

A Look on the History of Architecture

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Abstract— This article is about the history of Central Asian Art, Architecture, Urban Planning, and it is mentioned that the Central Asian human society corresponds to natural conditions as a place of residence from a very ancient time. At the same time, it is known to us that natural caves were used as accommodation at that time. Most of the cities of Central Asia consisted of three parts, in which the first one (kokhandus), that is, the ruler's residence, and the second Shahrستان was the main part of the city and the third was called Rabat, and it formed an out-of-town trade and handicraft zone. The total territory of Afrasiab was 230 hectares, and on its almost entire territory there are layers of 5-4th centuries. If we study the city of Afrasiab, we can see a complex of buildings located in the central part of the city, which was originally called the "Palace complex" and now the "neighborhood of prestigious families".

Keywords— Central Asia, Afrasiab, Upper Stone Age, architecture, Samarkand, Turan, historical periods, human society, urban planning, public buildings, Bukhara, Kazakhstan, Syrdarya, ancient city, Shosh, Chahaniyon, Takharistan.

I. INTRODUCTION

Many decades have been our own unique past in the location of long periods.

The lands of Central Asia have been a source of natural life since very ancient times. The process of the separation of the globe into terrestrials, as well as the formation of the plant and animal worlds, has its own peculiarities in these lands. In particular, scientists have determined that the Fergana Valley and the Aral Sea basins (Oligocene and neogen periods) are rich in flora and fauna during the period when the seas dried up and land was formed 40-20 million years ago. Central Asia (about 1 million years ago) is considered to be one of the places where the first intelligent man - Homo Sapiens - came into being.

As a result of the adaptation of natural conditions, Central Asia has been chosen as a place of residence by human society since a very ancient time, proving that from the Stone Age to the Paleolithic period it was considered a place where people could live.

The remains of stone weapons and bones of ancient animals of the "ashel" period, dating back to the Upper Stone Age, have been found in the foothills of the Karatag in southern Kazakhstan, in Onarcha in the upper reaches of the Syrdarya, in the Bokirgansay gorge in the Fergana Valley, and elsewhere.

Further life coincides with the transition to the Middle Stone Age, the so-called "Muster" period and includes the period 100-40 thousand years before us. A number of scientists admit that by this time a person learned several ways to create fire. Now, as a dwelling, they learn not only to use natural caves and rocks, but also to restore artificial shelters in streams and groves. Among the cultural monuments of the Lower and Middle Stone Ages are the images found in Kolhitong, Zrautsoy in southern Uzbekistan, Aksay and Pionlisay near the villages of Suratlisay and Sukh in Fergana, Tashmalisay in Kazakhstan, and several others. Recent scientific studies show that the emergence of farming in

Central Asia dates back to the 4th millennium BC. Most often, scientists note that in the 5-4th millennium BC, settlements in which some not very large 50-300 people lived, there were centers such as Karatepa, Koksor, with a population of 100-200 people. In the 3rd millennium BC, the settlements of Altintepa and Nomozgohtepa were inhabited by 500-10000 people. On the lower slopes of the Amudarya, in the Fergana Valley and in the Zarafshan Oasis, the settlements and graves of the tribes engaged in cattle breeding are known.

The building, which brought about a new social life in Central Asian architecture, had become a feudal palace. The ancient ruins of feudal castles are found all over Central Asia as soil hills. They are surrounded by an atrophic trench, often having a straight four-angle-shaped appearance. When studying them meticulously, it is possible to determine whether they were built according to the way of life at that time in areological terms. It is known that such a feudal palaces were adapted to the existence and defense of an prestigious feudal family. Therefore, these palaces formed a more solid defense structure, which had a separate water supply system. According to the tenth-century historian Muhammad Narshahi, the Bukhara Oasis was intensively developed during this period until the 4th century.

Those who emigrated from Turkistan, initially acquired lands that were considered inconvenient for farming. Most of the cities of Central Asia consisted of three parts, one of these three parts was Archi (kokhanduz) residence of the ruler, the second was the Shahrستان (Medina dahl), the main part of the city which included trade and handicraft artisans, other public and residential buildings. The third part was called Rabot and formed a trade and craft zone outside the city.

According to M. Pachos, one of the researchers of ancient Samarkand, during the feudal era, the construction of the city consisted of three parts. The fortified part of the city is located on the banks of the Siyab channel on the north side, surrounded by 1.5 km of defensive walls. The second part of the city is located in the south and consists of the residences of the nobility and public buildings (Figure 1).



Fig. 1. 3 parts of the city

And the third part – Rabat, which is located outside the fortress walls, did not have defensive walls, and in the 6th century the city expanded further south, surrounded by a second defensive wall. The city develops intensively along its channels. During this period, according to Syuan Szan, both the fire-worshipping and the religion of Buddhism flourished in Samarkand. That is why in the city, along with houses and other civil buildings, there were buildings belonging to these two religions, chambers, temples, gravels equipped with fireplaces, icons and idols.

