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Designing a Health Bathroom with Central Asian Bathroom Traditions

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Abstract: The article, "Designing buildings for a medical bath with the preservation of the traditions of Central Asian baths", examines the design of a modern energy efficient building that meets international standards.

It was developed as a methodological guide for students on the implementation of design and diploma work and covers the sections of Architecture-construction, building structures, building technologies, labor protection and organization of construction.

Key words: Central Asian baths, building technologies, building technologies, district

Information about the history of bathing

This article is devoted to the design work as an energy-efficient building with modern amenities, while preserving the Central Asian bathroom traditions.

First of all , it is necessary to study the history of the bathing of the peoples of Central Asia. In order to study the history of bathing, it is advisable to use a number of scientific literature of the Honored Youth Coach of Uzbekistan, Doctor of Architectural Sciences, Professor AS Uralov.

Bathroom history

One of the most influential traditions of the Central Asian people is the art of bathroom construction. Baths have many functions, they are a place of rest, strength and health in the past. served as a institution of cleanliness and healing. People also came to the bathroom to heal, relax and get rid of various ailments. That is why the baths were repeatedly praised by famous scholars, tourists, ambassadors and the general public. City baths were built near markets, caravanserais, mosques, madrasas, city gates, under the guzars. It was Shari'ah for merchants and caravans who had traveled a long way from other lands to take a bath before entering the city . The bathrooms were always full of people, in which men and women bathed on the days allotted to them. Sometimes the women had separate baths.

According to records, the ancient Turks discovered the 'charga' (tent bath) and mobile hospitals and took them with their armies. There are rumors that the Byzantines learned the tent bath from the Turks and applied it to their armies.

The cities of Central Asia, including those that crossed the Great Silk Road, were very rich in healing baths. In the works of the historian Narshahi, it is clear that there were several baths in Bukhara as early as the 10th century. The most famous of them is the "Khan's Bath" in Darvozai Mansur mahalla. By the 19th century, there were 8 bazaars, 9 guzar baths in Bukhara, and 2 bazaar baths in Khojand in addition to guzar baths. At the end of the 19th century, Samarkand and Ura Tepa had 7 bazaars and guzar baths. During this period in Tashkent 5. There were 4 bathrooms in Karshi.

The ancient cities and villages of Central Asia still have historic baths, which our people use not only for hygienic, but also for medicinal and healing purposes.

Many centuries and times have passed since ancient times, dozens and even hundreds of new baths, Russian baths have been built, but the national Oriental baths still retain their status and essence among the people. So why is that? What is the secret to the fame of baths?

In order to find answers to these questions, we inspected a number of historic baths in Central Asian cities, including many " baths " built on the basis of projects of the former Soviet era , and talked to people and staff who took a bath (100 in total). nearby bath was analyzed). Studies have shown that. Hygienic task, such as household services and rehabilitation of the population in the "baths" built in the 70-80s of the XX century on the basis of old standard projects (№2-08-02, №2-08-01, №284-4-21 sp, №127) significantly outdated in terms of modern requirements. The inspected baths are mainly washed in the tub and showered, and some (built on №284-4-4 s. №49-130-1 and №-2-08-08 designs) baths have private obzan (bath) and shower cabins. In typical bathrooms, the room with healing properties is the only steam room in them, which does not work in almost 40% of the inspected bathrooms. In the case of steam, the steam is

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sent through a pipe from a common boiler that heats the water in the bath. The healing effect of such steam is very low, and its harm to the human body and body is more than its benefit. That is why hygienists do not recommend the use of such steam in the bathroom, because it has a very low temperature and does not have a positive effect on the human body. In fact, in standard baths it is recommended to take steam from "electric stoves" or "oven stoves". However, the existing Banuas in the service are usually not equipped with such a "stove", and even when provided, their use is not well established. For the above reasons, families who have an obza (bath) or shower in their house do not like to take Russian baths. In order to get rid of this shortcoming, public baths are trying to ensure the efficient operation of bathrooms by introducing various additional health services (Finnish bath sauna, small swimming pools, steam rooms and showers, cosmetic rooms, cafes, teahouses and so on). Such positive changes are not carried out in all bathrooms, as this process requires a certain amount of money and initiative. Therefore, in most of the typical bathrooms we observe, such repairs are not carried out in the same rhythm and in a positive direction.

