ferghana region and borders the Andijan region from the north and east, and Kyrgyzstan from the south. The Quva district is irrigated by Quva-sai, which is fed by the waters of Kara-Su. Quva-sai flows into the gorge between the Adyrs Tal-Mazar and Kerkidon and, upon entering the oasis, is disassembled by numerous channels. The Ferghana Canal is laid at Tal-Mazar along the southern edge of the oasis; the fan of the channels comes from the gorge where Quva-sai flows. This small oasis is also replete with monuments of material culture of various categories: here are burial grounds, and tepa-castles, and tepa-settlements and the city of Quva.

The Quva settlement is the remains of a large ancient city in the Ferghana Valley. At present, shahristan and the citadel have been preserved, and from rabad - the territory of the modern cemetery and the small area adjacent to it. The monument has an irregular shape, sub-square in shape, a shakhristan in the form of a platform occupies an area of 350x335 m. In the northeast corner of it there is a citadel surrounded by a moat and rising 10-12 m above the shahristan. Today, part of the citadel is occupied by a cemetery. The western and southern edges of the castle are heavily destroyed, the northern and eastern borders of the castle are better preserved than others [1,53].

The history of the city of Quba (now the city of Quva) has long attracted the attention of the population of the city and its environs. Little knowing the true history of their city, the people created numerous, sometimes very witty legends about it.

These legends were associated either with the construction of the city itself and its separate structures, or with the personality of certain legendary kings or saints, or with well-known historical events. Often based on a certain amount of truth, traditions show how the population explained the history of the emergence and development of their hometown.

In the course of our research conducted in 1996-2008, a series of such legends was recorded. Some of them

are legendary. The other part gives a different account of historical reality. The most valuable thing is that they are transmitted from centuries to centuries, from generation to generation. At the same time, they form an integral part of the spiritual heritage of the people. In them, the theme of edification prevails. Their functional aspects are of great importance for the people in the knowledge of their essence and national values. Not being able to bring here all these traditions completely, we will limit ourselves.

According to one folk legend, the Quva settlement was built at the request of a certain Kaikubad padishah. For his beloved queen, he built a magnificent castle here and, in order to please, he made a magnificent feast every day. From the bone fats of forty rams, pilaf was prepared for the queen. So they lived in pleasure. Once the enemy attacked the city. Surrounding the city, the enemy was preparing to conquer it.

The people besieged in the city outside the outer gates of the suburbs created a huge moat and carefully disguised it, then people made a sortie from the city, feignedly fleeing, lured the enemies behind them. As a result, many of the enemies fell into the moat and were captured. Then the commander of the enemy went to the trick. He wrote the queen a letter: in him he expressed his love for her. While tricking the padishah, the queen secretly began to communicate with the enemy. Cheating on her family, she wrote a letter to the commander: in order to take possession of the city, he needed to close the flowing water into the city. After that, they closed the water. The defenders of the city could not hold out for a long time due to lack of water and the enemies captured the city. In wealthy Kubo, the enemy captured a large booty. For treason, the stupid and conceited queen was executed. Kaikuboda Castle has turned into ruins[2,70]. Until now, locals call it the Kaikubad hill, that is, Kei-Kuboda Tepa.

It should be noted that we are still not able to draw a complete picture of the death of ancient Kubo. In written sources about the tragic fate of Kaikubod there is not a single word. It should be noted that in the results of archaeological excavations and historical sources there are some hints of this legend. The death of ancient Kubo was accompanied by fires. Traces of conflagrations are constantly present in the excavations of the settlement.

Today, a huge amount of archaeological materials and other scientific literature has accumulated, including literature on the history of our country and its peoples. From these materials one can identify some elements of truth related to the history of Kubo.

According to the historiographer A Khodjaev, the Ferghana Valley was called Daiyuan (Big Ferghana) by the Chinese, and its capital is Yuan Chen (the city of Fergana). During the reign of the Chinese emperor Wu-di (140–87 BC), in order to create an alliance against the Huns, ambassadors and large trade caravans were sent to Western countries through Ferghana. In 125-124 BC Chinese Ambassador Zhang Qian visited the palace of Mugua, the ruler of the state of Davan. And in 104-102 BC twice the invasion of the 60 thousandth Chinese army in Ferghana to capture thoroughbred horses. Forty days the Chinese besieged the capital and, only having blocked access to it, take possession of it[3,61].

