

Formation of Schools of Architecture in Central Asia

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ABSTRACT: This article formed Uzbek ancient architectural schools, Central Asian, ancient and Sogdianians' architectural steps history analysed

KEYWORDS: Central Asian school of architecture, ancient period, Kushan period, Achaemenid period, ancient Khorezm, Sogd.

In Uzbekistan, which is one of the countries that have taken the first step towards independent development, the state policy of restoring the national identity and culture of the Uzbek people is being actively implemented.

The scale of construction in ancient times required enormous effort and expense, which belonged to countries with strong administrative policies. Architecture, more than any other art form, depends on political, economic and social factors, which contributed to the formation of a unique style in the ancient architecture of Central Asia, the features of which are discussed below.

Central Asia is characterized by various natural and climatic zones and, as a result, the development of a nomadic, semi-nomadic and peasant economy in it with productivity [1].

Thus, the Achaemenid period is characterized by intensive settlement of many functional zones and the rapid development of settlements in them. Artificial irrigation was the basis of the cultural life of all Central Asia; without its development, settled life would have been impossible. The emergence of cities in the first half of the 1st millennium BC. associated with the economic shift, the introduction of irrigated agriculture (Yerkorgan, Eylatan, Afrasiob, Kozilikir).

Each natural zone of Central Asia (plains, foothills and mountains) was distinguished by different forms of agriculture and historical forms of irrigation (channel sizes, water intake, etc.), which played an important role in the development of Central Asian civilizations. Archaeological evidence points to "a relatively highly organized society that built dams and irrigation canals." This was also facilitated by the Asian system of slavery, which contributed to the unification of a large population for the construction of cities, fortresses and monumental buildings. That is, the socio-economic development of the ancient cities of Central Asia is associated with the nature of irrigation, and the boundaries of a number of new state associations are combined with the boundaries of large irrigation systems [2].

In the Kushan era, when irrigation was highly developed, in the Khorezm, Bukhara, Samarkand (Dargom), Tashkent (Salar) and Fergana oases, main canals were built and reconstructed, which served to form many cities around them. The settlements were located along the channels of the ancient ditches and around the main reservoirs. The number of large cities depended on the size of the irrigated areas of the valleys and the agricultural potential [1].

Many ethnic groups and peoples have lived in the territory of Central Asia since ancient times, which contributed to the creation of an ancient culture. This was facilitated by the location of the Central Asian regions between the Eurasian steppes and the regions of ancient civilizations, such as Western Asia, India and the Far East, which was clearly reflected in the development of culture. Undoubtedly, the ancient period for Central Asia is a period of important socio-economic events that are directly reflected in the culture and architecture of the region.

This process was preceded by the initial layer of a highly developed settlement culture of the Bronze Age (Oltintepa, Sapallitepa), where architecture already existed. Masson, under the influence of these factors, further changes occurred in the cultural genesis of Central Asia, which continued and developed on the basis of local, nomadic and Hellenistic cultures.

During the Achaemenid period, Bactria's ties with Iran, India, Mesopotamia and the Eastern Mediterranean became stronger. According to written sources, during this period Bactrians lived in Bactria, belonging to the Eastern Iranian ethno-linguistic group, related to Western Iranians - Persians and Medes, as well as Sogdians, Khorezmians and Sakas. During the Seleucid period, the whole complex of Greek culture was brought to the territory of Central Asia (architectural ensemble in Aykhanim). In ancient times, there were close contacts between India, East Turkestan, Central Asia and Iran [3].

For almost three centuries, the Kushan Union included not only the Central Asian regions, but also eastern countries such as India (Northern and Central), Pakistan and Afghanistan. In architecture, the scheme of temples ("Kanishka temple" in Surkhkotal and Karatepe), building materials and techniques (in Buddhist buildings) is widespread. Thus, in connection with the inclusion of the Achaemenid Empire, Alexander the Great and the Seleucid State of Central Asia, the Greco-Bactrian and Kushan kingdoms, a synthesis of various ethno-cultural traditions was continuously taking place, which was reflected in its unique architecture.

In the development and prosperity of the ancient cities of Uzbekistan, their geographical position, the presence of rich minerals (tin, gold, copper), which attracted other ethnic peoples to intensive cultural and trade ties with the West, played an important role. East. Along the caravan routes passed not only various goods, but also rituals, beliefs and traditions. During this period, the largest caravan stretched from China through the lands of the Kushans and Parthians to Roman Syria the road - The Great Silk Road also served to spread and interpenetrate architectural traditions [2].

Religion played a big role in the development of ancient architecture. As a result of international relations, new forms and types of architectural structures began to appear, their location corresponds to the specific features of certain religious rites. But there was no single state religion in Central Asia in antiquity and the Middle Ages. People deified the Earth, Water, Sky and the Moon (Temple of Fire in Dzarkutan). The Scythians and Sakas revered the worship of fire as an early addition to Zoroastrianism. Many architectural forms are unique for antiquity, and a strictly defined architectural volume (for example, the shape of cities), which causes a certain chain of associations, is provided by religious requirements. If in the medieval architecture of the East Islam was the only aesthetic aspect in the work of architects, then before the arrival of the Arabs in Central Asia, such world religions as Zoroastrianism and Buddhism, Christianity and Manichaeism were widespread and had their own buildings. They were built with certain religious rituals in mind [3].

The complex socio-economic and ethnic culture of Bactria contributed to the high development of the ancient architecture of this region. This was also facilitated by a strong centralized authority. Along with these factors, the development of ancient architecture was determined by human potential and the highly developed ideas created by it.

Khorezm is located in the lower reaches of the Amu Darya, on the lands of the Khorezm region, in the north of Turkmenistan, in the Amu Darya regions of Karakalpakstan.

This area served as the center of an ancient eastern civilization. From the east and southwest, this lowland is bounded by the Karakum and Kyzyl Kum, in the west and northwest by Ustyurt, and in the north by the Aral Sea. This area had a special geographical position. It is located in the lower reaches of the basin of two large rivers of Central Asia, Oksa (Amu Darya) and Yaksart (Syr Darya). The Amu Darya, like the Nile, played an important role in the formation and development of ancient civilizations and was considered one of the great rivers of the globe, which was the basis of life in this region [3].

Sogd. The political concept of the term "Sogd" refers to the oases located in the Zarafshan valley (from Penjikent to Kermin) and the Kashkadarya valley. This region was a large state association, consisting of Samarkand, Bukhara and Southern Sogd. "The natural border between Bactria and Sogd, between the oases of Surkhandarya and Kashkadarya" was Western Hisar, a mighty mountain system. According to archaeological data, in addition to Marokand and Koktepa, which are the capital centers of this region, there are two more regions - Erkurgan (Nakhsheb) and Uzunkir (Nautaka), which were "economic, cultural and administrative centers of some small areas. It is known that agriculture has a system of artificial irrigation, architecture and art are highly developed [2].

Thus, the emergence of Sogd dates back to the 4th-5th centuries. The formation of Sogdian architecture, which was at a high level of development even in the era of the Achaemenids, was facilitated by such factors as favorable natural conditions for the emergence of settlements; a religious ideology developed, which had a certain influence on the formation of architecture with volumetric and spatial solutions of compositions corresponding to a particular religion, and the architecture of the region reached its peak in the Middle Ages.

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