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## Common Cultural Roots in Uzbeks and Ayns

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### ANNOTATION

This article ("Common cultural roots in Uzbeks and Ayns") provides information about the fact that God, the owner of great power, created the world and introduced Islamic laws to ensure the fair and free living of people. It is written that Islam was brought down to earth together with man and that the Creator renewed Islam four times. It is noted that these updates took place during the time of Safiyullah, Noah, Ibrahim and Muhammad (pbuh). It is explained that the incomparable God created the sun as the main source of energy for the constellations built for people. Moreover, it is explained that he gave grass as a gift to people on the globe to live a better life and get additional energy. At the same time, it is said that the descendants of Adam and Eve on earth began to experience real protection and the taste of food with the help of fire, and this continued until Noah's flood. It has been given a detailed understanding that the people living on Earth are descended from the three sons of Noah, Som-Abulajam, Hom-Abulhind, Yofas-Abut-Turk. It is also reported that Turan and Turkestan were given to Yofas (Tur) who received the blessing of the father and that his descendants were called Turs. It is explained that the ancestors of the species are the Uzbeks, and the Ain, who are the basis of the Japanese, belong to the species. It is stated that there are five points of latitude (latitude) on Earth where the Blue Planet and stars are clearly visible, all of which are in the habitat of the species.

**KEYWORDS:** universe, human, Earth, Uzbeks, Ayns, sakura, food, protection, latitudinal point, mark of boxes, Astronomy science, observatory, capital, small observatory, Mamun academy, cast iron, iron, steel, Pottery culture.

### Introduction

Allah, the owner of great power, created the world and man, and introduced Islamic laws to ensure that people live justly and freely. Islam was brought down to earth together with man, and the Creator renewed the religion of Islam on Earth four times. That is why the great scholars begin their recitation with: "First Adam Safiyullah, Nuh Nabiyullah, Ibrahim Halilullah, Muhammad Rasulullah". This means that Islam came to Earth with Safiyullah ("the chosen one"). Then it was renewed during the time of Noah and Prophet Abraham. The fourth update was during the time of Prophet Muhammad (pbuh), when the holy and unchanging book, the Holy Qur'an, was revealed.

**Main part**

Sun (Sun) was created as the main source of power (energy) for the constellation of stars built by Allah, the incomparable creator, for human beings to live. God has gifted people on Earth with grass (fire), which is a second source of energy, so that they can live a better life and gain additional strength. At the same time, the offspring of Father Adam on Earth (man means soil, original name Safiyullah, meaning chosen, day name Abulbashar) and Mother Eve (meaning bent bone, original name Hayotbakhsh, meaning alive, second name Oftoboyim) with the help of fire, they began to feel the real protection and the taste of food. This life lasted until the time of Noah, peace be upon him, until the flood.

**Two power sources**

**Day (Sun )**



**Fire (bonfire)**



The great scientist Mirza Ulug'bek described the story of the return of the people who saved their lives in Noah's ark due to the flood: "There was no one left except the wives of His Majesty Nuh alayhissalam and his three children: Som, Hom, Yofas, and the wives of the sons of Nuh alayhissalam ". Over time, Prophet Noah distributed the territories on Earth to his sons: "Sham, Jazira, Iraq, Persia, Khorasan (Iran), Azerbaijan, and most of Vasatiya were given to Som."

That is why Sam ibn Nuh received the name "Abul-ajam". "Marghib Diyar and Abyssinian cities, Zanakh, Hindustan Islands, Hind-u Sund and Sudan Hom contributed."

After that, Ham ibn Nuh was given the title of "Abul-Hind". Nuh Yalavaj "had reserved Turonzamin and Turkestan for Jofas alayhissalam". That's why they called him "Abut-Turk". Noah's son Yofas defended his father's honor bravely and courageously, so his father blessed him: "May your descendants be guardians of Islam and may prophets come from among them."

The second name of Jofas ibn Nuh was Tur, and his descendants were Tur, and the place where they lived was called Turan.

<b>Yofas (type) ibn Nuh</b>		
<b>Type</b>	<b>types</b>	<b>Turon</b>

Uzbeks (Kutji, Qiyat, Kangirot, Naiman) are considered to be the nobles of the species, and the ruling class. Because they respected their father to a great extent and were descendants who considered him great, God gave them an incomparable level of intelligence. Therefore, Uzbeks are the people who started the world civilization and are always appreciated as the founders of civilization.

