

THE FORMATION OF THE CITY OF MARGILAN (OLD MARGILAN) IN THE HISTORY OF ARCHITECTURE

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ABSTRACT

The article highlights opinions and proposals on measures to preserve housing that have survived in the architectural history of the city of Margilan to this day, and their application.

Keywords: modern spirit, architecture, culture, odd number, rulers, even number, development, Eastern Renaissance.

INTRODUCTION

Nowadays, in the beautiful city of Margilon, which is one of our cities with such an ancient history, houses from the 18th century have been preserved. The residential buildings of Margilan were organically combined with religious buildings, only a few of which have survived. We can build ancient residences in the inner and outer courtyard in the city of Margilon with a new and modern spirit.

The city of Margilon is one of the historical cities of Central Asia, located in the center of the Fergana Valley. The city is located 15 km from the regional center of Fergana. It is located on the northwestern side and has an area of 4083 hectares. population is 220,000 people. The city is located at an altitude of 445 meters above sea level.

In the 17th century, the city was surrounded by a fortress wall 25 kilometers wide, 24-25 meters high and 12-13 meters wide. At that time the territory of the city was 144 hectares. There were 12 gates around the city.

They are as follows:

1-Maoz ibn Jabal, 2-Nadirmat, 3-Tashlak, 4-Khotin Arik, 5-Bakhrin, 6-Gulchaman, 7-Mashad, 8-Eshon Gate, 9-Altirik Gate, 10-Sarmozor, 11-Sukhtepa and 12 -e Chimyanski Gate.

Four centuries ago, the thatched walls surrounding Margilan were 12 meters high and 3 meters wide. It is interesting that informants, providing the researcher with information about the fortifications of the city, four to five hundred years ago entered the southern, northern, western and eastern sides of Margilan and emphasized that there were four gates. It is known that the architects who built the most complex and majestic palaces, madrassas and mosques in medieval architecture were often called engineers or architects.

In fact, the titles of engineer and architect are more often awarded to experienced, famous and famous builders. For this reason, A.K. Pisarchik studied the experience of masters who had great knowledge and experience about the ancient architectural monuments of Margilan, and followed the instructions of the masters in explaining each term and phrase characteristic of national architecture.

Margilandan has long been famous for its skilled architects and builders. Especially in the construction of large and small buildings, taking into account their earthquake resistance, they were made of "light construction", that is, more wood was used in their construction.

Residential buildings in the city of Margilan belong to the Fergana school of architecture and consist mainly of one or two floors. Due to necessity, the front façade of the buildings was not built facing west, north or east. The local term is "facing the mountain".

This refers to the Tien Shan Mountain (which means "God's Mountain" in Chinese) surrounding the Fergana Valley.[2] Customs of the local mentality, their religious beliefs, worldview, profession in the arrangement of the premises of the building. Origin was a major factor. The reason is that the city's inhabitants are mainly made up of artisans, and most of the artisans practiced their crafts in workshops located in their homes. In the local language, such workshops along with shops are called "shops".

If we talk about the architecture of residential buildings, then at first glance they may look the same. This is due to the fact that they are located along the street, almost merging with the neighboring houses, and the appearance and location of the suri-toka (shkom) is restored to the grapes on the side of the street.

In local architecture it is very rare to see room windows facing the street. This was caused by their religious beliefs. As we mentioned above, in front of the premises there is a porch built on the south or other side, and in many places it also served as the entrance to the premises[1].

If we talk about the constructive solutions of residential buildings, then in their foundation part the reeds are laid on top of the stone using hard stone. The khorchob (four-piece wood in Tajik) was placed on the cane, wooden pillars were secured to the frames, and the top of the pillars were fastened with sarrob, and the solution to the wall structure was completed. It should be noted that these structures were created in two ways.

- odd of
- double chin

In Tok Sinch, wooden structure was used only on the outer side of the wall, and there was almost no use of shelves on these walls.

In double wall, wooden structures are used on both sides of the wall and wall shelves are placed in the inner part of the wall.

A wall of guvala or mud brick was erected between these structures, and shelves and stoves were left inside the room in the necessary places. Shelves are also divided into several types.

- window sills

- Altar shelves (chests and blankets are placed on them) these shelves are placed in the western part of the house. In the local language, the western side (qibla) of the room is called "rasa" and the "net" is the eastern side.[2]

- regular shelves (household items are placed on them)

These shelves are predominantly shaped like four square corners and have an arched top. In local language this part is called "pumpkin".

- decorative shelves of various shapes (these shelves are made according to the model of a specific item and household items are arranged according to the shape, such shelves uniquely enrich the interior of the room). Such shelves are used in hotel rooms. In both these designs, the top of the wall is smaller than the bottom and the wall is built accordingly.

Such detailed structures are named based on their characteristics or appearance. One of the most interesting of them is called “castle”. In this wooden structure, it is important that the parts of the structure are fastened together and finished with a joinery frame. It will not be possible to get all the remaining pieces unless you find and “unravel” the collected kashak.

After installing the beam structures, Vass structures are installed on top of them. They were used in the form of flat boards and round balls. In many cases, using vases in the shape of round balls, they simultaneously used practical works of art and thus enriched the interior of the room.

After the construction of Vassa was completed, reeds were laid on it and mud was pressed, and the roof was surrounded by a low (40-80 cm) wall, known as the Zar wall.



CONCLUSION

Based on the stated opinions, we can conclude that the residents of the city of Margilan, when restoring settlements, strictly follow not only natural-geographical conditions and climatic factors, but also the formed spiritual values and traditions of the people. seafaring traditions. When restoring settlements, they paid serious attention to family, neighborhood and spiritual aspects, based on their religious views, moral standards and ethnic traditions.

Having studied the history of architecture in Central Asia, we can conclude that the quality of design work and building materials has been preserved to this day, which indicates the high level of knowledge of our ancestors. One of the most important tasks is the development of measures to preserve the settlements that have survived to this day and their application. These materials and construction projects must be essentially designed and put into practice.

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