

PRESERVING HERITAGE: ARCHITECTURAL RESTORATION AND DEVELOPMENT IN UZBEKISTAN'S HISTORIC TOWNS

Shahloxon Qosimova

Assistant, Department of Architecture, Fergana Polytechnic Institute,
Fergana, Uzbekistan

Maxammadsolix Zikirov

Lecturer, Department of Architecture, Fergana Polytechnic Institute, Fergana,
Uzbekistan

Abstract

This scholarly article delves into the origins of Uzbekistan's ancient cities and their pivotal public centres, offering a historical narrative intertwined with the contemporary challenges of restoration and development. It provides a detailed exploration of vanished historical city centres, focusing notably on the case study of the Fergana Valley. Through an insightful examination of the vanished centres' restoration and developmental issues, the article sheds light on the intricate complexities of preserving architectural heritage while adapting to modern demands. It presents a compelling narrative that navigates through the historical roots of Uzbekistan's urban hubs while concurrently addressing the restoration dilemmas faced in resurrecting these lost cultural landscapes. This exploration stands as a beacon, emphasizing the criticality of heritage preservation and adaptive architectural development, offering a pertinent and informative study for scholars, preservationists, and urban planners vested in the revival of Uzbekistan's historical urban tapestry.



Keywords: monuments, the most realistic perspective problem, archival data, "Boburnoma", hearths, the residence of the rulers, local textile narrative, the palace of the rulers.

Introduction

The peace and tranquillity that reigns in our country, the attention paid to the industry, the strong legislative base being created in this regard, and the ancient and modern cities rich in historical monuments, including Ko'kan, Margilon, Rishton, Kuva, increase the flow of tourists from year to year. ensures that it increases. The large-scale creativity carried out in the cities, as well as the decision of the Cabinet of Ministers of the Republic of Uzbekistan on October 10, 2012 "On measures to further support and develop the tourism industry in the Republic of Uzbekistan" and Farg The reforms implemented in the mother region to ensure the implementation of the special program designed to develop tourism and expand the scope of tourist services by 2015 have not failed to show their positive effects. In 2006, 1,200 guests from foreign countries visited Ko'kan, one of the cities with the largest tourist opportunities in the region, and in 2013, this figure was 5,321. In 2015, the number of citizens of foreign countries who came to see our city exceeded 6000 people. The Constitution of the Republic of Uzbekistan states that "It is the duty and responsibility of the citizens of Uzbekistan to take care of historical monuments and other cultural assets. More than ten thousand monuments are protected by the state, the state spends a lot of money on their repair and maintenance [1,2,3]. A proud, majestic inscription "Protected by the state" is visible on many historical buildings. It is proud in its essence because historical and architectural monuments are the pride of the Uzbek people, it is majestic in its form because often such an inscription immediately appears. it is on a marble slab that inspires respect. Many historical monuments are destroyed today. This is mainly due to two opposite reasons: lack of ownership and the same kind of mismanagement in the surrounding area as in the monument! If I talk about the surroundings of the Norbotabek madrasa, which I have chosen, there is a road in the front part and a small parking lot for cars to park at the entrance [4,5,6]. There is a cemetery behind the madrasa. however, there are no buildings within a radius of 50 meters of the madrasa that would spoil the beauty of the university. The external and internal landscape of the madrasa is not



developed. In my project, I designed the interior and exterior landscape of the madrasa with these in mind. In recent years, much attention has been paid to the repair and protection of historical and cultural monuments. Several important government decisions aimed at dramatically improving the quality of maintenance of outstanding structures in the historical cities of Uzbekistan have been adopted. The attitude of our state to cultural and historical monuments On August 30, 2001, the Law "On Protection and Use of Historical and Cultural Monuments" was adopted by the Oliy Majlis of the Republic of Uzbekistan. The law addresses the issues of preservation of cultural and architectural objects, protection and repair of monuments, as well as the use of architectural monuments for modern purposes in the interests of construction. Therefore, the problem of development of architectural monument conservation is one of the most realistic and promising problems of today [7,8,9].

