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**Хаминов Бобур**

*магистр, Ферганский политехнический институт, Республика  
Узбекистан, г. Фергана*

**Шамшетдинова Г.А.**

*преподаватель кафедры «Архитектура», Ферганский  
политехнический институт, Республика Узбекистан, г. Фергана*

### **БУДДИЙСКИЙ ХРАМ В КУВЕ ГЛАЗАМИ АРХИТЕКТОРОВ**

***Аннотация:** В статье представлена информация, выводы и рекомендации по изучению ремесел, архитектуры, оборонных сооружений и многих других памятников древнего и средневекового города Кувы.*

***Ключевые слова:** Город Кува, керамика, Кай Кубод, Кубо, резиденция, арка, статуя, купа*

**Xaminov Bobur**

*Master, Fergana Polytechnic Institute, Republic of Uzbekistan, Fergana*

**Shamshetdinova Gulizebo**

*Lecturer of the Department of Architecture, Fergana Polytechnic Institute,  
Republic of Uzbekistan, Fergana*

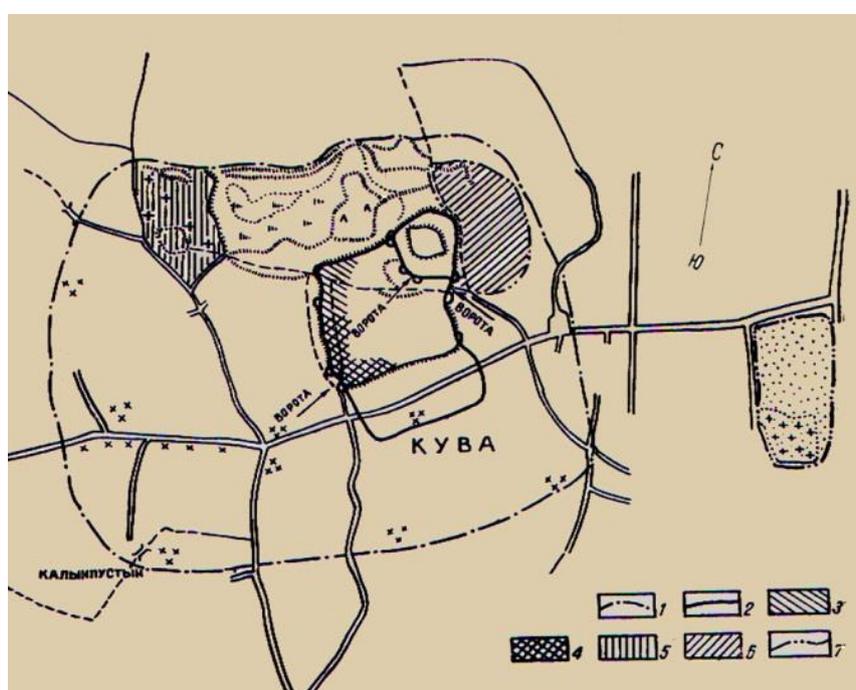
### **BUDDHIST TEMPLE IN THE CITY OF KUVA IN THE EYES OF ARCHITECTS**

***Abstract:** The article provides information, conclusions and recommendations on the study of crafts, architecture, defense structures and many other monuments of the ancient and medieval city of Kuva.*

***Keywords:** Kuva City, ceramics, Kai Kubod, Kubo, residence, arch, statue, kupa*

Located in the center of Kuva district of Fergana region, it first came to the attention of researchers in the early twentieth century. Its size, thousands of pieces of pottery, and other finds were the basis for the population to compare these ruins with the legendary Qayqubod.

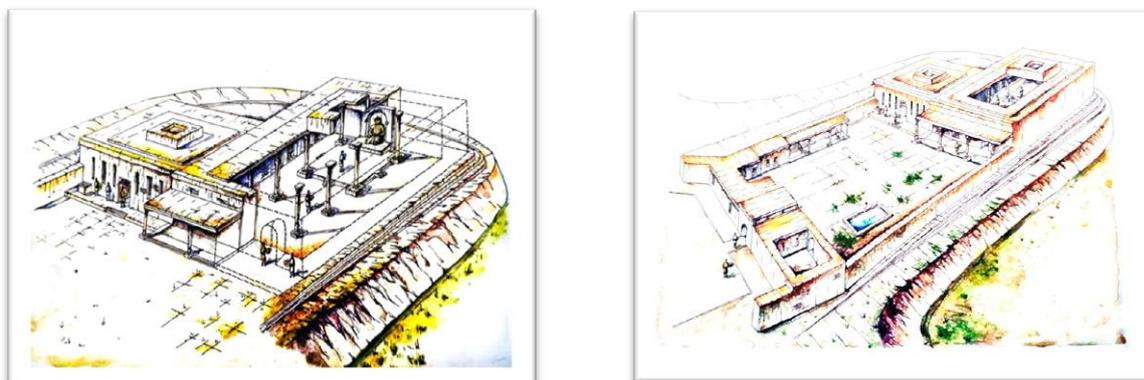
Very little is known about Kuva in written sources. According to Arab geographers, Quba was one of the largest cities in the valley in the 10th century. Some authors even describe it as larger and more beautiful than Akhsiket, the capital of Fergana.