The Ain (Ainli) living in Jabarka, which is the eastern border of Turan (they are the origin of the Japanese people) are still preserved in boxes and bells. Chiya (sakura) still grows in the area of Chiyali (Sakurali), the ancient place of the shepherds.

The scientists of the Samarkand School of Astrology, Ghiyosiddin Koshi, Qazizoda Rumi, Mirzo Ulugbek, stood in Niyoztepa and clearly observed the movement of the stars in the sky.

Later, the observation results were analyzed by Mirzo Ulugbek and Ali Kutji at the observatory in Samarkand (Ghiyosiddin Koshi and Qazizoda Rumi died before the construction of the observatory in Samarkand) and scientific conclusions were drawn. As a basis for this opinion, at the end of the manuscript of the work, Mirzo Ulug'bek wrote Ghiyosiddin Koshii, Qazizoda Rumi, himself (Mirzo Ulug'bek) and his son Arjuman Ali Kutji separately as the authors of “Zizhi Jadidi Koragoniy” can be shown.

If we pay attention to the history of world astronomy, we can see that all the big observatories (scientific centers) operated in the capital cities, but the small observatories that observe the stars were built in the mountains. In particular, the first observatory of the Baghdad Mamun Academy was built in Baghdad. But it is recorded in the scientific works that the observation of the stars was carried out by a small observatory on Mount Kosion. From this it can be concluded that celestial bodies have always been observed in open, airy places in the high mountains.

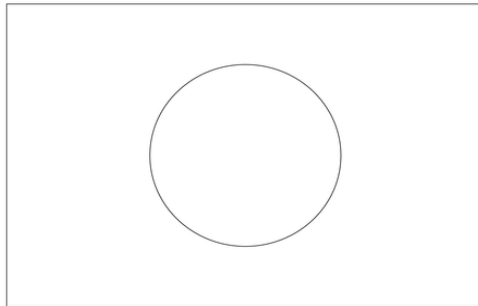


Highly talented Kutji, Qiyat, Khangirat and Naymans have always been thirsting for knowledge, aspiring and advanced in all aspects. They were widely active in the fields of state management, science, military and trade.

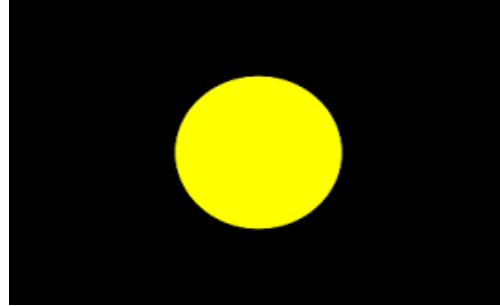
Military patriotism prevailed in Kutji and Nayman, and diplomatic ability prevailed in Qiyat and Khangyrat. Therefore, Kutjis and Naymans always tried to ensure the safety of the Great Turonni, to bravely protect it from external enemies.

The enemies of the species were very afraid of Kutji and Naiman and had to respect them. The permanent positions of the Kutjis in the kingdom were elik (ruler), prime minister, head of the ruler's residence, and bodyguard. Kutjis are divided into two regions: kutjis with white tuv (tug) and kutjis with black tuv (tug). The circle mark on their flags is the same, and the flags differ only in color.

**Boxes with white flags**

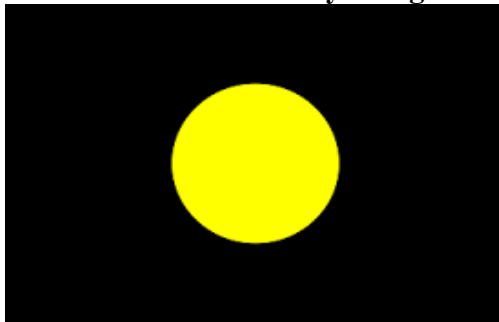


**Boxes with black flags**

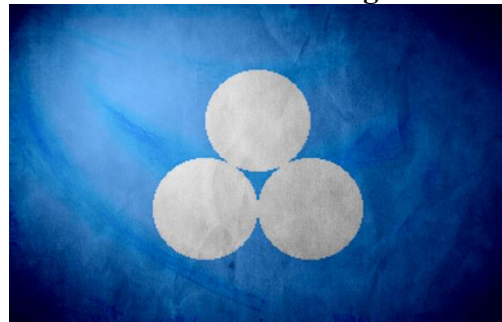


Round flags (flags) with circular markings have also been honored in tours since ancient times. This situation has always been preserved as a tradition. The main, i.e. core concept was approached based on new views. As a result, the foundation was preserved and the general tradition continued. In particular, this stamp can be seen on the flags of Sahibqiron Amir Temur and Mahmud Ghaznavi.

