



Demographic Features in the Planning Decision of the Old City Mahalla

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Abstract: *This article outlines the influence of natural-climatic, socio-economic and demographic factors on the formation of the architectural and planning solution of the Old City. The issues of transformation of housing depending on the gender and age composition of the population are highlighted. The traditions of folk architecture associated with the above factors are considered.*

Keywords: *Architectural and planning solution, natural and climatic factors, socio-economic, demographic factors, housing, guzars, public buildings, reconstruction, mahalla, urban planning, landscape architecture.*

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INTRODUCTION: Today, Uzbekistan is striving for two goals-to become one of the leading countries in the world and to become an attractive country for foreign tourists. To do this, it is important to preserve the environment in historic cities, which are rich in many architectural and archeological sites. One of the main organizers of such an environment is the Old City mahalla.

The mahalla has long functioned as a form of local government. The mahalla has its own unwritten rules and is governed by the community. These unwritten rules are equally legal for everyone.

Many of the monuments in our country are world-famous tourist attractions. At the same time, when talking about the reconstruction of the Old City mahallas in the urban planning of Uzbekistan, we must not forget the importance of the Old City mahalla mahallas. Before embarking on the reconstruction of mahallas, we need to analyze them and make some comments.

The Old City mahalla has been formed since ancient times and consists of buildings and structures of the XIX-XX centuries [1,2]. We can see that in many large mahallas there are more ancient objects. They appear in the form of mosques, madrasas and mausoleums. Even if we don't see a tree or an irrigation ditch on the narrow and snake trail, we can still see that this or that part of the street is a shady area. At the same time, when we go out of the narrow streets, between one and two-storey low-rise houses, to the square where the mahalla guzar is located, we cannot help but notice the importance of the mahalla guzar and the beauty and grandeur of the buildings and structures. Due to the small size of the courtyards of residential buildings, the apartments are located close to each other. This, in turn, allows people to stay in touch with each other on a daily basis. As a result, strong neighborly relations are formed. In such mahallas, all life processes take place together. Some of the streets in the Old City mahalla are closed, which to some extent ensures the safety of

the residents. Most residential buildings are single-story, and in some cases appear as two-story buildings with upstairs or hallways.

The term «mahalla» is an Arabic word meaning «place.» It is called mahallot (place), guzar (mahalla, handicraft city quarter in Islamic countries), community in different regions. The literature suggests that mahallas have a history of thousands of years. For example, in his History of Bukhara, Narshahi mentions that there were several mahallas in Bukhara 1,100 years ago. Alisher Navoi, in his Hayrat ul-Abror, describes the mahalla as a «town within a city» and says that Herat is made up of hundreds of mahallas. Mahallas flourished, especially during the reign of Amir Temur. Mahallas are formed on the basis of the occupation of citizens and are named accordingly. For example, jewelry, coppersmithing, tannery, knife-making, spoon-making, blacksmith, saddler, shoemaker, etc.».[7]

The main part. When a boy grows up in the Old City mahallamahalla, the parents build new living quarters to house him without leaving the boundaries of the yard. Such housing transformation is carried out at the expense of available space or through the construction of corridors and attics. The dwellings built in such areas consisted of inner and outer courtyards. The courtyard is located at the entrance and is mainly occupied by a hotel and a common room. Utility rooms and dormitories are located mainly in the courtyard. The fact that parents and children have lived side by side for many years has strengthened family ties.

In the Old City mahalla houses, wooden frame walls were used as a constructive solution. This, in turn, ensured the seismic resistance of the building. In those days, clay and straw were mainly used for plastering. These items were cheap because they were local and the straw not only increased the rain resistance of the plaster, but also prevented it from cracking. The roofs were often flat. They are also plastered with straw plaster. These roofs were also used to dry wet fruits during the summer.

Although the mahalla is a small administrative area, it is a community of people connected by common lifestyles, values, traditions and customs. At different stages of history, the functions of the mahalla have changed due to political and social changes.

“The main tasks of the mahalla are to hold ceremonies together, to preserve and beautify its territory, to educate the younger generation in the social spirit, to maintain order in society, to control the observance of all traditional norms, to observe and violate traditions. , which consisted of punishing those who disobeyed their public obligations. The mahalla administration has organized the cleaning of canals, the construction of streets, roads and other public works related to the improvement of the mahalla. All of this has been done together through hashar. ”

The Tashkent encyclopedia provides the following information about the mahalla: “A mahalla is a small part of the city’s population associated with common rules of residence and traditions of mutual solidarity. Mahallas have usually been formed over the centuries on the basis of occupation or national symbols. That is why some mahallas have specific names, such as Degrezlik (potters), Tojikkocha (where Tajiks live), and others. Many mahallas are named after canals, pools, bridges, mosques, reliefs, and so on, and vice versa. Previously, the mahalla was headed by a centurion elected by the general assembly. Each mahalla had a green community center, a mosque, a teahouse, and common property for weddings and funerals. Sometimes there was a common center for several mahallas, the guzar, which, in addition to the mosque, had handicraft workshops, a teahouse, a bakery, grocery stores, and a bazaar. Guzars are located on major streets or intersections.”