Analyses and discussion

In the archival data of the region at the beginning of the 20th century, it was noted that there were more than 50 madrasahs, more than 250 mosques, many minarets, houses and more than 20 architectural structures built in the city between the 18th and 20th centuries. Monuments with the names of Ismail Makhsum, Matkarimbek, Yor ataliq, Qazi Kalon, Iskandar Poshsha, Said Ahmad Haji, and Shah Mansur, which were captured in photographs in the 19th century, are part of these historical monuments. At this point, it should be noted that during the years of independence, as in other cities of our country, in Margilon, historical monuments and monuments were restored in their original state, similar to their historical appearance. Mosques and shrines such as Khoja Parso, Hazrat Baba, Khoja Maoz, and Ulug Mazar were rebuilt [10,11,12,13].

Archaeological findings in place of Margilon. confirms that it has been inhabited since the beginning, that it was a large village in the 10th century, and that it became a city in the 11th-12th centuries. VV Barthold noted in his work "Turkestan during the Mongol invasion" that even during the Karakhanids, Margilan was considered the capital of the region. "Boburnoma" mentions the fact that Margilon is one of the 8 cities in Ferghana, the prosperity of the city, its sweet fruits, and praises its "donai kalon" pomegranate and "subhani" apricots. The height of the city. As a result of archaeological excavations conducted in the area, it was found



that Margilon was founded 2 thousand years ago. According to local sources, the city had 12 gates. The inhabitants of Margilan, located on the Great Silk Road, have been engaged in weaving satin since ancient times and thus made it world famous [14,15].

The history of the Fergana Valley is reflected in the ruins of ancient settlements such as Koson, Kuva, Ahsikent, Eilaton, Kairogoch, Kuyiktepa, Dalvarzintepa, Karadarya, Simtepa, Arktepa, and Miktiqrgan. It is difficult to find old monuments and architectural monuments showing traces of distant antiquity in today's Margilan region. However, the excavations carried out by archaeologists in the last 5-6 years of the 20th century bore fruit. Traces of the ancient city and the ruins of the palaces of the city rulers were found under Margilan, which is 20-25 hectares in size. As a result of archaeological excavations in another part of the city, the Zoroastrian temple and fireplaces where the fire was always burning, the remains of the mihrab were found [16,17,18]. Thanks to more than 30 archaeological monuments here, the location of the craftsmen's neighbourhood was determined, and stone, bronze, copper and iron products, pottery, red Angob khum and jugs, and various figurines found in them were studied. As a result, it was confirmed that all these belong to the 2nd century BC and 1st century AD. After all, it is natural to dig up these unique artefacts related to Margilan from the valley floor, where a 3-4 thousand-year-old stone amulet with the image of a two-headed snake, a 2.5-thousand-year-old bronze cauldron of the Sakas, and images of ancient armies were found. The first written information about Margilan dates back to the 10th century. At that time, the city was called "Marginon", and later both names were used. There is no exact information about the origin of the name Margilan. Some toponymists assume that "marg" is from "lawn", or "grass". There is also a local legend that Margilan is from the words "murgh" and "Greek". According to Ibratniig's "History of Ferghana" manuscript, the city was founded in 883 - in connection with the 2000th anniversary of the city of Margilon, archaeological excavations and scientific research were conducted in more than ten places, - says archaeologist Muhammadjon Isomiddinov. - We encountered traces of old history at all points [19,20].

Especially in the western part of the city, more remains of historical structures were found. In one place, the remains of the walls of a house built on a platform higher than other buildings