**Mahmud G'aznaviy's flag**

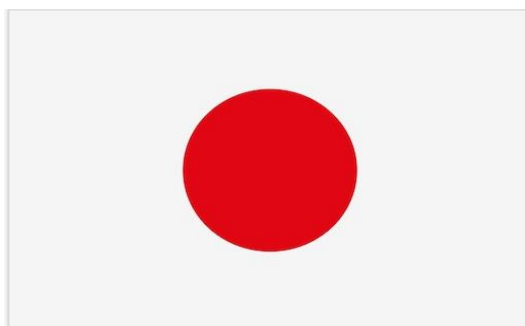


**Amir Temur's flag**

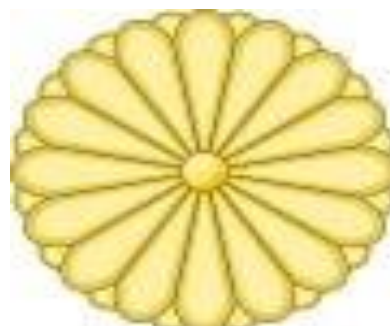


The Ain, who are part of the species, migrated towards the East (East) in order to reach the source of the Sun, the source of natural energy. In the end, they went to Jabarqa ("place with land"), that is, the Japanese islands. However, they have preserved their traditional and sacred circular crowns and seals.

**Japanese flag**

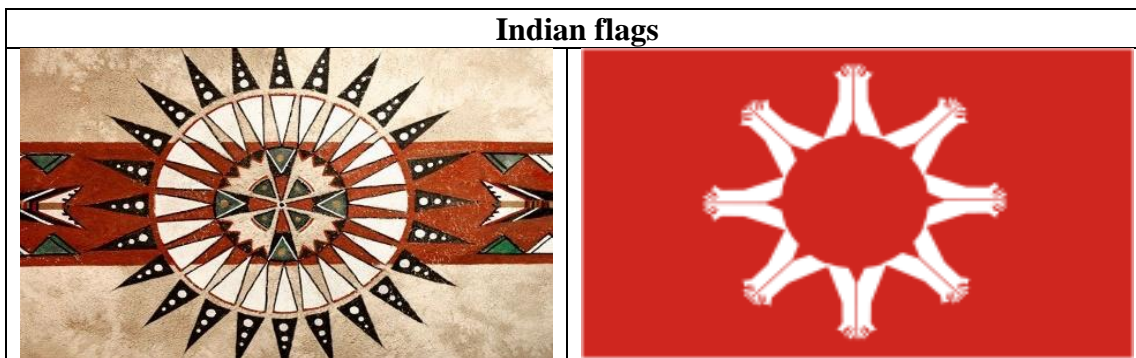


**Japanese emblem**





Another part of the Kutji people migrated towards the West (West) in order to reach the setting of Kun (Sun), the source of natural energy. As a result, they entered the American continent through the Bering Land (which later became a strait). They are Indians and Mayans living in North and Central America. The American species, that is, *Indians and Mayans*, remained faithful to the tradition of their ancestors and preserved the horizontal (circular) shape of their tuv (tugs).



This situation is considered a proof that unites ancient relatives regardless of the region. Most of the American species have settled in Central America (Guatemala). The city of *K'ich'* (*Kuchi*) still exists there. These Mayans have preserved the traditions and customs of their ancestors. Even now, Turkish words are the main majority in their language.

Types ( <i>qutjilar, qong'irotlar</i> )	
<b>Indians</b> (qujilar)	<b>Mayya</b> (qujilar)

As a result of corruption, people started to stray from Islam. As a result of this, the religions of fire worship and Buddhism were formed. And the peoples who were scattered from the son of Noah named Sam, forgot the Creator because of arrogance and began to regard the fire in the fields as sacred, and as a result of worshipping the fire, the religion of fire worship arose.

