

## Architecture of Central Asia in the XII-XIV Centuries

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**Abstract:** It is essential to understand the principles of construction and distinctive features of the architectural landmarks of Central Asia and to effectively utilize this knowledge in the present. Professionals in the field should possess the ability to establish the time period of historical architectural monuments. This article explores the architectural landscape of Central Asia during the 13th-14th centuries, shedding light on the emergence of the Khorezm and Bukhara architectural schools, as well as the evolution of urban planning and building architecture during that time.

**Keywords:** architecture, Khorezmshah, Mongol khans, mosque, madrasah, mausoleum, facade, dome.

In 1218-1221, due to the campaign of the main Mongolian army of Genghis Khan, blooming gardens, prosperous markets and many cities, the large state of Anushtegini-Khorezmshahs in Central Asia was reduced to ashes. Muhammad Khorezm Shah, proud of his influence and power, could not correctly assess the strength of the Mongolian army, which united the tribes of Airod, Kungirod, Naimans, Uighurs and other Western Turks. As a result, the Mongols destroyed Otrar, the Khorezmshah retreated to Samarkand. In 1218, Genghis Khan attacked the Khorezmshah with a 600,000-strong army. Everything was plundered, many people were beheaded. Valuable books were thrown under the feet of horses, and chests where books were kept were turned into mangers. Genghis Khan personally led the burning of the then wooden Kalon Mosque in Bukhara and a number of other buildings in the city. Then, in 1221, Samarkand was captured, and then Karshi, Termez and other cities. Builders and gardeners, silk weavers were taken to the Far East and Khorasan.

The cultural development of Central Asia was constrained for more than a century and a half. Although there is very little information about the development of cities and the development of the field of architecture during this period, the late Mughal khans made a great contribution to the development of cities by settling. In the early years of the reign of the Mongol khans, Buddhist temples were built on the lands of Central Asia. According to archaeological data, the remains of such a temple were discovered in Marv (Turkmenistan). It was created in harmony with the traditions of the Far East and local art. Having settled and adopted local traditions, the Mongols themselves became patrons of the arts.

In 1321, the Mongolian Khan Tarmashirin adopted Islam as the official religion. From this period, devices related to this religion began to multiply. The Mongolian khans began to allocate money for buildings related to this religion. Peace in the country began to revive science and

culture. During this period, the postal service was created, paper money was issued and the foundation of Naqshbandi was laid.

During this period, the Mongol khans sponsored the construction of mosques, madrassas, and mausoleums, and their donations are reflected in the monuments of that period. For example, the Khaniya Madrassah was built with funds from the mother of the Mongol Khan Mongke (1251-59), Duvakhan (1282-1306) founded the city of Andijan, and Kepakhan (1306-1326) built a luxurious palace near the ancient city of Nasaf. Later, the city of Karshi was built around this palace. During this period, old cities were repaired and new ones were built. Crafts and trade began to revive. Local nobility also took part in the cultural revival during the Istelo era. Among them, the son of Mahmud Yalovich Masudbek was distinguished by his dexterity and business acumen.

During his reign, major construction works were carried out. The architectural style that had formed in Central Asia before the arrival of the Great Mughals took the leading place in the construction and became rich in content. Buildings with pinnacles and domes were decorated with mysterious tiles and ornaments. From this period, the art of making tiles and architectural ornaments began to develop. Among the buildings built by Masudbek, the Masudbek Madrassah occupies a special place. According to historians, more than 1,000 students graduated from this madrassah in a short time. During this period, the complexity of the design can be seen in buildings with a brow dome, an attic dome, and a central gable dome. During these years, the foundation for the construction of madrassahs was laid. First in Bukhara, then it spread to Iran, Iraq, Syria, Asia Minor, Egypt, and other countries of the Muslim world. This is due to the fact that Islam at this time was faced with the strong influence of Zoroastrianism and Buddhism, and the strong competition between religious ideas increased the need for higher schools that would train qualified preachers to spread Islam.

