

The Origin of the "Chorbog" Style Gardens and Their Social Significance

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ABSTRACT

The charbag planning style has been and is widely used in the past and present in the Islamic Eastern countries in suburban recreational parks and camps and in the courtyards of buildings inside the city, in the courtyards of residential buildings. The article discusses the planning style of recreational parks "Chorbog", its history and significance.

KEYWORDS: *"Gardens of Paradise", gardens created by Amir Temur and the Timurids, "Chorbog", historical gardens.*

Introduction

We often hear that our people in the past had famous parks with this name. The gardens created by Amir Temur and the Timurids are especially compared in Chorbogs. Not only the gardens of the Timurid period but also the best historical gardens of the Islamic East are associated with the name "Chorbog". The gardens created in the Central Asian republics before the reign of Tsarist Russia (second half of the XIX century) are also formed in the style of "Chorbog" [1-9].

So, what kind of garden was Chorbog? What is its origin? What kind of philosophy and logic are the "gardens" created for and for what purpose? Have the "Chorbogs" created in the past reached us? Why aren't "Chorbogs" created today? The answers to these questions, I think, are of interest to many [10-17].

Materials and methods

"Chorbog" is an ancient Persian word, the history of which is also connected with the art of gardening and gardening of the peoples living in the territory of ancient Iran. Unfortunately, most of the ancient Chorbogs have not been preserved in modern Iran. It is known that the first gardens belonged to the ruling class [18-26]. Because only they are the ones who have the opportunity to relax and use the gardens to create gardens. According to the Indian scholar M. Randhawa, the ruler who created the first "Chorbogs" was Cyrus I, the king of the Achaemenid period. Then Kir 2, Xerxes, Darius, and their successors, as well as Sassanid kings, built their gardens not only in Iran but also in other lands they conquered. There is information about this in Firdausi's Shahnameh [27-34]. There is some logic in separating the Chorbogs from the environment with high walls. Firstly, this garden ensured the ruggedness of the area, its non-isolation from the environment, giving it a heavenly symbol, and secondly, it allowed to keep the garden well, to protect it from prying eyes [35-42]. This has further enhanced the status of Chorbog, its heavenly colour and its meaning. Chorbog is a garden in which the clear water of the heavenly pool and fountain in its centre flows along the canals of paradise drawn on all four sides of the horizon and forms four gardens.

It is said that clear water flows from one of these canals, milk from the other, honey from the third, and wine from the fourth. It is said "firdavsmonand" to give an understanding of such words to increase its paradise. Historian Ibn Arabshah, Spanish ambassador Clavijo, historian Sharafuddin Ali Yazdi, as well as scholars such as Sultan Zahiriddin Muhammad Babir and historians Muhammad Narshahi and Mirmu Muhammad He wrote briefly about the art of creating a garden in his works and memoirs.

To study the historical gardens of Central Asia VV Bartold, N.I. Veselovsky, A.Yu. Yakubovsky, V.L. Vyatkin, I.A. Sukharev, M.E. Masson, G.A. Pugachenkova, O'. Alimov, P.Sh.Zohidov, D.A. The Nazis paid special attention and relied almost exclusively on written sources in their research. In order to fully understand the historical gardens built in the order of "Chorbog", we will dwell on the description of this style in written historical sources. It describes the order of the garden as a rule: The rule is to dig a ditch from the bottom of the wall, leaving three acres (about 1 acre about 70 cm) of the entrance to the garden. The safidari Samarkandiy (white poplar) is planted on the bank of the ditch, close to each other. Cashew (pine) isn't that delicate, so it doesn't need to [42-47]. It is desirable to plant lilies of the valley on the side of the garden. Then again three ditches ("zari-gaz", equal to 107 centimetres), an ark (road), and an armor ditch are dug for the rahrav. A lily is planted on its back bank, and apricots are planted on its stalk, five cubits away from the saffron; between the two apricots, the flower is suitable for red and peach (planting). After each of these apricots, they plant five apricots in the garden, or plant apricots and graft plums and grapes [46-50]. After that, a straight ditch leading to the pool in front of the building is dug out of the space.

On its shores are always planted spring, savanna official and dagger, which are pleasant. Along both sides of this royal ditch, a ditch is built around it for rahrav. Then a place is left for sebarga (clover, alfalfa). On the sebargazor side, a separate high chahochaman (four flowerbeds) is separated. The first chaman is pomegranate, the second is quince, the third is peach and shadir (a type of peach), and the fourth is amrud (pear). After Chahor - chamans, gardens are formed. The first is a rose that is considered a blue-purple, ambassador lily, and a beautiful flower in the garden; to the other a saffron, a narcissus, and a simple beautiful flower; to another a garden tulip, a mountain tulip, a dartari flesh, a dardari kokili, a simple lily, a desert and white lily, a simple lily; to another garden white jasmine, yellow purple, tulip dutabaqa, shabboi and yellow tulip, nastarin, baghdadi, qazqa; to another gulira'no, similar to the interval between them (poppy flower); the next garden is called the yellow jasmine, the lily of the valley, the lily, the lily, the lily, the lily of the valley, the lily of the valley.

The garden is planted with hatmi china, white jasmine, shab and doston, chaman aqruz, tulip china, boston afruz (roses), and these flowers open one after another. Nastarin is planted at the foot of the gardens, on their eastern and western sides; next to it they plant two more bushes nastarin on the north side of the pool, the pool should be as far away from the building as 20 dice or as they find fit. Close to the building, on the east side of it are lolu, on the west side cherries, between them are planted red argun. Sharafuddin Ali Yazdi describes the garden in the example of "Dilkusho Garden" built-in Samarkand as follows: In the middle of each of the four sides was set a high gate, the amount of which rose to the muqarnas ceiling of the sky. In each of the four corners on the four sides of the garden, a dove-like tower has been erected to reach the At-Toir kitchen. The towers are very elegant and beautifully decorated with the art of tiling. The garden is divided into equal squares in the form of squares in the style of handasa. The origin of Charbagh, in our opinion, is also related to the following considerations. In Eastern countries, especially in the territory of ancient Iran, folk legends refer to the "Gardens of Paradise" surrounded by high walls on all four sides. One enjoys the description of the Gardens of Paradise, and the tongue spreads. He even dreams of going into the garden and being alone. After all, in such a garden in all seasons there are lush trees, shrubs and roses, meadows. There are shady alleys, swamps, clear water "Obi zam-zam", charming fountains,

waterfalls, pools, where fish, ducks, owls and pigeons in the garden, nightingales, peacocks.

Inside the garden there is a blue lake, in the middle of the lake there is an island covered with trees, and in the center of the garden there is a pyramid with a magnificent and majestic terrace, surrounded by beautiful pavilions, sofas and pools.

Conclusion

Our great ancestor Alisher Navoi has repeatedly described the gardens of paradise in his works. For example, in "Saddi Iskandariy": "... the beauty of the garden is as pure as the green sky, every flower that opens in it is reminiscent of a star. Underneath the trees, flowers, tulips and blue grasses are reminiscent of a rug, and white flowers are reminiscent of silver spilled on the rug. It is a large place in a flowerbed, and a tall building is built in the middle of this place. Its scenes, arches and ceilings are adorned with gold from head to toe.

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