Zoroastrianism spread to Iran and Upper India. Pottery culture was formed in the southern regions of Okuzia (Uzbekistan) in the 17th-10th centuries BC, and the local population was engaged in agriculture even in the Bronze Age. Cultural monuments belonging to that period include Sopollitepa, Jarqo'ton, Molatepa, Boston, Boyrachi, Nurek, and Tandiryol.

Jarqoton Castle is one of the most ancient monuments of Sopolly culture. The monument is located in the Sherabad district of the present Surkhandarya region, its total area is 100 hectares, of which three hectares are ark, and the rest is urban. Inside the castle, the governor's palace, a fortress, a neighborhood of craftsmen and potters, two villages, a hearth with a fire, and about 3,000 graves were found. Zharkoton Castle was built in the ancient style of Okuziya city architecture, that is, in the form of a square and surrounded by a high outer wall with seven gas. At certain places of the wall, there were guards in towers and the castle was protected from external enemies. The interior of the castle consisted of residential buildings. The fiery hearth consisted of various rooms, a porch with a long corridor, places where sacred things were stored, and a large area in the shape of a dome with four pillars. Jarqoton fire pit is one of the oldest structures in Central Asia. The rozgoh consisted of six places of worship in a circular shape, a holy well, a special place for storing sacred objects, and a room for household items. In the center of the rozgoh there was a large platform, the remains of four

minarets in the middle and a large place of worship. It has been found that there are rooms with a platform where religious people live, sacred fire and ash rooms, rooms where holy drink is prepared.

Glazed and decorated ceramics, clay figurines, a vessel with the image of the legendary bird Humo, ceramic pipes and other items were found in the Rozgoh hearth. A fire was burning in the hearth, which they considered sacred. Various household items, various stone and bronze weapons, jewelry and statues of deities were found in the fort. In the graves, there are objects that clearly testify to the living conditions of the people of that time, and from the graves of women there are various dishes, jewelry, pendants and jugs made of brass.

Because the mother deserves high respect in Islam, people have always sought consent through the mother. That is why the image of the mother in the rozgohs expressed the infinite respect for the parent of the species. The remains of buildings with ancient fire pits can be found in the present-day Surkhan oasis. Since these steps were studied by scientists of other religions (Buddhism, Christianity) during the Shura period, they interpreted them as Buddhist monuments while drawing conclusions based on their beliefs.

In fact, these monuments are shrines during the separation of Islam and Buddhism, and later these shrines were appropriated by the Indians during the Kushan period.

Arrogance began to take deep roots due to wealth among the people (Indians) who were descended from Noah's son Ham.

According to the wishes of arrogant rich people who turned away from religion, the fiery furnaces, which were transferred to them over time, turned into temples. As a result, they began to be interpreted as Buddhist temples. Because of their wealth, they began to turn to stone (iron) after being rejected by God. As a result, Buddhas were made, and gradually the mother image was replaced by Buddha figures.

Over time, Buddhism spread from the Indians to the Chinese, and from them to the Japanese. The Uyghurs, who consider themselves Turkic, are actually a people that arose from the mixture of the Hundred and the Chinese. Mahmud Koshgari wrote about this in his work "Devonu Lughatit Turk": "The language of the Uyghurs is Turkish. But they have another language. They speak the same language to each other." The Uyghurs practiced Buddhism. Mahmud Koshgari wrote in the Turkic language: "We poured into the Uyghurs like a torrent, entered the cities, knocked down the temples, and even sat on the temples." The peoples formed from the intermingling of the descendants of Ham and Sam, including the Arabs, believed in Buddhism.

Buddhism is the second most widespread religion on earth after Islam and Christianity. In the 1st-2nd centuries BC, it was formed from a change in the interpretation of the fiery rozgohs in Central Asia. It spread in India, Chin (China), Kuria and Jabarqa (Japan) in the 5th-6th centuries BC. Today, it is the main religion of countries such as Tibet, Sri Lanka, Myanmar (Burma), Thailand, Laos, Cambodia, Vietnam, Bhutan and Japan. According to the teachings of Buddhism, everything is changing, even God is recognized to be changing.

**Kato Kyuzo** was born on May 18, 1922 in the Kyosan province of North Korea under the Japanese Empire. Before the Second World War, he started studying at Sofia University. Then he participated in the war and was a prisoner of war in the Soviet Union. After the pardon, he returned to Japan and continued his studies.