have been preserved. The house was very big. Around him were scattered rare objects and samples of objects. The foundation of the house was also stronger than the others. For this reason, we tentatively designated it as the palace of the rulers. The date of construction of the Palace of the Rulers was no less than the 20th century. That's why he gave accurate information about the age of the city. In general, the city was built in one place in Margilon. As a result, a new city was built on top of the old city. Therefore, its ancient history is buried under the modern city. There are various narratives and information about the origin of the word Margylan. It is written in the inscriptions as Margilon, Marginon, Murginon. The authors of the works "Tarihi Fergana" and "Shaybaniynoma" cite the legend that the name of the city of Marginon was derived from chicken and bread, that is, Murginon was founded as a compliment to the people who brought chicken and bread to the ruler. Ethnographers explain that the word "Marginon" means meadow, meadow, and pasture place. The historian Ibrat writes in his historical work, "2000 years ago, Mughals lived in the Fergana Valley. They built cities," he writes. If so, isn't Marginon a changed form of Mughinon? The word "gino" means wealth and ownership, and "ino" means a jar, a khum. So, it can be said that Marginon means the place where the rich craftsmen of the Mugh people lived. So, no matter what the name of the city, no matter what the name means, one thing is clear it has a history that goes back to the 20th century. Marg'ilan was also known as a city of artisans in history [21,22,23]. The mastery of silk production by the Chinese and its spread to the world is also connected with the history of this city. Both the blackened pieces of silk fabric and the remains of the urchins preserved in the city museum testify to the distant past. The silk fabrics made here are highly valued in the world markets. Alloma Shamsiddin Tabrizi wrote, "One shirt of silk from Margilonn is equal to one year's income of Isfahan." By the way, textile and silk weaving industry - looms also appeared for the first time in this city. There is no type of hungama here that the Margilan people did not practice. Zhang Xiu, a Chinese historian who came to Margilon in the 9th century, reports that there are more than 60 types of crafts in the city. Degrez, jibachi, velvet fabric, bujgun, jeweler, tubriz, chakassoz, tailor, chitgar, pipe maker, kandakor, potter... how many other types of crafts have become the basis of the activities of the local population. After XVasr, handicrafts in the city increased even more. Now all these crafts have been revived. Not only restored, but also new types of crafts appeared. Today there is a term "chor hunar" among the Margilians. This means that every craftsman in the city must know and master at least four trades.



The level of maturity of the craftsman is also measured by this. Take a look at the unique items handed down from ancestors to the generations or the beautiful items created by today's generation and you will see the hereditary connection between them. All of these show the high values of the people of Margilon and their special respect for craftsmanship.

The first written information about the city of Margilan in Arabic can be found in the works of Maqdisi and Istakhri, historians who lived in the 9th-10th centuries. Maqdisi in his work "The best guide for the study of Iqhms" shows that there were 40 cities and more than 70 villages in Ferghana in the 10th century. He divides these cities into 3 categories - Mionrodi, Nesiya, and Vagzi. Nesiya mentions the cities of Qubo, Barang, Osh, Marginon, Rishton, Bannat, and Kent. And Istakhri recognizes Margilon as a beautiful and large city of Movarounnahr where handicrafts developed. In the 11th-12th centuries, Margilan rose in all aspects. Especially during the rule of the Karakhanids, the city's rulers appeared and they minted coins independently. The city has expanded tremendously. A new defensive wall with twelve gates was built instead of the first defensive wall built around it. In the city, the arch, the city, and the rabods were erected around it. Margilan is also mentioned in historical sources as a trading city. In particular, Maqdisi mentions that there were more than 10 markets and caravanserais in Margilon in the Middle Ages, says Ergash Moydinov, associate professor of Fergana State University. - There is a reason for this, the city is located in the heart of the valley. The roads from Kokan to Andijan, Namangan to Kokan, Shosh to Osh, and Aksikent to Kubo pass through this city. The development of handicrafts here turned it into a trading city [24,25]. It is no coincidence that Otabek, the hero of the famous writer Abdulla Qadiri's "O'tkan kunlar", came to Margilon on business. The location of the city on the trade route served the development of its culture, art, and science, making it one of the most beautiful towns and fortresses of the valley. During the reign of Amir Temur and the Timurids, Margilan expanded and became a prosperous city. Historians report that Sahibgiron Amir Temur built madrasas and mosques, magnificent buildings, and extremely strong defence walls in this city. For this reason, Jamal Karshiy in "Mulhaqot al-suroh" and Zahiriddin Muhammad Babur in "Baburnoma" praise that "Margilan is the most prosperous and beautiful city in Ferghana's domain." The expansion of the city is proved by the fact that it has several gates, a strong defensive wall, the Jame' Mosque, minarets, a large bazaar and dozens of caravanserais. During the Kokan Khanate, the city of Margilan was destroyed and rebuilt several times. It has gained fame as one

of the central cities of Turkestan. Margilan is a city rich in historical monuments, monuments, and architectural structures [26,27].