The total area of Afrosiyab is 230 hectares, and in its entire territory there are layers of 5-4th centuries.

Among the best-studied are the complex of buildings located in the central part of the town, which was originally called the "palace complex" and now the "neighborhood of prestigious families."

Although some places of these places were discovered during archeological excavations at the end of the last century and at the beginning of the 20th century, in the 60s of the century, a coincidence played a major role in the construction of a highway in the 1960s to connect Samarkand with the population neighborhoods located in its Northern Territory. In particular, a bulldozer pushed several large colored walls out of the ground while leveling the ground. Specialists were invited to determine what it was. Until the experts examined these findings, construction work was suspended and archaeological excavations peaked extensively. As a result, the ruins of several rooms were found, some of which were found wall paintings with colored paints – *tempra* (prepared by mixing colored mineral powder mixed with egg yolk) on the walls. Inside these, especially one is much better preserved. Between 1965 and 1968, a complex of several rooms was excavated between the second and third ring defensive walls of Afrosiyab (later excavations were considerably expanded). The mural was found in the living room of a multi-room building located in the center of the complex. Based on the plot of the painting and the Sogdian inscription on the skirt of the jacket of a man in these periodicals, it is assumed that the buildings belonged to the king (Ikhshida) of Samarkand Varkhuma. The entrance to the building, which is not very large (next to the gravel sidewalks) on the west side of the square, has been preserved.

From the fact that it had two side walls and is oriented to the East, one can assume that it is built with a porch. The path

from the porch leads into the corridor in the style of a cross-located corridor.

One of the greatest achievements in the years of independence is the attention to historical heritage, the appearance of our historically rich cities has returned to its original state, they are gaining new beauty in accordance with today's taste. We are studying the rich and unique history of our ancient cities on the pretext of anniversaries, that is, anniversaries, associated with the emerging age of historical cities. Important creative work has also moved from our major cities to remote villages. Reconstruction and beautification works are being carried out throughout the country, and these processes have come to the attention of the United Nations and UNESCO. Every year, dozens of international conferences on the study of cultural and historical heritage are held in our country. These all indicate that our rich and unique heritage is being recognized internationally.

Guests who visit Samarkand will first see the vast hills between the airport and the city. These hills are called Afrosiab Hill by the local people. On the slopes of these hills there is a few thousand-year history of ancient Samarkand. Once Upon a time life was boiling, the thriving city was buried under the soil today. In such historical works as "Kandiya" and "Samarina", dedicated to the history of Samarkand, contain several legends related to the emergence of the city are presented. As it is written in the Explanatory Dictionary of Burkhani Katy, the word "Samarkand" means the village of Samar. Samar is the name of the Turan King, and "Kand", that is, "Kent" means "city" or "village". In the dictionary it is written that the settlement – village, which was built by King Samar turned into a large-scale city.

As can be seen from the examples above that the emergence and age of the city are combined with the traditions. Due to this, the age of Afrosiyab–Samarkand can be determined only on the basis of archeological research. In this place, it is natural to ask the question of where the name Afrosiab came from. It is known that the great poet AbulKasim Firdausi wrote in his famous work "Shahname" that the king of Turon was Afrosiab, referring to the relations and disputes between Iran and Turon. Makhmud Kashgariy wrote that the name of the King of Turon was Alp Er Tungh, and the Persians called him Afrosiab. Since Samarkand is the capital of Afrosiab, its first place was probably called Afrosiab. The total area of Afrosiab, surrounded by high cliffs, is 230 hectares, and in its almost entire territory is covered by layers of the 5-4th centuries.

The first excavations in Afrosiab began after the invasion of Turkestan by the Russian Empire. In 1883 V. Krestovsky began excavations. Reconstruction of murals of Afrosiab for the first time with the participation of several soldiers and found many historical artifacts and historical items. Although these excavations were very far from scientific research, they caused interest in the history of Samarkand among the Russian military and intelligentsia (Figure 2).



Fig. 2. Reconstruction of murals of Afrosiab.

In recent years, a joint Uzbek-French expedition to Afrosiab has been carried out jointly. French archaeologists, academician Paul Bernard, Professor Franz Grene and Uzbek archaeologist M. Isomiddinov, in their later work made very important scientific discoveries in the history of Samarkand.

So, what were these discoveries that were obtained? It is known that the town of Afrasiab was once surrounded by a strong defensive wall, and inside it were several neighborhoods, wide and smooth streets, squares and markets.

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distance of 2.5 meters from the four corners of the living room, traces of four columns carrying the roof were preserved. Surrounded by four interior walls, it was decorated with a solid platform for sitting.