After graduating from the university, he worked at the publishing house of "Heibonsya" dictionaries, and his first scientific researches were written at that time. He came to Uzbekistan in 1972 and started cooperation with UzFA. Kato Kyudzo personally participated in the excavations of ancient monuments such as Dalvarzintepa, Holchayon, Fayoztepa and Karatepa in Surkhandarya region.

He described all his impressions in his scientific works. In 2002, Kato Kyuzo published the monograph "Oikhonim" in Tokai publishing house. Later, his studies such as "City of Dalvarzintepa", "Antiquities of South Uzbekistan", "At the Crossroads of the Great Silk Road", "Journey to Eurasian Civilization" and "Great People of Central Asia" were published. Kato Kyuzo translated the works of great figures Amir Temur, Mirzo Ulugbek and Babur Mirzo into Japanese. Kato Kyuzo was a professor emeritus at Osako University for his scientific research.

Famous archaeologist, honorary professor, honorary beg (grajdani) of the city of Termiz Kato Kyudzo said in an interview to Uzbek journalists: "I am Japanese, but I consider Uzbekistan my second homeland, I am the honorary beg (grajdani) of this country. I am proud to be."

When Kato Kyuzo learned that the ancestors of the Japanese, the Ainu, left Surkhandarya. My native country is Okuziya (Uzbekistan) and I would say "okuzbekman" (Uzbek). On the first floor of the Archaeological Museum of Termiz, which was established on April 2, 2002, there is an exhibition hall displaying the scientific work of the Japanese scientist Kato Kyuzo. Surkhan oasis is an ancient place of Kushan culture, there are many large and unique historical monuments:

**Dalvarzintepa** is a city ruin, built in the 4th-1st centuries BC. Dalvarzintepa was the capital of the Kushan kingdom. The total area is 47 hectares and it is divided into two castles. The inner fortress is surrounded by a defensive wall 12 meters thick, where the ruler's palace is located. The outer fortress was surrounded by a protective wall 7 meters thick and housed nobles, priests, artisans, potters and merchants. The outer fortress had several avenues and many large streets. The ruins of Dalvarzintepa city are located 10 kilometers northeast of the center of Shorchi District of the present Surkhandarya Region. The study of the ancient monument began in 1962. In 1967, archaeologists G. Pugachenkova and M. E. Masson found a hearth and wonderful paintings in the northern part of the ruins of the city. In 1972, when the city part of the fortress was excavated, a treasure of 36 kg of gold objects was found, which is no less than the Amudarya treasure, which is kept in the British Museum. Japanese archaeologist Kato Kyuzo participated in the excavation of the ruins of the ancient city. In addition, chess pieces made of ivory (1st-2nd centuries BC), various precious stones, coins and rare ceramics were found.

<b>Artifacts found at Dalvarzintepa</b>				
<i>gold items</i>	<i>chess pieces</i>	<i>precious stones</i>	<i>coins</i>	<i>ceramics</i>

**The Holchayan** complex (ruler's palace, Khanaqohtepa, Karabogtepa, Maslahattepa and other buildings) was built in the 2nd-1st centuries BC. The complex is located in the Denov district of the present Surkhandarya region. The historical site was studied by G. Pugachenkova (1959-63), Kato Kyudzo (1972). The complex consisted of a fortification with permanent water supply, a palace, various buildings and a garden. In the ruler's palace, the porch with wooden frames (pillars), throne room, corridor and other parts are made of baked brick. There are various pictures and patterns on the walls. The pictures show bunches of grapes, flowers, leaves, and fruits visible through them. A young Bactrian man with smooth hair was found next to him, the remains of an image of a young man belonging to another ethnic group. In fact, the building is decorated with sculptures, which are painted with natural adhesive paints. The pictures show male and female figures. Also, the images of the ruler advising the warriors in armor and the appearance of the battle are skillfully created. Dishes such as bowls, jugs, ceramic bowls and bowls made from Holchayan; weapons such as daggers, swords; various jewelry and coins were found.