Fergana region is a region within the Republic of Uzbekistan. It was established on January 15, 1938. It is located in the east of the republic, in the south of the Fergana valley. It borders Namangan and Andijon regions from the north, Kyrgyzstan from the south and east, and Tajikistan from the west. The area is 6.8 thousand km². It consists of 15 districts, 9 cities (Beshariq, Margilon, Rishton, Fergana, Yaipan, Kuva, Quvasoy, Ko'kan, Hamza), 10 towns, and 164 rural citizens' assemblies (2004). The centre is the city of Fergana. Fergana region is one of the ancient cultural centres of Uzbekistan. Stone Age settlements found in the territory of the region and pictures carved on rocks indicate that people have been living in the valley since ancient times. The stone age monuments of the Fergana region were studied in 1954 by the archaeological detachment headed by AP Okladnikov. Stone weapons belonging to the Muste period were found in the places of Qairaqum, Khojaghar and Uchkurgan in the eastern part of the valley. In the western part of the valley, the settlements related to the ancient Stone Age culture were found and studied. In 1958, for the first time, microlithic stone tools from the Mesolithic period were found in Central Fergana. Also, 24 settlements of the Mesolithic and Neolithic periods were found in the vicinity of Uzunkol and Tailoqkol in Central Fergana (1965). 28 caves and caves (Selungur, Eshma, Obishir, Sur, Bel, Zim, Ovikambar, Bogishim, etc.) in the Sokh oasis were registered. The cultural layer in the Obishir caves is well preserved. Stone weapons and animal bones from the Mesolithic period were found during the excavation of the caves. These allow us to study the life of that time. The formation of Kokan architecture, which is considered the main one in the Fergana region, began in the 18th century. At first, a group of builders from Bukhara were invited here, they built Madrasa, mosque, mausoleum, caravanserai, bridge and other buildings. Among the architectural monuments still preserved in the city, the oldest is the Madrasah of Norbotabi (end of the 18th century), popularly known as Madrasai Mir. This Madrasah belongs to the period of the rule of the ruler of Kokhan, Norbotabi. In addition, the architectural complexes of Dakhmai Shahon, Dakhmai Modarikhon (20s of the 19th century), Miyan Hazrat (1860), Kamal Qazi (1837) madrasas, Orda (built in 1871 by Kokan Khan Khudoyor Khan), Architectural monuments such as Jome Mosque (late 19th-early 20th centuries) have been preserved [28,29].



At the beginning of the 18th century, a new state was formed in the Ferghana Valley - the Khanate of Kokand, founded by a thousand clans representing the local population. For example, the depression in the political and social life of the Ashtarkhanids at the end of the 17th - beginning of the 18th century, the growth of the economic independence of the Ferghana Valley, and the rebellion of the Khodak Khojas in 1704 and the occupation of a part of Ferghana created the conditions for this. However, although the regions of Koson, Asht, and Chodak in the north and northwest of Ferghana were under the control of the Khojas, they could not establish an independent state. According to reports, Shahrukhbiy ibn Ashur Muhammad (1709-1721) born in about 1669-1670, the head of the Ming clan, seized political power from the Chodak lords by force. , in 1709-1710 founded the rule of the Thousand Dynasty in the Ferghana Valley. However, his power was not yet complete or completely independent from the Ashtarkhanids. Because in the sources Shahrukhbi's name is mentioned after Ashtarkhani Abulfayz Khan, and it is mentioned that Shahrukhbi was given the title of father by the Khan of Bukhara. The opinions of researchers are also controversial. In any case, Shahrukhbi tried to conduct politics independently (albeit relatively) from the Khanate of Bukhara and began to expand the lands under the control of the Ming Dynasty. During Shahrukhbi's rule, Kokan, Namangan, Margilon, Konibodom, Isfara and their surrounding villages were in the hands of the Thousand dynasty. After Shahrukhbi's son and successor Muhammad Abdurahimbi (1721-1733) ascended the throne, the lands owned by thousands began to expand again. Abdurahimbi conquered Andijan in 1724, Khojand in 1725, and Oratepa in 1726 and added them to the territories of the Khanate. He occupied Samarkand and Kattakurgan belonging to Bukhara for a short time and threatened Shahrissabz. Abdurahimbiy founded the village of Ko'qand (Khoqand) and a new city around it (first called Qal'ai Rahimbiy, and then Koqand) and this city became the capital of the khanate. Ibn Shahrukhbi focused on defence work. He built gates named Isfara, Qataghon, Margilon, and Heydarbek in the capital of the khanate, Kokand, and surrounded the outskirts of the city with a strong wall. At the same time, he attacked the attacks of Kalmyks (Jungars) on Fergana in 1741-1745. In the fight against the Kalmyks, Abdulkarimbi relied on the help of Kyrgyz-Kipchaks and the governor of Oratepa, Fazilbiy, and preserved the independence of the khanate. After Abdulkarimbi's death in 1750, his son Abdurrahman took the throne of the Khanate. However, he sat on the throne for nine months, and then was sent to Margilon as governor.

