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Development of Architecture in the Khorezm Oasis

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ANNOTATION

This article covers issues such as the peculiarities of the development of architecture in the Khorezm Oasis, the architecture and planning principles of residential and Fortress structures, and the importance of building materials in the construction of structures.

KEYWORDS: *Khorezm Oasis, ancient settlements, fortification structures, Hellenistic influence, columnar porches, principles of architectural planning of structures.*

In Central Asian architecture, Khorezmian architecture evolved from time immemorial despite the fact that anchayin was much studied in the Middle Ages, and an important roll was occupied. Khwarazm is a historical and ancient region located in the amudarya delta of the Turonian lowland of Central Asia. The word "khwarazm" is first found in Avesto, which describes the rich natural geographical processes of ancient Iran and the Turonian land itself.

In the written sources of Abu Raikhan Beruni, the Karakum and Qizilqum deserts were once under Bakhri umman. As a result of various geological processes and climatic changes over the past many centuries, the waters of this ocean have retreated towards the West, and the Khazar (Occupational) Sea later forms an Island Lake. At that time, the Aral Sea as we know it now, Mount Sultan Uweis, extended as far as Tuyamuyin gorge, north to Karakum, Ustyurt khudududud. The present oasis of Khwarezm was formed 150-170 thousand years ago (the land of the Great Lakes), consisting of Salt Lake, Govik, Abul, Mizon, Ochchakhan, Sarikamish and many others. The Aral Sea was caused by subsidence and tectonic movement.

The filling of the island with the waters of Syrdarya and Amudarya occurred in the first Yam of the 1st millennium BC. S.P.Tolstoy also called the Caspian Sea, the Khorezm sea, as quoted in written sources. The emergence of amudarya and the island is inextricably linked with the emergence of all peoples in Central Asia. As a result of the presence of different climatic conditions in Central Asia, the proximity of the nomadic and semi-nomadic population to each other led to the fact that representatives of world religions such as Zoroastrianism and Buddhism, Christianity and manichaeism before the arrival of the Arabs were widespread, and their buildings were built taking into account the rituals of this religion. Spacious fire houses, Buddhist temples, Christian churches, and various local civilized shrines served as places of worship, with varying religious beliefs [1].

According to the written sources of the Greek historian Heradotus, Darius I of Iran built a large-scale dam on the river to subjugate the country of Khorasmia, and as a result of this, Khorezm submitted to the King of Iran for several years, and at the beginning of the river, as a result of the appearance of a large sea, the river Therefore, in history, the idea that Zarafshan and Syrdarya were the tributaries of Amudarya finds its confirmation. The above points came from written sources and historical narratives that at some point all the rivers in Central Asia were tributaries of the Amudarya. They all started from the mountain ranges of Pomir, Tyanshan, Oloy and poured into the Caspian Sea.

As a result of the studies of foreign and domestic scientists, even before the pre-era, the oasis of Khwarezm was under a large ocean, Abu Raikhan Beruniy wrote that it was Tanis (Tanias) [14]. Khwarazm's isolation from other cultural centers in Central Asia influenced the region's specific

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climatic conditions (proximity of deserts) in settlements, urban planning, and housing construction forms. Proximity to the irrigation system was decisive in the choice of settlements. In the history of Khwarezmia, in connection with the change in the flow of the river, it is rare for feudal lords who were moved cities and had head canals to keep the population of irrigated lands in obedience[2].

In some legends, the history of the appearance of Khwarezm is clearly shown. Since in ancient times there was an unparalleled army and warlords who patronized his land as a king, one day they raise a stir against the unjust policy of the King, The King with difficulty suppresses the rebellion and condemns them all to death, but one of the King's close people advises to exile them to the Chola biobon. All of the Exiles are taken to a place in a river that lies between the sands in a gravel and weathered state. Because many in exile are intelligent, they turn the places into a prosperous land. After many years, the king wants to get a message from his troops in exile, when the King's men go and see that in place of those places the village of shahars, water-filled ditches suck. When asked what kind of territory this place is, the haloyiq here answers that he was previously "humiliated" by his king, and now, as a result of his little work and training, he was "sad". When these events come and are told to the king, it is said that the King forgives the people of that land, who first became Azim after being humiliated, and from that day on ordered them to be called Khwarazmites[3].