**Fayoztepa** fire pit was built in the 3rd-1st centuries AD. The monument was discovered in 1968 after the local shepherd Absad Beknayeve found a limestone statue of his mother on quicksand and handed it over to the Museum of Local History of Termiz. The Fayoztepa monument is located one mile northwest of the Karatepa monument. The study of Rozgoh was carried out in 1968-1976 by archaeologists L.I. Albaumov and Kato Kyudzo. The monument consists of three parts: a monumental structure, a hearth with a fireplace in the center, and a square courtyard with 20 rooms. In the north-west of the yard, it was found that there are monastery and farm buildings. The building is 117 meters long, 34 meters wide, and has an area of 1.5 thousand square meters. In some rooms there were pedestals intended for installation of various statues.

**The Karatepa** cave fire pit complex was built on three natural mounds in the 1st century AD and flourished in the 2nd-3rd centuries. The complex is located in the northeastern part of Old Termiz. The monument is a collection of caves covering eight hectares.

There were fifteen groups of caves in the southern dong, five in the western dong, and a monumental complex located in the eastern part of the northern dong. The courtyard is surrounded on four sides by high circular corridors with domed roofs, which connect the courtyard with passageways located between the side walls.

Along the winding corridors are rows of small rectangular cells with domed roofs. The western part was above the ground with an average luxury fireplace. Its wall is decorated with plates (friezes) made of marble-like limestone. They depict divine symbols in harmony with life. Moscow scientists began to study the monument in 1926-28. Then it was studied by M.E. Masson, E.G. Pchelina (1937), B.Y. Stavisky (1960), Kato Kyudzo (1972). Excavation works are currently being conducted under the leadership of Sh. Pidayev. Karatepa rozgohi is the largest and most majestic structure of its time, and the local architectural style is clearly visible in it.

The stupa built facing the four directions of the world was considered its center. The style of fiery rozgoh consisting of these caves was later adopted by the Indians for their temples.

New shelters were built in this place, and old ones were repaired. Ceramic dishes, bowls, jugs, statues and lamps from the complex; architectural decorations and plates made of limestone were found. The architectural decorations in the Karatepa complex influenced the neighboring regions.

**The ruins of the ancient city of Ayritom** existed on the banks of the Amudarya 7-8 kilometers from the Termiz fortress. In 1932, fragments of a picture plate (frieze) with a human image were found at the bottom of Amudarya. In 1933, it was discovered that there were ruins of a fiery furnace in this place, and seven pieces of frieze belonged to that furnace.

This monument was studied by scientists such as M. Y. Masson (1932-33), B. Turgunov (1963-66). The friezes belong to the 1st and 2nd centuries AD, and they contain images of young men and women carrying garlands and fruit bowls, musicians playing koshnay, chiltar, oud, and drums. This structure was built in the 1st century AD on the high bank of the Amudarya, with the ruins of an old building flattened and decorated with pictorial hanging parts (blocks). The majestic fire pit is surrounded by defensive walls and towers on three sides. Figurative hangings decorated the top of the gables of the building and the entrances to it. A picture plate (frieze) consisting of eight flat tiles found in the Ayritom fortress depicts two rows of acanthus leaves in separate corner decorations, in the middle of which there are people flying between the leaves in relief up to the chest. They are heavenly angels playing the harp, oud, koshnay, and tambourine, and the hurrahs wearing garlands and carrying bowls of fruit. The image shows the ethnic characteristics typical of Turks and Turks - a large round face, slightly large squinting eyes, eyebrows drawn to the temples, a pointed



nose, a small mouth and a graceful chin that fits the face. All of them were dressed in beautiful dresses, wearing luxurious headdresses and wearing expensive jewelry. There are no signs of excitement or age on the faces of the figures in the picture. The plaque shows the lifeless face of a person who died. Acanthus leaves are the same size as the size and shape templates in the picture. This is one of the unique and advantageous aspects of the Kushan artistic and cultural style. The sound of five pieces of music in the scene depicted in the picture plate (frieze) of Ayritom Castle, and the situation of escorting the deceased to the last path with flowers, later became a ritual. This meal in fiery furnaces served as the basis of Indian Buddhism. The image on the picture plate (frieze) found in the castle reflects the ethnic appearance of the local population. This situation shows that Indian Buddhism was formed under the influence of the fiery passions of the Tur tribes (savages and Munsaks), who were the founders of Kushan fine art. Two graves were found in Ayritom fortress, they were buried according to ancient traditions. The first is the body of a warrior buried with his weapons, and the second is the body of a woman buried with her jewelry. A stupa, whose surface is protected by a stone mold, was excavated in 1964 at a distance of one mile from Ayritom Rozgoh. In 1979, a text tag with a six-line Greek inscription and a stone statue base depicting two heroes were also found near the rozgoh. Ayritom Rozgohi is important for studying the history, cultural heritage, traditions and customs of the species during the Kushon period. The wall of Ayritom fire pit was two gass thick and two and a half gass high. Also, places of worship in the form of chapels without doors and windows were found, with about fifteen entrance corridors three and a half meters wide, and they were accessed by special stairs.