During this period, science and culture also began to revive. The role of the local nobility increased, and people who lived and worked during the Mongol invasion openly or secretly fought against it: Najmuddin Kubro (1330s, Turkmenistan), Torabek Khanym (1360s, Turkmenistan, Kokhna Urgench), Jalodiddin Rumi, Burhaniddin, the Rabgazi mausoleums and the Saifi palace were built. The minaret in Kokhna Urgench belongs to the mosque of Torabek Khanym, the wife of the Mongol khan Kutlug Temur. The names of Kutlug Temur and Uzbek Khan are written on the tower of Torabek Khanym. The height of the tower is 62 meters, and this tower is considered one of the largest towers in the Middle East. The decorative solution of the minaret is also unique. It is characterized by the fact that the dials are turned in different directions, and the minaret is surrounded by sinuous decorations. The tower tapering towards the top gave it a solid appearance. It is assumed that the upper part of the tower was a Muqarnas.

In the 13th-14th centuries, a number of stylistic changes occurred in the architecture of Central Asia. In the architectural composition, the solution was complicated by volume and spatial width. Complex architectural complexes were built. Places of pilgrimage, rooms where dervishes sang, and the necessary household equipment were built in the mausoleums. These features can be seen in the complex of the mausoleums of Bayon Kulikhan, Sayed Alovuddin, Sheikh Mukhtar Vali, built during this period. At the same time, the role of the art of architectural decoration increased during these centuries. Geometric and Islamic motifs began to create a new aesthetic atmosphere, determining the appearance of complexes built according to books. Color began to occupy a leading place in the external and partly internal decoration of the building. During this period, the architectural complex of Shahi Zinda began to form, decorative mausoleums were created. One of such monuments is the mausoleum of Sayfiddin Boharzi. This mausoleum with its high ceiling and ovoid dome differs from the monuments of the previous period.

In the 14th century, important monuments were built in the cities of Bukhara, Samarkand, Khiva, Kazakhstan, Tajikistan and Turkmenistan. Among them are the mausoleums of Sayfiddin Bokharzi and Bayon Kulikhan in Bukhara. Sayfiddin Bokharzi is one of those who made a great

contribution to the preservation of the people's favorite mosques and madrassas destroyed by the troops of Genghis Khan. One of them is the mausoleum of Sayfiddin Bakharzi, built in 1261 in Bukhara. It was built of brick and covered with a dome.

In the 13th-14th centuries, a mausoleum was built over the grave of Sayfiddin Bokharzi, a world sheikh. Its huge roof was later restored. This structure marked the evolution of Bukhara architecture, making it possible to compare it with the tomb of the Somanites, built in the 10th century. Like the Samanid mausoleum, it is not only a mausoleum, but also a shrine. The creation of two domes over the rooms determined the shape and section of the mausoleum building. The absence of decorations and patterns on the inner and outer sides of the walls is another distinctive feature of this structure. The structural design of the stalactite sail allowed for the skillful sketching of hexagonal and octagonal solutions in a square plan.

The mausoleums of Torabek Khanym in Kohna Urgench and their artistic solution, the mausoleums of Dava Khan in Tajikistan are well known. It should be noted that in the late 13th and early 14th centuries, the art of architecture was enriched and improved by a number of new styles and technological processes. Domed, pointed and tent-shaped buildings were built. Since there were followers of different religions during this period, there were devices associated with these religions.

According to the famous traveler Marco Polo, Christian churches existed in Samarkand, Tabriz and Kashgar. It is difficult to talk about the fine arts of the late 13th-14th centuries. Important works related to this art have not yet been deeply analyzed, but it can be recognized that practical, applied decorative and applied art was revived and became richer in form and color. In particular, during this period, ceramic tiles and tiles that have come down to us from this period are widely used for the production of glazed tiles for architecture, applying Islamic and geometric patterns to their surface. The images of various birds and animals preserved on fragments of ceramic plates from this period, as well as the carved images on the surface of bronze vessels, indicate that fine art was an integral part of the human environment during this period. From this period, the art of calligraphy and miniature began to develop. The adoption of Islam as an official religion had a positive effect on this development. Because the art of reading, necessary for the study and dissemination of religion, was suitable for this. Hattots and miniature artists began to gather near palaces and mosques.

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