In the 50s of the last century, to the west of the citadel of the Quva settlement, excavations were carried out on an area of 200 square meters. The result was completely unexpected. On this site, under a layer of buildings of the 9th-10th centuries, a wide (up to 20m) ditch was found, which was filled up in the 8th century. He separated the citadel from the rest of the city. The depth of the moat was at least 5 meters, and in ancient times it was filled with water. Now there is no doubt that before the arrival of the Arabs the citadel was the most heavily fortified part of the city, but in the 7th century these fortifications were destroyed and the administrative center of Quva was moved to another place.

During the excavations of 1958, it was found that the whole city was surrounded by a moat. The new find makes significant adjustments to the data on the fortification history of ancient Quva. The moat with water that separated the citadel from the city most likely signals to us not always friendly relations between the people who ruled the city and its ordinary citizens. But it is also possible that this fortification was built specifically to strengthen the defense of the main part of the city during the Arab conquest. Such an assumption is quite appropriate, given that at that time a ruler from the local Ferghana dynasty who ruled Ferghana along with representatives of the Turkic authorities could be in the Quva citadel.

When we talk about the history of Quva which is situated in the south of Fergana region we can say that Quva was in cultural relationship with ancient Iran and India in history. This relationship is observed in the story about the ruler of Sosoniy-Qubod and his son Nushiravon Xusrav (531-579). And also, we are aware of its history through the temple of Buddha and the cultural discovery of buddism.

Uzbek scientist Ibrat the son of Isxoqxon Junaydullaxo'ja (1861-1937) wrote in the book of "Tarixi Farg'ona" (the history of Fergana): -"King Qubod left a legacy the country of Turkistan to his son Nushiravon in Ravzat us-safo, then successor Nushiravon populoused and decorated with new buildings Fergana. Qubo was built by Qubod which was the capital of Fergana...And he also wrote: - "It is written in the work of "Ajoyib ul-buldon" that Fergana was the place of residence of persion king Nushiravon in 631 A.D[4,278]."

A famous scientist Mo'minjon Hakim Margilani (1894-1973) informate that Qubo was built by king Qubod. He mentioned that Qubo was situated in Fergana and Qubo was the capital of kingdom[5,149]. Such as, in the book "Shohi Jarir qissasi", which was written by Shoh Hakim Kholis in 1810 reported that when arabian invided to Fergana king Ixshid's mother said to arabian colonel: - "We are No'shiravon's descendant who is from Ajam. The whole kingdom is ours in this area. It is impossible for you to be ruler here"[6,118].

We can conclude from her speech that the story which kings of Qubo were Sosonies descendant- is true. Although ,this information is considered as a story, but there is certain thruth in their essence. Because historical-cultural relationship between rulers who ruled in Qubo and in Iran was proved in 1998. In this year scientists carried on antropological research in Quva and they found 61 coins which were created by

sosonion king Feruz [459-484][7,73]. According to historian scientist Shamsiddinov Kamoliddin sosonial colonel Bahrom Chubin lived his last days in Kuba[8,115].

In these times ancient uzbek cities, such as Kuba was in cultural relationship not only with Iran but also with India. For example, archiological founding which was found in Kuba during historical expidition in XX was reported that the same as founding in India. And so we can say that there were cultural-economical relationship between Qubo, Iran and India. Historian scientists V.A.Bulatova gave on account of this relationship in her book "Qadingi Quva" "Ancient Quva" which was devoted to historical temple of Budda was destroyed by arabian colonel Qutayba ibn-Muslim and his soldiers during their attacks to Fergana[9,5]. According to professionalists, creating a new temple of Budda depended on a new tip of Budda – vajrayana which was created in the middle of I AD. The temple of Qubo consisted of a temple and a yard which had a front door. The specific of temple was two temples were situated next to each other. The temple was decorated with typical images which express the creater god Maheshvara, invincible simble of buddists – Bohsitasva Varapani, Budda, Vajrahani, and aslo horrible creatures – Dik and Dak. The sculpture of Qubo's temple was made of munch- carving plastic which whidespread around Baqtria and Toharistan[10,16]. The strange of these sculpture is black and white stones stuck into instead of these creatures' eye. This way was peculiar to sculpture school of Sintsyan. Having difference from Sintsyan's tradition the sculptures of Qubo were pointed with blue and created terrifying apperience. The sculptures of Qubo became simillar to sculpture in Xo'tan from early ages. unwittingly suggests that Farghona was closely associated with Khutan and was probably decorated and decorated by the Khutians[11,41].

