



ADAPTATION TO NATURAL CLIMATIC CONDITIONS IN THE STUDY AND PRESERVATION OF HISTORICAL NEIGHBORHOOD CENTERS LOCATED IN SAMARKAND

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Abstract

This article highlights from a scientific point of view the study of the architecture of historical mahalla centers located in the city of Samarkand, their formation, types and place in the cultural heritage and adaptation to climatic conditions. The author explores, explores, and analyzes the historical mosques located in the centers of the neighborhoods, as well as explores the historical neighborhoods located around the Gori Amir and Ruhabad complexes. The article also examines the significance of the monuments located in the neighborhood for the local population, their significance. Currently, the issues of inclusion in the UNESCO list of internationally recognized architectural monuments, as well as the problems of their protection, are being studied separately in these quarters. The article reveals the scientific, practical and spiritual foundations of the preservation of historical heritage.

Keywords: Historical district, climatic conditions, regional center, historical mosque, architecture, cultural heritage, architectural monuments, historical monuments.

Introduction

The place of historical neighborhoods in Samarkand is of great importance in the study of historical monuments. Because the historical monument environment of the neighborhood and neighborhood centers indicates its historicity. Therefore, among the historical neighborhoods located around the Gur-e-Amir, Rukhabad and Registan complexes, such neighborhoods as Oqsaroy, Amir Temur, Afrosiyob, and Naqshin have their place. There are historical mosques in each neighborhood center that have served the local population. Unfortunately, the mosques are now considered unsuitable for use. Because the walls of the complexes have cracked due to natural climatic conditions. Rain and snow, that is, moisture, are the biggest enemies of the building. During the renovation, it is necessary to use high-quality materials taking into account climatic conditions.



The principle of active inclusion of the city's architectural heritage into the life of modern society, its inextricable connection with modern tasks. In a restored city, there cannot be objects of historical value that are doomed to disappear due to their function, whether they are an integral part of the city structure, a separate complex or monument.

The exclusion of one or another object from the activities of modern city life affects its spiritual and physical decay.

Neighborhood centers were considered the main support point. Currently, neighborhood centers have been preserved. They have survived not only in the form of architectural monuments, but also as centers where neighborhood members gather and relax. The loss of historical neighborhood centers and the city-wide environment, which have a long history and are based on national traditions, in the historical part of Samarkand, and the presence of shortcomings in the restoration and construction of the city-wide environment require an urgent professional approach to this area.

Unfortunately, recently, new buildings have been rapidly being built in the areas surrounding many architectural ensembles: various objects are being erected in open spaces, sometimes not very expressive, sometimes reflecting illiterate architecture, often ignoring the surrounding environment of the historical ensemble and violating the original connection of the object with nature. In addition, new buildings are striving for height and taking away from structures that truly deserve attention. In our republic, in terms of observing the rights and freedoms of man and citizen related to the protection of cultural heritage objects, implementing international treaties in the field of protection of cultural heritage objects ratified by the Republic of Uzbekistan, ensuring control over the implementation of the Law of the Republic of Uzbekistan "On the Protection and Use of Cultural Heritage Objects of August 30, 2001" and "On the Protection and Use of Archaeological Heritage Objects" of October 13, 2009, and other laws regulating legal relations on the protection of objects. The "Tashkandiy Mullo Qosim" mosque is a mosque located in the mahalla district of the city of Samarkand. The mosque was built in 1889 by masters from Tashkent.

The Tashkent Mullo Qasim Mosque is an architectural monument in Samarkand (19th century). According to another assumption, an unknown person bought the wool from one-year-old sheep and built a mosque with this money. Local residents say that this person was from the village of Usmat. This place is very revered by local residents. The Tashkent Mullo Qasim Mosque was renovated several years ago at the expense of the residents living here. The doors and windows that were worn out were replaced with modern ones. The columns, walls and ceiling of the mosque have been painted and have acquired an attractive appearance. Partial conditions have been created for worshipers. During the Second World War, in 1941-1944, the mosque was used as a shelter for homeless and orphaned children. However, today, prayers are not performed in this mosque, and the residents of the neighborhood use it as a warehouse for storing various things. The foundation of the walls of this facility is slightly corroded. Citizens attribute this situation to the influence of natural factors. Local residents say that the walls of this mosque have been exposed to rain and snow for years and have collapsed. Today, you will not find



anything here except construction waste. The cleanliness and tidiness of the area also correspond to this picture.

. The only source for the Tashkent Mullo Qasim Mosque. Information about the only endowment document for the monument is stored in the document fund of the Samarkand State Museum-Reserve.



Figure 1. View of the courtyard of the mosque



Figure 2. View of the "Tashkandi Mullo Qasim" mosque.



Figure 3. Current historical view of the mosque.

Ernst Kohn-Wiener, who conducted research in Uzbekistan in the 1920s, also included several photographs of the mausoleum in his book "Turan: Islamic Architecture in Central Asia," published in Berlin in 1930.

The subsequent fate of the mosque. The mosque served as a shelter for homeless people and orphans who died in the war in 1941-1944. Since 1961, the front porch of the mosque has been completely closed and has become the "7th City Library." It was one of the largest libraries in the city. All people came here to borrow books and read books there. Because the closed porch served as a hall for readers. In 1990, the library was moved to School No. 30 in the city. The local population has preserved the mosque very well. It is known that all preserved architectural monuments deteriorate over time due to the natural climatic environment and external influences, and they undergo weathering and deformation. The task of preserving them requires that the repair work be carried out by specialists using scientifically based methods. Because if the causes of the monument's destruction are not identified and they are not scientifically and theoretically substantiated, the repair of the monument will be of poor quality. Timely monitoring of the deformation of the building indicates the correct direction for strengthening the monument's structures in the future. It is necessary to find a system for the operation of each structure in the initial, current and subsequent states. This is especially difficult in structures where there is gravity,



that is, in porches. In the courtyard of the mosque there are large ancient plane and mulberry trees, as well as pine trees. The neighborhood guzari, or teahouse, is also located in the neighborhood, and the local people keep it very clean and tidy. A large pond adds to the beauty of the courtyard. Renovating all of these facilities will require a lot of money.

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