



THE IMPORTANCE OF ISLAMIC PHILOSOPHY TO RESIDENCES OF THE HISTORICAL CITY OF MARGILAN

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Abstract

This article discusses the role of Islamic philosophy in the formation of settlements in the historical city center of Margilan, and gives practical suggestions for improving the foundations and methods of reconstruction of settlements.

Keywords: Housing, Margylan, Darun, Madon, Birun, Tashnau.

Аннотация

В данной статье рассматривается роль исламской философии в формировании поселений в историческом центре города Маргилан, а также даются практические предложения по совершенствованию основ и методов реконструкции поселений.

Ключевые слова: Жилище, Маргилан, Дарун, Мадон, Бирун, Ташнау.

Introduction

Housing, unlike other types of buildings and structures, is classified according to the conditions of the place where it is built. Residential buildings are distinguished by their complexity and versatility in the national architecture of Uzbekistan. As a rule, residential buildings are more complicated in their form than other types of architectural objects. The form of housing is formed depending on several characteristics (historical, social, ethnic and climatic conditions). Below is an analysis of the influence of the philosophy of Islam on the settlements built in the late 19th and early 20th centuries in the historical city center of Margilon.

The main part





It is mentioned in Surah Noor of Holy Qur'an: "...Say to the believers that they should refrain from looking at unmarried women." "He knows the treachery of the eyes and the hidden things of the heart" (Surah Ghafur, verse 19).

1. Division of the residential yard into men's and women's parts. Based on the above verses, the main compositional solution of the Margilan settlement was formed. Yards are divided into men's (birun), women's (darun) and production yards, depending on the property owner's financial ability. Darun and birun yards have different solutions depending on the opportunity and social origin of the owner of the house:

A) Side-by-side yards that are separate, assembled, each used as an independent yard;
B) Detached, compact, divided into two parts in the planning solution of one yard.

2. Entrance to the residential yard through a corridor, hallway. When entering the Margilan residences from the street, a person accidentally ran into a barrier. It is organized so that the passenger passing by the street does not see the woman in the yard if he looks at the open door. There are also different solutions to the obstacle:

a) designed as a small hall;

b) designed as a corridor;

c) made in the form of a stable where horses are kept;

g) entered the residential yard through the basement;

d) the entrance to the women's section through the men's section, i.e., the outer courtyard, also served as a barrier.

An auxiliary room is located inside the living rooms. Hadith. It is narrated from Abu Huraira, may Allah be pleased with him: "The Prophet, may God bless him and grant him peace, said: "If one of you remains impure, Allah will not accept his prayer until he performs ablution." Narrated by Bukhari and Muslim. "Murid must perform ablution before going to sleep. Because his spirit bird is light and flies, and remembers Allah both physically and mentally. Arabs call ablution "wuzu", in Uzbek it means "purification, purification, neatness". This practice created the need to organize a room for washing in residential rooms. Living rooms in Margilan residences: summer and winter rooms have auxiliary rooms - madons. A madon is a small room, the width of which is equal to the width of the adjoining room, the length is from 1.0 m to 3.0 m, and it is usually divided into two levels. There was a sink in one corner of the basement, it was 20-25 cm below the floor of the basement. Around Tashnau, Muslim bricks were made. One part of Madon was dry, and the other was wet. In this way, there were all facilities for ablution in Madon. In addition, during the measurement practice in the historical settlements of Margilon, it was observed that a tashnu made for throwing the water in which the corpse was washed was kept at the entrance to the





living room. The difference of this tashnau is that it is not inside the madon, but in the living room on the racetrack, 25-30 cm below the racetrack level, and it is always closed. Opened only on demand. So, in Margilon, attention is paid to such elements in residential architecture in order to implement the specific rules of Muslim funeral ceremonies.