Abdurahimbi's second son Erdanabi sat. In 1753, under the pressure and demand of the Kalmyks, Bobobek, who was kept as a hostage in their hands, ascended to the Khanate throne. However, less than a year later, during the Oratepa campaign, Bobobek was killed in Besharik, and Erdonabiy (1755-1769) regained the throne of Kokand. According to Chinese geographers, during his reign, in 1759-1760, Fergana was divided into four estates: Andijan, Namangan, Margilan and Kokan, of which Kokan was the leader. After Erdanabi, Sulaymonbek, the son of Shodibek, the third son of Shahrukhbi, will sit on the throne. He ruled only for 6 months, although he had great support from the elders of the clan in his accession to the throne. In 1770, Abdurahmanbi's son Norbotabi (1770-1801) sat on the Kokan throne. Norbutabi is relatively successful in strengthening the central authority and suppressing the resistance of unruly governors. After suppressing the riots in Chust and Namangan, he appointed his own people as governors in these cities. After several attempts, Norbutabi conquered Andijan, Osh, Khojand and nearby neighbouring areas. He also tried to conquer Tashkent in 1799, but the troops he sent were defeated. After Norbutabi, his son Olim Khan (1801-1810) took the throne and paid special attention to strengthening the political power of the Kokan Khanate and expanding the territory of the country. As a result, the political position of the Kokan Khanate increased. By the time of Olim Khan, the state administration in the Kokhan Khanate was almost no different from the administration system of the previous states. During his period, the political status of the state changed as the Kokan state grew stronger. If the first rulers of Kokan ruled the country with the title of "biy" and "bek", from the time of Olim Khan (1805) the rulers were officially addressed as "khan". During his time, Olimkhan managed to subjugate new regions, including Ohangaron Oasis, Tashkent, Shymkent, and Turkestan, by conducting military campaigns. He occupied Oratepa for a short time and marched to Jizzakh and Zomin. A group of nobles who were dissatisfied with the policy of Olim Khan, who was trying to create a centralized and strong state by carrying out military reforms, began to prepare a conspiracy against him. To strengthen his power, Olimkhan sends his brother Rustambek, several commanders, and religious leaders to death. According to the sources, Umarbek, Olim Khan's brother, led the conspirators, who grew stronger after these events. As a result, in 1810, while returning from Tashkent to Kokhan, Olimkhan was shot dead by Qambar Mirza along with his son Shahrukhbek in the Altiquish region. According to sources, during the reign of Umar Khan (1810-1822), the status of large landowners,

military commanders and priests increased even more. It is a consistent order in public administration affairs, established laws and regulations and regulated religious affairs. As a result, in 1818, with the consent of the clergy, Umar Khan received the title of "Amir al-Muslimin" and gained both religious and secular power. According to Muhammad Hakim Khan's reports, during the reign of Umar Khan, titles and positions were introduced in imitation of the times of Amir Temur and Sultan Husayn Boykara, and persons close to the authorities were appointed to them. Also, some officials who escaped from Olim Khan's oppression returned to Umar Khan's service and took positions. According to the sources, the active intervention of the Kokan Khanate in the political processes and mutual relations in the Central Asian region began at the time of Umar Khan. It is known that Umar Khan's ambassadors were sent to Khiva, China and Turkey. N. Petrovsky gives the following account of the period of Umar Khan's rule: "Umar's khanate continued like that of the previous khans, that is, he expanded his territory. During the reign of this khan, the province of Turkestan was conquered along with the Muslim city of Hazrat (Turkistan, where Sultan al-Arifin Ahmed Yassavi was defeated). Umar Khan was one of the Khans who were loved and honoured by the people. Two lines of poems were spread in Kokand, in which very warm and kind words were said about Umar Khan [30,31,32].