The walls and platform were made of sun-dried-brick and mud with straw. At the entrance, there was a board-like seat in front of it, and it was discovered that this part of the couch was bulging. The paintings on the walls of the room depict royal officials, ambassadors from Chaghaniyan, Tahoristan, East Turkestan, Shosh, China, India and other countries, brought horses, gifts and a hunting scene. The paintings were extremely elegantly designed and tastefully decorated.

II. CONCLUSION

The purpose of writing this article is to determine the long history of construction on the basis of historical laws and methods of urban planning, the formation and development of public buildings in the region played a key role social factors such as religious worldview, administrative structure, culture and trade. The disappearance of the old type of public buildings as a result of a change in the religious worldview is associated with the emergence of new architectural styles.

As a result of the adoption of Islam in 7th century in Central Asia, new types of public buildings appeared. In the Middle Ages, in the city structure, ensembles and complexes composed of these public buildings formed the main public centers of the cities. Samarkand: when we mention this name, we see the capital of the ancient Turan, the most beautiful city of the East, a 2750-year-old city in its bosom, boasting several thousand years of past of our people, ancient monuments inherited from our ancestors. Since the past of this ancient city of the East was so huge that it was so far away, its soil was layered. In each of these layers there is a full-fledged past, history, grief, joys and sorrows. So many times it was destroyed and restored again. According to the stories of the narrators, Samarkand was the capital of the powerful state, where the first king of Turan, Alp Er Tungha, developed Afrasiab. The Brave Spetamen, the son of Sogd, who fought against the Greek Invaders, too, grew up on the soil of this city. The freedom-loving leader gathered his army in this city and dealt a severe blow to the Greek troops. The whole world should know that we have such a past, we should teach who we are, whose descendants we are, as well as the rich heritage of our history. The ideas put forward in this article are to attract tourists by restoring the historical status of the ancient city of Samarkand, Afrosiyab. The richness, splendor and glory of Samarkand have long been a source of excitement for the Jahangirs, and their traces have been imprinted on the soil of the city. Having conquered a large part of the world, Alexander The Great did not find rest even after the invasion, losing tens of thousands of troops to invade this city. Not believing that his sons would invade the city, Chigizkhan himself brought troops to Samarkand, and after losing thousands of troops during the invasion, he could not bear the pain and burned the city mosque. He had leveled all the defensive walls of the city. These massacres and battles have all sunk into the soil of Samarkand. All of these massacres and battles became absorbed into the soil of Samarkand. The

invaders who destroyed it passed through this world, but Samarkand was rebuilt again. In the second half of the twentieth century Fon Kaufmann, the White King's invading general, marched on the city. There was more bloodshed, and the city was destroyed again. Over time, Samarkand restored its dignity again. The evenings of Samarkand are as mysterious and magical as in fairy tales" a thousand and One Nights". As you walk in its streets in the evenings, the nights of these ancient cities will quietly tell you its magical secrets, leading you back to the distant past. Each brick of this ancient city is preserving its rich history, legends and myths. Therefore, people from different sides of the world are eager to see this city. A person who has gone through this city misses it again. If you go abroad and say that you came from Samarkand, they will look at you with admiration and respect. Because the era of this city was spread from ancient times to different parts of the world. In the words of the French scholar John Paul Rooney, "This city is as sacred as a shrine."As a result of the occupation of Central Asian, including the cities of Uzbekistan by the Tsarian Russia, the integrity of the old cities was violated. Firstly, the gates and walls of the old cities were demolished. This led to a chaotic change of city boundaries and the fragmentation of its composition. Secondly, the demolition of the fortresses caused the disappearance of the city's compositional center. Thirdly, the ancient city-castles are neglected and a new radial ring city structure built in Europe emerges. In the years of independence, the territories of old cities were cleaned and regulated from inappropriate objects and put in order. And this led to an improvement in the appearance of old cities. Scientists, researchers of the Institutes of Archeology of Uzbekistan have carried out a number of excavations over the years. This work is still going on today. According to the decision of the President, the National Centers of Archeology

were established, and a lot of research needs to be done in this regard. It is necessary to carry out expeditions in the unexplored area of Afrosiyab, to draw a project of the old city, to make a model. It should be noted that the Old City consists of three parts; Arch, Sharistan, Rabat, and it is necessary to be shown in the markets. It is necessary to restore and build the ancient state of Afrasiab. It is only then that tourists from all over the world can see Afrasiab as an open museum. It is also said that one-third of Afrosiyab was studied. It's time to explore the rest part of the city. It would be a great achievement for us if we could show the ancient state of the Afrosiyab latitudes if government gave the opportunity today. As we have read in the books about Afrosiyab, if we rebuild the old city and carry out construction work as we read, we can see architectural samples of the 5-7th centuries in the Afrosiyab Museum. It would be desirable to restore the old city in its place on the hills of Afrosiyab.

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