Allocation of a large room in a residence for a hotel. Hadith. It is narrated from Abu Shurayh Khuza'i, may God bless him and grant him peace: "My two ears heard and my two eyes saw what the Messenger of God, may God bless him and grant him peace, said: "Whoever believes in God and the Last Day, let him entertain his guest and give him his reward." - they said. "What is the reward, O Messenger of God?" - they said. "One night and one day. The feast is three days. After that is charity. "Whoever believes in Allah and the Last Day, let him speak well or keep silent." Narrated by Bukhari and Muslim. Muslim people reserved the best room in their house for guests. If possible, a separate hotel is built in the residential yard. Compared to other rooms, hotels are spacious, bright and airy. In the apartments divided into external and internal courtyards, a separate hotel was made for each courtyard. There were summer and winter hotels in large courtyards. Average houses have one in two yards, one in small houses with one yard, and one in houses without a separate guest house in the largest room in the yard. Placing the door or window in the living room on the opposite side of the Qibla. In the historical settlements of Margilan, there is a custom left from our ancestors, when a person lies down with his feet towards the door or window. In this position, the head of the lying person faces the Qibla direction. The word "Qibla" in the dictionary means something standing in front of. In prayer, Ka'bai Muazzama is called the Qiblah because it is the direction the prayer faces. Accordingly, when the room is planned, the window and door are placed on the wall opposite to the qibla so that the lying person does not stretch his legs towards the qibla. There is such a verse in the Holy Qur'an: "Do not walk arrogantly on the earth! Because you (with your feet) cannot pierce the earth and cannot reach the mountains in length" (Isra, 37). The doors of the rooms are lower than the height of a middle-sized person. Underlying this is the Islamic ethics along with the construction. The person who entered the room through the door bowed his head and greeted the people in the room with respect. Considering that the door is opposite to the qibla, the person entering greeted the qibla.

The use of odd numbers in elements such as beams, windows, shelves in residential rooms. Hadith. Narrated by Ubadah ibn Samit, may God bless him and grant him peace: "The Prophet, may God bless him and grant him peace, said: "Whoever says, "There is no god but Allah, He is alone, He has no partner..."". Recognizing the solitude





of God and the fact that there is no divine power other than Him, architects paid attention to the odd number when designing residences, and this aspect was taken into account from the construction to the decorations. Here are some examples where odd numbers are used:

- a) the length of the living rooms is 7, 9, 11, 13, 15 cubits, the corridors are 5 cubits, the hallways are 3 cubits;
- b) the number of windows in living rooms is odd;
- c) the transverse wall of living rooms is divided into 3 arches, and the longitudinal wall is divided into 5 or 7 arches;
- g) the number of shelves in the shed is odd.

The style of the residential building is simple, simple, and the interior of the courtyard is decorated with sergil patterns. Allah Almighty says: "O people! Indeed, We created you from one male (Adam) and one female (Eve) and made you into nations and tribes so that you may know one another. Indeed, in the sight of Allah, the most honorable of you is the most pious..." (Hujurot, 13). The teachings of Islam do not focus on the body and images of a person, but on his heart and deeds. Imam Muslim narrates from Abu Huraira (may Allah be pleased with him) in his Sahih book: "...Surely, Allah does not look at your images and bodies, but He looks at your hearts and deeds." If we logically continue the above-mentioned idea, a person must keep his soul pure, enrich his inner world, and increase his spirituality on the way to his perfection. In order to achieve these things, he should walk modestly without envying wealth. Hazrat Ali Umar (may Allah be pleased with him): "If you want to join your two friends (Prophet and Hazrat Abu Bakr), wear a patched shirt and patched shoes. Don't get carried away." Dressing modestly is a sunnah for Muslims. The exemplary image of a Muslim person is embodied in the form of a believer who has a simple, humble appearance, and whose inner world is filled with love for Allah and a thirst for knowledge. When researching the historical settlements of Margilan, it was observed that regardless of the social origin and financial capabilities of the owner of the residential apartment, the external styles of the apartments look very simple. But the unique aesthetic appearance of the inner courtyard and the beauty of the hotels are so skillfully made that it amazes people. As a result of the research carried out above, the specific features of the residences in the historical city center of Margilon were studied, and the basics of preservation and restoration of the residences were improved.

Conclusion

In the preservation and restoration of residential buildings in the historical city center of Margilan, it is necessary to preserve the socio-demographic structure of the





inhabitants of the historical center of Margilan, to be based on Islamic philosophy, to make good use of nature and weather conditions, to use traditional construction methods, and the importance of complex use of traditional and modern construction materials was shown.

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