In 1822, after Umar Khan fell ill and died, his son Muhammad Ali Khan (Madali Khan) (1822-1842) took the throne. During his rule, the territory of the Kokan Khanate expanded further, some Kyrgyz districts were added to the Khanate, and regions such as Kolob, Hisar, Badakhshan, Darvaz, Maschoh recognized the rule of Muhammad Ali Khan. According to sources, the first years of Muhammad Ali Khan's reign were good and fair. During the years 1826-1831, he marched to Kashgar, freed the Muslims there from the oppression of the Chinese and moved 70,000 Uighur Muslims to the Andijan region. As a result, religious leaders gave Muhammad Ali Khan the title of "Ghazi" ("protector of religion", "fighter for religion"). In 1840, the slanderous execution of Haqquli Mingbashi, the chief adviser of Muhammad Ali Khan, who had great experience in state management, by the Khan made the already precarious situation even worse. Apart from that, the Khan became indifferent to state affairs and began to spend most of his time in his harem. However, a group of Kokan officials, who were unable to carry out the conspiracy with their strength, wrote a letter to the emir of Bukhara, Nasrullah, and asked for his help to elect another khan. Amir Nasrullah, who could not find an excuse for the Kokan campaign, quickly accepted

this offer and conquered Kokan in April 1842. Muhammad Ali Khan, who fled from Kokan with his family to Namangan, was caught and executed with part of his family. Amir Nasrullo announced that the Khanate of Kokan was annexed to Bukhara, and left his deputy Ibrahim Dodoh Mangit in Kokan. However, as a result of Ibrahim Dodoh's oppression of the people of Kokan and excessive taxes, the population revolted and invited the Kipchaks to help free them from the rule of Bukhara. The Kipchaks, led by Muhammad Ali Khan's relative Sherali, came to Kokan and defeated the Bukharans, and Sheralikhan took the throne (1842-1845). The Kipchaks had a leading position in the khanate for a long time from that time [33,34].

Amir Nasrullah, who learned about the events in Kokan, marched to Kokan again in the fall of 1842, but this time he was not lucky. A Muslim Qipchak, who was a centurion during Muhammad Ali Khan's time, came to Kokan and instead of persuading the Kokanites to surrender, he invited them to fight against Amir Nasrullah one by one. According to his advice, protective measures were strengthened in Kok. Emir Nasrullah, who besieged Kokan for more than a month, was forced to return to Bukhara after receiving the news that an assassination attempt was planned against him and that Khiva people were attacking Bukhara villages located on the border. With the departure of the Bukharans, peace and tranquillity reigned for a while in the Kokan Khanate. Sherali Khan was an old man, kind and gentle. During his time, Kipchaks occupied all government positions and took over the government. However, in 1845, the son of Alim Khan, who was in Bukhara, Muradkhan (who was khan in Kogon for 11 days) came to Kogon with the help of Amir Nasrullah, executed Sherali Khan and took the throne. At that time, the centurion Muslim Quli, who was in Namangan, learned about this incident, brought one of the five sons of Sherali Khan, Khudoyar Khan, to Kokan and placed him on the throne of the Khanate (1845-1853, 1863, 1865-1875). Taking advantage of the youth of Khudoyar Khan, who was 16 years old, Muslim ruled the country almost by himself. During the first khanate of Khudoyar Khan, the struggle for power between two forces - the settled population and the nomadic Turkic tribes - became the main problem of the khanate [35,36,37].