The avesto mentions this oasis as " a land rich in rivers, lakes, green grasslands with a thousand tributaries. This was 980 years before Alexander. After him, they received History from the arrival of Siyovush ibn Kaykovus to Khwarezm, from the fact that Kaykhusrav and his descendants ruled Khwarezm. At this time, Kaikhusrav had moved to Khwarezm and waged his rule over the Turkish Kings[14].

The basis of the cultural life of the whole of Central Asia was artificial irrigation, without the development of which it would not be possible to carry out a more sedentary life. The emergence of cities in the first half of the 1st millennium BC was associated with the economic shift in the introduction of irrigation agriculture (earthworks, Eilatans, Afrosib, Kozhali-qir) [5]. The number of large cities depended on the approximate size of the irrigated areas of the valleys, the agricultural potential[6]. This area served as a outpost of the ancient Eastern civilization, the deepest pushed into the depths of the nomadic steppe[7]. In the East and Southwest, this lowland is bordered by Karakum and Qizilqum, in the West and Northwest by Ustyurt, and in the north by the Aral Sea. The region had a distinct geographical location. It is located in the lower part of the basin of two great Central Asian rivers-Okha (Amudarya) and Yaksart (Syrdarya). It Is S.P.In Khorezm, according to Tolstoy, "the paths of cultural exchange between the North and South, the West and the East intersect"[7]. Amudarya was one of the Great Rivers of the world and played an important role in the formation and development of ancient civilizations, such as the Nile, and this was the basis of the life of the region. The Khorezm Oasis occupied the right and left banks of the amudarya Delta.

The climate of this oasis is sharply continental compared to other regions in the territory of Uzbekistan, which means that the summers are very hot and the winters are relatively cold. Even daytime and evening temperatures are characterized by being quite different. The region has five months of the year, from May to September, with temperatures averaging over 20° while July has a temperature of 26°-50°. And the winter season lasts much longer than in other regions of Uzbekistan, with cold temperatures up to 31°-32°. Due to the low rainfall, most of the year is spent in drought, during which the weather is observed to be open anchayin. The Khorezm Oasis is drastically different from other provinces due to the low rainfall despite being near the Aral Sea and Amudarya[3].

The countries of Central Asia have their own high culture and Art[1].. The territory of Central Asia was inhabited by many ethnic groups and peoples who contributed to the creation of ancient culture [9], it was thanks to these factors that further changes took place in the cultural genesis of Central Asia, which has already continued and developed on the basis of local, nomadic and Hellenistic

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culture. In ancient times, many architectural forms had a special semantic sound, determined by the religious requirements of a strictly defined architectural volume, which included a certain chain"[11] (e.g., The Shape of cities). If in the medieval architecture of the East, Islam[12] was the only aesthetic aspect within architects, then before the arrival of Arabs, "world" religions such as Zoroastrianism and Buddhism, Christianity and Manichaeism were widespread in Central Asia. In antiquity, cities appeared as administrative, cultural, economic and military centers of the state border gods. The development and formation of Architecture at that time depended on the material and spiritual power of the countries, technical economic potential, geographical location, climate and historical processes. In the 5th century BC, Herodotus ' "history" gives the first reference to this. Like the Nile, Amudarya played an important role in the development of ancient civilizations and was one of the largest rivers in the world. This makes it possible to carry out large-scale irrigation and construction work, since the main branch of the country was agriculture. The construction and reconstruction of the main canals in Khorezm, Bukhara, Samarkand (Dargam), Tashkent (Salar), Fergana oases, which contributed to the emergence of many cities around them[16].

The huge scale of construction in ancient times required a huge amount of effort and costs possible only for a state with a powerful management apparatus. Architecture is more dependent on political, economic and social factors in relation to other types of art, which contribute to the formation of a unique style in the ancient architecture of Central Asia, the characteristics of which we can see in the following: the variety of natural-climatic zones of Central Asia and, as a result, "the proximity of nomadic, semi-nomadic and peasant farms with different In those times, various stratification and classes began to appear in society, in the pre-Islamic period, Otrā Asia-including Khwarezmian Oasis-the hypothesis that feudalism was a rule is rejected by anchayin. Reflecting architectural traditions and greatness, the ruins of most cities and castles, large canals and innumerable vast arable land, confirm that the extensive work tools found were built not by the power of the free peasants of the time, artisans, but by the labor of slaves subject to a class with strong government. So it was that there was no slave society-the ancient majestic buildings of the whole world now, in addition, there would be no ancient Khwarezmian castles and palaces. It should not be forgotten that in all regions where slavery was widely developed, majestic constructions developed rapidly, since it determined to what extent the states that flourished in ancient times were great and also the power of power[18].