The Tashkent Encyclopedia also states: “From the point of view of urban planning, the basis of the mahalla is a part of a main street, a relatively small street or a number of branched streets. The

mahalla consisted of a foundation and adjoining apartments and public buildings. The boundaries of the mahalla pass through the back walls of most homes. The mahalla is more administratively integrated. Strict adherence to the cleanliness of the mahalla and water basins and canals was strictly observed. In general, the neighbors took an active part in the hashar.”[2]

The guzars of the mahalla usually had facilities such as a swimming pool, a mosque, a madrasa, a teahouse, a bakery, a barber shop, and a grocery store. The activities and work of the mahalla were carried out by people in positions such as elders, imams, waiters and guards.

In the mahalla, the religious factor played an important role in the housing of the population. Ownership of the apartment was based on inheritance. The sale of the apartment followed a religious tradition (according to tradition, the apartment was sold to four close neighbors, then to neighbors, and sold to a stranger only if the buyer did not come out).

The people of the mahalla were engaged in various trades, trade, farming and gardening. “In Tashkent, most of the residents of the mahalla are engaged in farming and gardening. There is also a small bazaar in the mahalla. It served the daily needs of the population. Large markets have been built for several mahallas. Most of the mahalla was engaged in trade, handicrafts, shops, and workshops, so the courtyards were smaller than those on the outskirts of the city.”

Demographic features in the planning solution of Old City mahalla houses

The population of Tashkent is on the scale of years

Year	1897	1959	1970	1979	1989	1991	1995	2000	2005	2013	2022
Person	155 673	911 930	1 384 509	1 780 002	2 072 459	2 130 200	2 097 400	2 142 300	2 135 700	2 340 900	2 860 511

By the beginning of 2009, the permanent population of Tashkent reached 2,206.3 thousand people. Of these, 50.8% are women and 49.2% are men. Tashkent is the fourth most populous city in the CIS countries (after Moscow, Kiev and St. Petersburg). [3-4].

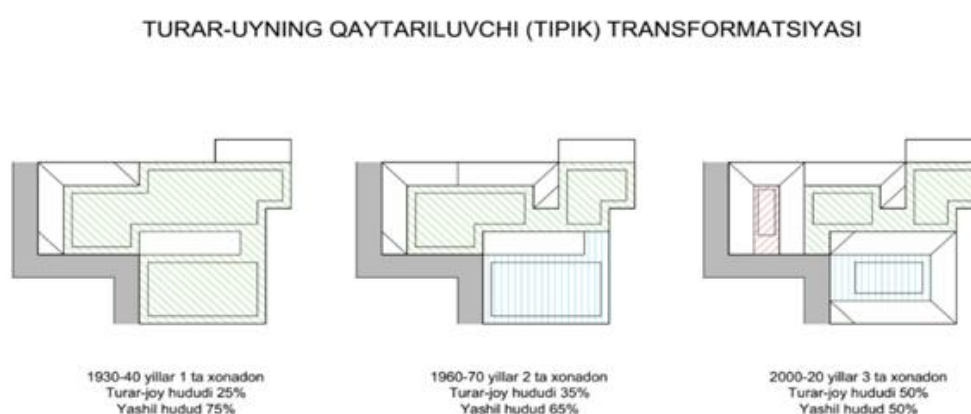
According to 2008 data, 63.0% were Uzbeks, 20.0% were Russians, 4.5% were Tatars, 2.2% were Koreans, 2.1% were Kazakhs, 1.2% were Tajiks, and 7, 0% - other nationalities reside[3-5].

As of January 1, 2022, the number of regular residents in Tashkent is 2,860.5 thousand people.