1- Picture. The ancient city of Quva

According to a source covering the events of the early 7th century, Quba was the residence of the heir to the throne of the ruler of Fergana. The political and economic potential of this city is also confirmed by the coins minted here. During the excavations, many rare coins were found in Kuva and they are almost non-existent outside the valley [1-3]. O.I. Smirnova, who studied the Kuva coins in depth, concludes that the coins were minted in this city in the VII-VIII centuries. Thus, Kuva was an important political city in the early middle Ages.

Kuva Shahrستان was first excavated by archaeologists in 1939, during the construction of the Greater Fergana Canal. By the 1950s, an archeological expedition of the Uzbek Academy of Sciences led by Yahyo Gulyamov began scheduled excavations in Kuva. I.Ahrorov, V.Bulatova, D.Varkhotova and others were involved in the expedition. V.Bulatova was appointed in charge of large-scale excavations.



**Figure 2 Ancient Quva Fortress**

Statues and other finds from Kuva show that part of the population of this city practiced Buddhism before the arrival of the Arabs. Buddhism was not the only religion here, and excavations from 1956-1958 also revealed findings related to the religion of fire. Zoroastrian and Buddhist finds date back to the VII-VIII centuries and show that representatives of the two religious systems lived side by side in the city of Kuva. To this must be added the ornament of Christianity in the form of a cross. This find dates back to the 10th century. In the 1950s, archaeologists discovered that the area of the arch and shahrستان was 12 hectares, and by the 6th century, the area could not accommodate the population and moved out of the shahrستان [4-6].

It was also noted that there was a section of the northern wall, under which there was some other defensive wall belonging to the beginning of the century. In general, the results of research in the 50s and 60s of the last century: that is, the abundance of pottery from the first century, the discovery of two bronze paikons led to the conclusion that Kuva appeared in the early AD.

The wall thickness of the building at the excavated site was 1.6 m, which was severely damaged by debris. Inside the building there is a platform 35-40 cm high along the wall. The wall and floor of the platform were plastered.

Unfortunately, its color and images were not preserved under the influence of fire. When the south wall was cleared to the entrance of the building, the total length was 8.6 m. It turned out that The width of the entrance door to the inner room was 1.7 m. There are traces of door frames on the entrance wall. Inside, the burnt remnants of the iron details fastened to the door are scattered. The length of the inner room is 12.3 m. came out [7-9]. The floor of the room was rising to the north. When the south side of the platform was cleared, the remains of a solid pylon clinging to it were exposed. It was 3.4 m long and 2.2 m wide. There seems to be a courtyard-garden adjoining the room on the south side. He could be reached through a small door.

It was very difficult to draw a conclusion about the full history of the building. Because only part of it had been opened and the rest had not been preserved. First, the building was located on the farthest edge of the hill, which was first lit by a natural path and washed away by a trench flowing from the north. Second, this area of the shahristan was turned into a cemetery in the XI-XII centuries, causing serious damage to the structure of the cultural strata of the VI-VII centuries. The statues found were severely damaged by strong fire, the collapse of walls or deliberate actions. The statues are all made of several layers of clay. In their body, the core function was performed by rods with a diameter of 2-4 cm.

Reeds were used for the fingers. The head is made of layered clay only. Wool yarns were used to tie them together, making them strong. A mixture of horsehair and sheep's wool was used to represent the relief and clothing elements on the surface of the statue's body (Figure 3).



**Figure 3. An ancient Buddhist monument in Kuva**

As a craft centre, the city provided not only the nearby population but also the market. As the city grew, so did its potential in the area.

Therefore, the handicrafts of ancient and medieval Kuva are of great importance in the economy of Fergana. Although many years of excavations in Kuva have yielded significant results, archaeologists still face complex challenges. Of course, the most important of them is the history of the first period of Kuva. That is, it is necessary to study the emergence of the city and the excavation of defensive structures associated with this period.

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