**Khayrabodtepa city** fortress is a Kushan era structure founded in the 1st century BC. Obida is located in a village south of Angor district center of present-day Surkhandarya region. The monument was studied by L.I. Albaumov (1950-55), V.D. Zhukov, Q. Sobirov (1970-72). Khayrabodtepa Castle is located in the southeast of the arched structure. The total area of the arch is 50x50, and it is separated from the castle by a moat and walls. There were buildings and farm buildings intended for permanent residence of the population in the castle. A coin of the Roman emperor Nero found in the Khairabodtepa fortress confirms the trade and cultural relations of Munsakla with the Japanese during his time.

**Darband border** fortification was built in the 4th quarter of the 2nd century BC. Obida was restored in the 1st-2nd centuries AD. The fortress is located in the Okqutol pass, which is surrounded by mountains on both sides of Boysun mountain, and served as a customs office in its time. The building is 1.5 miles long, 6 feet high, and 7 feet deep. The walls were built of hewn stone and mud.

**The iron gate** is a double-layered, wide iron gate, built at the passage of the military fortification. The fortification was built in the territory of the Kushan state in the 2nd century AD. The gate was built on a narrow road in a gorge on Sorimos rock in Okqutol pass of Boisun mountain between very high and majestic mountains. The Chinese tourist Xuan Jiang (630 AD) also reported about the Iron Gate in his diary.

**Zurmala Stupa** is a structure located east of Old Termiz, dating back to the 2nd-3rd centuries AD. This monument is said to be a stupa associated with a fire pit belonging to the Kushan period. The building was actually built from more than one million bricks. Its exterior is made of limestone, and the upper part is made of red brick. The outer covering, which has not been preserved until now, is 13 meters long, 14.5 meters in circumference, and 16 meters high, and the surface is covered with stone. The dome at the top of the stupa is cylindrical in shape, and its remains are still awe-inspiring. It is assumed that religious books, various statues and other sacred objects were stored under the dome.

The **Tavka fortress** was built in the 3rd-4th centuries AD and flourished in the 5th-6th centuries. The study of the monument began in 1933-38. The total area of the castle is one hectare, and it is located in the Sherabad

district of the present Surkhandarya region. The structure consists of five unique constellations. Starting from the beach, it runs 100 meters in the north-eastern direction according to the elevation of the mountain, turns to the north-west behind a right angle, widens for another 100 meters and rests on the central structure. The paintings on the walls of the building depict the group hunting of wild animals by nobles of that time. Horsemen galloping, deer trying to save their lives from their pursuit are depicted very skillfully. The image of the girls and boys watching this scene with pleasure is also skillfully drawn. The pictures reflect the traditions of the Kushan era fine art and new colors and glosses.

**The Tumanqogan fortress**, connected by a cliff on three sides and surrounded by a wall, was important as a large trade center connecting Chikish (East) and Batish (West). Unique examples of artistic art, figurines of a goddess (mother) sitting on a throne, female figurines playing music, decorated pottery, ring bracelets, brass rings and dolls were found in the fort. Among the items are items imported from foreign countries, including an Egyptian pistachio bead.

### Conclusion

In conclusion, it can be said that Allah created the universe and man and introduced Islamic laws to ensure that people live justly and freely. At the same time, he reformed Islam four times. Uzbeks are the noblest layer of Turks and Turks. Kutjis, considered Uzbeks, had a circular mark. Part of the Aynlis, separated from the Kutji and the Bells, moved to the East, and the other to the West. In the East, the Ainli were the basis for the formation of the Japanese, and in the West, the Indians and Mayans. The fiery furnaces preserved in the Surkhan oasis laid the groundwork for the appearance of Buddhist temples in India. The common cultural roots of the Uzbeks and Ayns, which are counted as species, are closely and firmly connected with each other.

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