In the Kokand khanate, the population of Kokand, Tashkent, Andijan, Namangan, Margilon, Shymkent, Jizzakh, Osh, Khojand, Oratepa is large, crafts and trade are developed, the country is socio-political, economic, there were dozens of important cities in its cultural life. The capital of the khanate was the city of Ko'kan, which was the political, socio-economic and cultural centre of



the country. In the 19th century, the border areas of the Khanate were protected by several fortresses and fortifications. Among them, we can include Aqmasjid, Avliyoota, Pishpak, Toqmoq, Qurtka, Niyozbek, and Mahram. The fortifications built along the Chu valley served not only to protect the border but also to keep the towns and villages around them in obedience. In these cities and fortresses, there were military units and captains who were their leaders. Weapons and armour were kept for defence purposes.

Summary

To sum up, this article firstly describes the history of the Fergana region, then the historical cities located in the Fergana region (Fergana, Margilon, Rishton, Kuva, Kokan and other cities) located in their centre. I studied the origin of historical monuments. I got a lot of information that was important to me.

References

1. Pugachenkova G.A. (2003). *Zodchestvo central Asia*.
2. Zahiruddin Muhammad Babur. (1989). *Boburnoma*. T., Yulduzcha.
3. Alimov O. (1984). *History of horticulture in Movarounnahr in the Middle Ages*. T.
4. Zikirov, M.C., Qosimova, S.F., & Qosimov, L.M. (2021). Direction of modern design activities. *Asian Journal of Multidimensional Research (AJMR)*, 10(2), 11-18.
5. Qosimov, L. M., Qosimova, S. F., & Tursunov, Q. Q. (2020). Specific aspects of using Ferghana region's pilgrims for touristic purposes. *Academic research in educational sciences*, (3), 723-729.
6. Зикиров, М. (2013). Формирование системы инфраструктурного обеспечения предпринимательской деятельности. *Вестник Педагогического университета*, (1), 169-172.
7. Salimov, A. M., Qosimova, S. F., & Tursunov, Q. Q. (2020). Features of the use of pilgrims for tourism in the Fergana region. *Scientific-technical journal*, 3(4), 42-47.
8. Kosimova, S. H., & Kosimov, L. M. (2020). Principles of forming a garden-park landscape design around historical monuments of the fergana



valley. *ACADEMICIA: An International Multidisciplinary Research Journal*, 10(6), 1582-1589.

9. Soliyevich, Z. M., & Olimjon ogli, K. Z. (2021). The Formation Processes of Smart Cities. *Central Asian Journal Of Arts And Design*, 2(12), 38-43.

10. Kosimov, L., & Kosimova, S. (2021). Optimization of the composition of dry slag-alkaline mixtures. *Збірник наукових праць Логос*.

11. Zikirov, M. S., & Matkarimov, N. K. O. (2022). Future concepts of neighborhoods and their development in our republic. *Nazariy va amaliy tadqiqotlar xalqaro jurnali*, 2(10), 50-55.

12. Ахмедов, Д. Д., & Косимова, Ш. Ф. К. (2021). Роль Ландшафтного Дизайна В Разработке Генерального Плана Города. *Central asian journal of arts and design*, 2(12), 8-18.

13. Зикиров, М. С., Қосимов, С. Р., & Турсунов, Қ. Қ. (2020). Дизайнда инновация истиқболлари. *Science and Education*, 1(7), 110-115.

14. Axmedov, J. J., & Qosimova, S. F. (2021). The Origin of the "Chorbog" Style Gardens and Their Social Significance. *Middle European Scientific Bulletin*, 19, 20-24.

15. Kosimova, S. (2022). Formation And Principles of Landscape Architecture of the Ancient City of Samarkand. *Journal of Architectural Design*, 5, 17-21.

16. Zikirov, MS (2023). The Importance of Landscape Design in the Formation of The Architecture of the Medieval City of Khiva. *Journal of Architectural Design*, 17, 91-95

17. Косимова, Ш. Ф., & Журабаева, Р. Т. (2019). Изучение воздействия эксплуатационных факторов синтетических материалов на их свойства в целях изготовления грузоподъемных тканых лент. In *IV Международный студенческий строительный форум-2019* (pp. 290-295).

