

Status of Locals in the Development of Citee of Uzbekistan

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ABSTRACT

At the current stage of urban development in Uzbekistan, it is necessary to sharply increase housing construction in the city. This is due to the high rate of natural population growth, low level of housing, large amount of old housing stock in large and large cities, as well as other peculiarities of the republic. This article also discusses these issues and the role of makhalla institutions.

Keywords: urban development, populated areas, content and structure of the city, preservation of traditions.

INTRODUCTION

The main large and large cities of Uzbekistan - Tashkent, Samarkand, Bukhara, Khiva and others have had a long historical way of formation. Their ages are about 2 - 2.5 thousand years. This long historical path of formation is reflected in their structure. Their development took place in accordance with socio-economic, technical and other changes in society, and also reflected in itself features of nature, climate and lifestyle of the population of Uzbekistan. The city, its structure, each building and construction has a unique reflection of community life. The history of urban planning in Uzbekistan shows that the formation of the composition of settlements on the principle of expediency limits its capabilities.

MAIN PART

This principle is applicable and will have an effect in the initial stages of the development of a settlement, when it occupies less territory and a small population. Cities as the artificial habitat of society became developed in accordance with socio-economic, technical and other changes in society, reflecting the peculiarities of the climate

of life population, as well as artistic and aesthetic details of people. Usually, cities arose on the basis of small populated areas. While developing, they gradually acquired urban features. The early stage of the development of the structure of a populated place (future city) was, in a way, if one can say, a natural way.

People in the construction of their individual houses, public buildings and structures, as well as other elements of a populated place, sought to make it expedient that each structure, its location was as convenient as possible for its normal functioning. Then is the basis of the activities of people in the formation of the living environment lay conscious goal. Each new construction of buildings and structures, the laying of roads to others was carried out taking into account certain factors, and not spontaneously.

This desire of people to integrate was realized to the extent that natural, natural and climatic conditions allowed, specific features of the area, as well as material, technical and economic opportunities. The formation of the structure of the populated place was gradually and for a long time. The people of the entire structure of the village for how long did not fully represent. But the law of expediency acted as if from within, step by step, as in natural nature, forcing people to act according to certain rules. As a result, on each particular stage the formation of settlements had appropriate structure for a given period.

Within a certain region with specific natural - climatic conditions and the same national - household features arose populated areas, based on the same structure, so on, peculiar principles were naturally born organization of the living environment. For example, one of such regional urban planning principles is the formation of the "makhalla."

The makhalla is one of the peculiarities of the formation of the living environment in the Islamic world, in the Islamic city, and organizes its space on the basis of the neighborhood called "makhalla", "dar", "hara", "guzar". In short, makhalla is the result of a long historical development.

If people in the formation of the living environment acted spontaneously, not consciously, then certain types of residential buildings, principles would not have arisen organizations of a populated place like "makhalla" [1]. The synthesis of centuries of experience, accumulated and transmitted from generation to generation, contributed to the emergence of certain principles of the formation of the living environment and its individual elements. These principles of the formation of the living environment evolved with changes socio-economic and other processes in society. They provided the diversity of the structure of the populated place in each particular case, but at the same time unified in its basis, then ensured the diversity and unity of the formation of the living environment, the greatest compliance with the specific characteristics of local natural and climatic conditions. These principles reflected the most general laws and rules for the formation of the structure of a populated place were flexible, ensuring unity and the originality of the living environment.

With the development of the inhabited place, the principles developed the formation of their structure (for example: guzar, daha, makhalla). The law of expediency has always controlled the actions of people in the process formation, structure of the inhabited place. Departure from this law gave rise to difficulties, inconveniences, uneconomics, etc. Therefore, people have always tried to abide by it. Naturally formed principles of structure formation populated places in the process of historical development gradually acquired more clear, specific features. They were passed down from generation to generation, found

reflection in the minds of people as clearly formed rules [2].