The events and phenomena described in Avesto occur mainly in the so-called Great Khwarezmian state. This large state includes Parthia, Sugary and Khorezm. Upon the beginning of the I-millennium BC, the first state association appeared in the relatively more developed gods of Central Asia[13]. This was also facilitated by the location of the regions of Central Asia between the belt of the Eurasian steppes and the territories of ancient civilizations such as West Asia, India and the Far East, which was vividly reflected in the development of culture. Undoubtedly, for Central Asia, the ancient period is a period of significant socio-economic events that have directly figured in the culture and architecture of the region. This process was preceded by the original layer of the highly developed oat culture of the Bronze Age (Altintepa, Sopollitepa), which already had brick architecture[19]. Some differences in them were reflected not only in the economy, but also in architecture. The presence of a single standard in construction and indicates the unity of the entire Khwarezmian state in the 4th century BC. The main architectural monuments were located in the Left-Bank part, since there were the most favorable conditions for irrigation, the soil rich in chemical composition was not too saline[20]. The most irrigated part had a favorable geographical location, since it was located between the islet steppes, the Caspian oases and the countries of the previous East, which is reflected in architectural monuments (the Palace on the hillock). The area was the site of the first fortified settlements with mud buildings, along with irrigation facilities[21].

Here, from the middle of the 1st millennium BC, the Khwarazmian Kingdom, one of the oldest states of Central Asia, emerged and developed. In the years before, this territory would remain independent

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of the Achaemenid state, characterized by the construction of many forts (Kaparas, jigerbent) to protect against Iranian encroachments[22]. In the 1st century BC, the region becomes the head of the massaget League, which played an important role in the Kangyu system. It was during the Kangyu period, along with large trunk canals, that huge fortresses and settlements were built by the jamo forces, indicating the economic rise of the region. Khwarazm in the Kangyu system is part of the Kushan empire, which is characterized by urban development, construction work and culture in general. During this period, Khwarezm was closely associated with many territories of the Kushan Empire (e.g., Northern and Southern Bactria, with Sogdians), aided by two intercontinental routes – the Great Indian Route[23] the rise of the power of ancient Khwarezm, its culture and civilization "the phenomenon of Ancient History of Central Asia"[19], dates back to the 3rd century. Due to the crisis of the slave society, which covered all areas of Central Asia, irrigated areas in Khorezm begin to decrease, irrigation networks fail, which leads to the destruction of ancient settlements[8].

By the 9th-8th centuries BC Bactria and in the 7th-6th centuries BC, the middle reaches of the amudaryo from the part of the island close to the lands of North Western Uzbekistan, in the territory of North Western Turkmen, States named after Khorezm appeared. As a result of the study of ancient written archaeological sources, the ancient Khwarazmians made much higher achievements for their time in science and many other directions[13]. Implies a high development in various manifestations of a highly developed material culture. Accordingly, religion played an important role in the development of the ancient architecture of this region.

Vivid examples of the representation of religious laws in the ancient architecture of Khorezm, especially the transformation of Gods into triads, are reflected in the halls of the Palace and suburban complex in Tuzokal'a[24]. In the formation and development of castles, the transition to irrigation farming, the construction of irrigation structures, trade and crafts played a very important role[25]. By the 1st millennium BC (Iron Age), there are many changes in exploitative political life on the ground, with the military replacing the Chiefs of the community. Since these times, the city has seen an increase in states, castles and fortresses, and large communities, resulting in the formation of primitive States as a result of these communities and associations.

In conclusion, the amudario Delta will be assimilated, causing how many monumental buildings 1 will be built in the area[26]. The peculiarity of ancient Khwarezmian Architecture, founded in the Bronze Age, was due to factors such as the geographical location of the area, political independence compared to other areas with a distinct climate (wet land, swamp and salt lands), which helped to use more advanced construction skills. From the territory of Khorezm, the ancient Steppe Route and the north-western network of the Great Silk Road are ancient Bactria and Khorezm, which have local significance, Through the sugdiyona and Khorezm trade routes, the Southern trade routes passing through India and Iran intersect, Khorezm is located in the chorraha of this road, the area was visited by merchants, artisans, scientists and architects from other countries, while serving as a major factor in the development of many cultures, memorabilia.

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