18. Зикиров, М. С. (2012). Развитие малого предпринимательства в переходной экономике республики Таджикистан. *Вестник Таджикского национального университета. Серия социально-экономических и общественных наук*, (2/5), 48-51.

19. Qosimova, S. F. (2022). O 'zbekiston tarixiy shahar markazlarini qayta tiklash va arxitekturaviy rivojlanishi. *Scienceweb academic papers collection*.

20. Zikirov, M. S., & Toshpo'latova, B. R. (2020). New Uzbekistan New World View-In The Eyes Of Architects. *The American Journal of Engineering and Technology*, 2(12), 18-23.
21. Axmedov, J. J. (2022). Zamonaviy ko'p qavatli turar-joy binolari va ijtimoiy-madaniy tuzilmalarni loyihalash tajribasini o'rganish. *Scienceweb academic papers collection*.
22. Kosimova, S. (2020). Тарихий обидалар атрофида боғ-парк ландшафт дизайнини шакллантириш тамойиллари. *Scienceweb academic papers collection*.
23. Zikirov, M. S., & Tursunova, D. R. (2021). The Unique Traditions and Rich Experience of the School of Architecture of the Fergana Valley. *Central asian journal of arts and design*, 2(12), 31-37.
24. Kosimova, S. (2023). Opportunities and problems in increasing energy efficiency of buildings in the conditions of the climate of Uzbekistan. *International Journal of Advance Scientific Research*, 3(04), 26-35.
25. Goncharova, N. I., Zikirov, M. S., & Kimsanov, Z. O. O. (2019). Aktualnye zadachi proektirovaniya obshchestvennyx i zhilyx complexov v center Fergany. *Molodoy Uchenyi*,(25), 159-161.
26. Kosimova, S. (2023). Methods and Principles of Evaluation of Recreational Areas. *Journal of Architectural Design*, 17, 49-52.
27. Zikirov, M. S., Kimsanov, Z. O. O., Wojmatov, S. I., & Homidov, E. E. O. Processes and formation of smart cities. *Молодой Ученый Учредители: ООО "Издательство Молодой ученый"*, (50), 55-59.
28. Zikirov, M. S., & Zhuraboev, A. T. (2022). Современные принципы и методы архитектурного планирования застройки населенных пунктов. *Nazariy va amaliy tadqiqotlar xalqaro jurnali*, 2(10), 43-49.
29. Axmedov, J. (2021). The development of landscape architecture in Uzbekistan. *Збірник наукових праць SCIENTIA*.
30. Zikirov, M. (2012). Development of Small business in transition economies of Tajikistan. *Bulletin of Tajik National University of Republic of Tajikistan*, 2(5), 92.
31. Zakirova, G. M. Q., & Axmedov, J. D. (2021). Architectural appearance of khudoyorkhan palace: requirements for preservation and restoration. *Scientific progress*, 1(6), 717-719.



32. Akhmedov, J. D., & Jurayev, U. S. (2022). Qadimgi va o'rta asrlarda samarqand shahri hududida landshaft arxitekturasi shakllanishi. Nazariy va amaliy tadqiqotlar xalqaro jurnali, 2(2), 82-89.
33. Himmatovich, A. Z., & Sagdullaevich, R. S. (2021). Socio-Ecological Factors of Formation of the Architectural Environment of Streets of Tashkent. Middle European Scientific Bulletin, 19, 15-19.
34. Matkarimov, N. X. (2023). The Processes of Building Panel Residential Buildings in the Cities of Uzbekistan (On the Example of Fergana). Journal of Architectural Design, 19, 4-10.
35. Qosimov, S. R. (2022). Location relief and its significance in designing landscape architecture objects. Nazariy va amaliy tadqiqotlar xalqaro jurnali, 2(10), 24-29.
36. Ahmedov, D. D. (2021). The current need and architectural solutions for the organization of exhibition halls in secondary schools. Молодой ученый, (26), 73-75.
37. Xusniddin, M. N., Abdumalik, R. G., & Maxamat, R. D. (2022). Methods of modernization, renovation and reconstruction of housing and buildings. International Journal of Advance Scientific Research, 2(06), 73-83.

Research Science and Innovation House