Archaeologists have faced an interesting finding of another Buddhist religion during the construction of the Karkidon water reservoir in Kuba in 1963, after the Buddhist temple was discovered in Quva shrine. N.G.Gorbunova (1927-2001), an ancient scientist, a historian, a historian of history, recalls: "The expedition was visited by Dr. Voronina, the architect of architecture, who built this room and said," You are stupa, "Buddha's religion is now extinct in several countries such as India, Sri Lanka and Myanmar, and in the early centuries BC, the mighty Kushan state was dominated by Buddhism, and especially in its southern regions, Stupas are covered in round shaped buildings, surrounded by monuments, surrounded by bush, and we have not found traces of Buddhism, and when I pointed to them the plan of the building was that Buddhist synagogue so Buddhist Buddhism was also included here in the 1st century AD, and perhaps the Buddhist Buddhists who built it were probably the only ones to build this temple"[12,19].

The Buddhist religion is also well-known in the archaeological Surveys of recent times in Quva. In 2002, in the north-western part of Quva shakhriston, another 280 cm of excavations conducted by the candidate of historical sciences G. Ivanov. From the 1 - room of the VII century encountered in the depth of 6 cm. width 0.4 cm. a large piece of colored pottery was found. This ceramic fragment is made of red angob, in it 4x4 cm. large size frame. The circumference of the frame is made up of nuclase fabrics. The upper part of the

frame is given Islamic signs. Its central part depicts the image of a man wearing a pantheon in a morgue. Only a few people are depicting flowers at the moat. The image of the potion reminiscent of the image of one of the Buddhist religions. Until that, the bronze shark found in the Karkidon water reservoir in the Quva district was similar to the one described by NG. Gorbunova said in this regard: "This bronze can be a tumor, because it contains a picture of some clergy, but it does say that it belongs to a specific religion. It is not surprising that we are faced with the buddhism of local cultures".

So, in the ceramic tile, local symbols can be described as Buddhist images ork. Buddha's "grungy state" of Buddha's hair is raised in this piece of ceramics. This Buddhist dissemination is widely distributed in Bactrian and Indian fine arts. But apart from the canonical description of Buddha, Buddha's legs are not a chord but rather a lilac blossom. This, in turn, represents the characters of the Avalociteshwar, the creator of the universe, which is one of the Buddhist monkeys. Consequently, Avalokiteshvara was most commonly known as the lily with the rose.

Throughout 2009-2011, excavations at Quva shrine's excavation site brought some important facts about the history of Quva. Among them are the sixth century bronze sculptor of the mighty monkey of Khanuman, considered sacred in Buddhism. The inside of the sculpture was a bush, and there was a certain color in the bottom of it. It is likely that this passage is a sacred object for the Buddhist rituals. There are also special holes for spinning on both sides of the trap.

It is known from the Indian tradition that the Sovereign of the Winds, Maruta and Monkey Anjan, had the power to overwhelm the vast mountains that could change their pockets and climb the puppet. In the image, the Khanuman is described in a desirable way. As mentioned above, Khanuman is respected as a scholar and scientist. From India to China, she has always been a woman. This pointer found in Quva can also be seen as an amulet for the Buddhist religious leaders of ancient Quva because they are counted as scholars of science. In summary, we can say that in ancient Quva (Qubo) monuments, we can build a harmonious culture of Iran and the local people. The study, which we believe will be held in Qubo county, will be proved as a statement in the future.

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