When it comes to the population of the old city, there is a significant increase in the number of elderly and children in terms of age. It is known that due to the special respect and attention paid to the elderly among the local population, youngest families live in the same yard with their elderly parents. Indigenous peoples are also predominantly indigenous, with an average of three to five children per family. This suggests that the Old City mahallaship is more populated by the elderly and children than modern residential complexes. This, in turn, necessitates the establishment of recreation and communication centers for the elderly in the old urban mahalla, as well as the construction of preschools and secondary schools for children. For example, in the past, teahouses were built in the mahalla guzars, where older people, mainly men, used to have a rest. The mahalla teahouse was a kind of club for them. Without wasting their time, the elders gathered in the teahouse discussed ways to solve the problems in the mahalla during a conversation over a cup of tea, and developed a plan to help households [1, 6]. The houses where the wedding took place were supported materially and spiritually. This situation served to further unite the people of the mahalla. The cafe also had the opportunity to keep up with the latest news, joke and play chess. Unfortunately, in the last ten to fifteen years, teahouses in most mahalla centers have become a place for visitors to come and talk from different parts of the city. As a result, the real role of the teahouse is being overlooked. In our opinion, it is time to restore the old city mahalla teahouses to their previous status. Reorganization of mahalla guzars and their teahouses is a topical issue in

accordance with the requirements of the times and taking into account national traditions and architectural styles.

Another characteristic of the old urban mahalla is that as the population grows, so does the need for housing. Most of the residents of the Old City mahalla are forming a new settlement without leaving the yard area they own in order to marry their child. This apartment is designed for a new family and will be built in the vacant area of the yard or as a nursery. We call this “housing transformation” in architectural language. The population of a mahalla will increase without changing its territory, which means that the population density will increase. Of course, in recent years, this trend is also changing. Young families are now moving from other areas to live in separate, modern housing. Unfortunately, this situation, at least in part, has led to a decrease in interactions in some families.



1-rasm. Transformation of residential houses

Conclusion. When narrow streets are not formed in vain, that is, on hot, hot summer days, the streets are narrow, the fact that the buildings and structures consist of one or two floors, together with the creation of plastic. serves to provide shade and light on the street. The fact that a certain side of the street is constantly shaded at any time of the day also indicates that these residential areas have taken into account the sun factor in the formation of the streets. That is, after passing through the narrow streets in the shade, he went out into the open. In the open, mausoleums, madrasas, mosques, and minarets stand out as large structures, and although they are one, two, or at most three storeys high, they have their own dignity compared to low-rise apartment buildings. has taken on the appearance of a child. All this is due to the fact that various factors are taken into account, and in any reconstruction process, the achievements of the people over the centuries must be preserved and passed on to future generations. Because the continuation of such traditions in the field of urban planning, landscape architecture only serves the well-being of the people.

If we look at the demographic situation of families in Uzbekistan in recent years, we can see that the number of children in the family is declining from year to year. This, of course, will affect the overall composition of the population living in the mahallas. With this in mind, we can certainly observe that the growth rates of the population living in the Old Citymahalla are not the same as before. It should be noted that many young families living in the Old City mahallamahalla prefer to live in a new type of mahalla or multi-storey residential building with all the amenities, instead of living in the Old City mahallamahalla. On the contrary, older adults prefer to stay in the area where they were born and raised and live in the Old City mahalla, continuing the old mahalla relationship. Of course, every member of the family, whether young or old, has the right to live in an apartment

with all the amenities. But there are also Uzbek expressions of «family unity» that we should not give up.[5]

There are two sides to the issue here. We think that the main task is to find a common ground between the two sides. This point of intersection, in our opinion, is not the right idea to keep the Old City mahalla as a museum. Because any uninhabited area will lose its vitality over time. In this regard, we believe that a certain part of the population should be left to live in the mahallas and create the necessary infrastructure in accordance with modern requirements. Here, of course, the general structure of the existing buildings, the creation of infrastructure structures without much impact on the structure of the streets, that is, the sewerage of the old residential buildings located here through the construction of underground communications, gas, water supply, as well as the installation of cars, which are currently relevant, the solution to the problem of location is transverse.

Today, many cities in Uzbekistan, particularly Tashkent, have at least one car per family. Due to this, the entry of cars into the Old City mahalla area is a problem. At the same time, our proposal is to replace the dilapidated buildings at the entrance to the Old City mahalla with two- and three-storey garages-maneges in combination with national architectural elements. This will include the creation of car parks in the mahallas and the restoration of the original condition of the mahalla by turning the access roads into cobbled streets as before. At the same time, we consider it expedient to maintain the pedestrian traffic in the mahalla.

It is well known that people living in mahallas have more young children than people living in apartment buildings. It is advisable to create conditions for these young children to move freely within the mahalla, in the territory of the Old City mahalla. It is also necessary to create opportunities for children to play national folk games on small playgrounds on the streets, or by organizing stadiums. We help the family to feel that they are not living in an old, abandoned mahalla, but in modern Uzbek houses, which are historically formed in this way, but in essence. We believe that the reorganized areas of the Old City Mahalla, created taking into account these circumstances, will further improve the living standards of the growing population of Uzbekistan and serve to further enhance the status of the Old City Mahalla.

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