The modern makhalla is a socio-spatial structure, intended for the course of life processes associated with features of the life of the population and represents the primary system residential and public buildings. Lifestyle processes of the populations occurring within the makhalla are associated with socially -economic development of society. At every stage of the development of society a peculiar complex of processes taking place within makhalla.

The content and structure of the historical prevailing makhalla were associated with a Muslim lifestyle. They include family production, various forms of neighborly communication, self-government and other social and administrative functions. President Shavkat Mirziyoyev, presenting the recent Message to the Oliy Majlis, noted the need to transform the makhalla system and implement the concept of "*Comfortable and Safe Makhalla*".

From now, gatherings of citizens will be engaged in the implementation of the concept of "*Comfortable and safe makhalla*", issues of ensuring a stable social and spiritual environment and tranquility, widespread involvement of the population in entrepreneurship, prevention of unlawful possession of land, landscaping. In order to expand the scope of research on the issues of the makhalla and the family, as well as put their results into practice, instructions have been given for organizing the "*Makhalla va oila*" research institute on the basis of the "*Oila*" and "*Makhalla ziyosi*" centers.

The head of state, noting that the makhalla is a mirror of our national mentality and plays an essential role in society, proposed to declare March 22 as the Day of Workers of the Makhalla System [3].

But one thing remains unchanged, the makhalla, as before, helps people live in peace and harmony and determines the culture and life of its inhabitants. All life in the makhalla rests on

certain unwritten laws. So *the law "shafat"* protected residents from "strangers" who could violate the accepted way. And if a resident of the makhalla wanted to sell the house, then first he offered it to his relatives, and if they refused, he offered it to his neighbors, and then to other residents of the makhalla. No one dared to break this law. Now many of the rules and laws of the makhalla have either disappeared completely, or have become much milder. Today in Uzbekistan there are more than 10 thousand makhallas. Some of them are no longer limited to the quarter of private houses, now in the form of makhalla are groups of multi-storey buildings. Makhalla, as before, helps people to live in peace and harmony, playing an important role in organizing the culture and life of its inhabitants.

Studies conducted to determine the importance and necessity of forming a makhalla in modern conditions show that at present there is a need to create a makhalla.

But the content and features have changed. The need for the formation of the makhalla is currently linked by the desire of the population to preserve national traditions, develop national traditions, develop mutual solidarity and other processes. The makhalla serves to show the national solidarity of the population. The makhalla has so far been the primary unit of population self-government. Currently, this need is of particular importance, not only the makhalla population and activists, but also the central organs of the khakimiyat pay special attention to local self-government [4].

The role of the makhalla in building a civil society in the Republic is especially noted. In the makhalla, which were formed in the historical part, as well as in new areas of multi-storey buildings, the features of the modern way of life of the population were reflected.

Based on this, the following can be mentioned as the main factors that make it necessary to preserve the traditions of the makhalla:

➤ *the need for economic and organizational assistance during various traditional events;*

- *the need for mutual assistance of the population (hashar) in the construction and restoration of residential buildings, improvement of public areas;*
- *the need for mutual communication in hot climates;*
- *the need for local government;*
- *the desire of local authorities to preserve national traditions, special attention to local government and others.*

CONCLUSION AND SUGGESTIONS

The implementation of these vital necessities determines the content of modern makhalla. The process of reviving the role of the makhalla in the life of the population should certainly be reflected in the development of the functional - planning structure of the residential zones of the cities of Uzbekistan. When developing promising principles for the development of the structure of residential zones of cities, it is also necessary to take into account the organization of the network of these new types of institutions. It is at the junction of the relationship of socio-economic, architectural, urban and other aspects of the formation of the living environment that they are born the new most effective and promising directions for its development. The concepts for the development of the functional planning structure of residential areas should provide for a comprehensive solution to the above-mentioned urgent problems of urban development in Uzbekistan.

References:

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