In the observed historical baths (including public baths built during the former Soviet era), the content and essence of the healing function are completely different. For example, in the historical baths of Samarkand, Bukhara, Shakhrisabz, Tashkent, (Ura-tepa, Khojand, Kokand, Kaltakurgan, Khiva, Kosonsoy, Nurata and other cities, the main bathrooms of the building are heated by hot air from the floor heating pipes. but the rooms, the chairs, the sofas in them, are all kept warm . In the public baths, the chairs and sofas are covered with natural stone or marble slabs. If you enter the bathroom, the temperature of the bathrooms will change gradually, the temperature will rise, and the functions of the rooms will change accordingly.

The great Central Asian physician Abu Ali Ibn Sina wrote about this as early as the Middle Ages; "The first room cools and moistens, the second room dries and moistens, and the third heats and dries." Kaikovus, the author of The Nightmare, suggests that the temperature in the baths should gradually move from a moderate room to a warm room in the middle, and then to a secluded room. It seems to have been practiced in the post-X-XI centuries, as the functional similarities in the functional structure of the baths of the Middle East and Central Asia are still stable. can be explained as

Indeed, in the later medieval construction of baths in the Middle East, even when they became an integral part of the social life of the city, the same old order and originality, that is, a system of moderately warm and warm rooms, was preserved.

Central Asia baths longstanding permanent full Board composition is as follows: 1 - locker room utensils (chorxari), 2 - Lung room; 3 - wash and rest dish room; 4 - central hall (card dome, kinnik or Bukhara palace); 5 - staff room (massage room); 6 - warm room or Bukhara hot room; 7 - cold room or ugly room; 8- water rooms (usually they are two: hot and cold water rooms, hot and cold water ; 9-fire room (all).

In addition to the above-mentioned basic premises of historical momlarda, emerging from a small private clean room "clean rooms' and occasionally 'need' can be found in the room of the town.

The general methods and basic architectural rules in the construction of Central Asian baths are as follows:

1. Achieving the solidity of the spatial architectural scale of the building, the dense and compact location of bathrooms in the design;
2. Use domed and arched roofs to cover bathrooms and flat roofs for locker rooms;
3. The use of a unique underfloor and water heating system, to achieve savings in heating bathrooms, floors and water;
4. Preservation of the walls of rooms in wet and hot mode in the external environment: for this purpose they are placed side by side with rooms in dry or wet mode;
5. Ensuring the stability of the health-hygienic rooms and their comfortable functional connection with each other: adjustment room, warm washroom and massage platforms, transition from it to warm rooms;
6. Orientation of rooms according to humidity and heat temperature: wet and wet rooms to the south or south-west, and dry rooms to the north or northeast;
7. Extensive use of local building materials in the construction of the bathroom.

The news of the newly built bathroom was welcomed by the people every time, as it had another new home, a symbol of health and cleanliness. In the past, some officials even hosted banquets to mark the completion of the bathroom construction. For example, in the first half of the 15th century, a man named Sheikh al-Islam hosted a banquet in Samarkand to mark the completion of the construction of a bathhouse. Interestingly, in addition to men, there were also female singers.

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Speaking of baths, we would like to dwell on the problem of the location of the bathhouse built by Mirzo Ulugbek around Registan Square in Samarkand. The fact is that this bathroom has not reached us, and there is no clear information in the literature, even about its location. Writing about the buildings built by Ulugbek in Samarkand, Babur said: “One of the buildings of Ulugbek Mirzo is a madrasah and a khanaqah inside the Samarkand fortress . This madrasa and khanaqah have a nice bath. Mirza is famous for his baths, he made fors from all kinds of stones. I don't know many baths in Khorasan and Samarkand. He built a mosque to the south of another madrasa, which is called Muqatta ... ” Babur praised Ulugbek's bath, but did not specify its location, but clearly indicated the Muqatta mosque as "south of the madrasa."

So where was the "madrasa and khanaqah"? M.B. Masson developed a plan for the location of buildings in the Samarkand Registan of the 16th century. Ulugbek's bath is located in the western part of the Muqatta Mosque, ie in the south-western part of the present-day Ulugbek Madrasa.

In 1974, during the construction of an alley at the back of the Ulugbek Madrasah, the remains of an ancient building were excavated. Sinchkov archaeologists determine that the remains of the building belong to the bathroom, because they are part of the bathroom underfloor heating system from the excavation, the fireplace, water storage tanks. They find a number of broken thin vessels dating back to the 15th century, a set of sharp stones, and colorful patterned cladding boards.

Among the finds was a marble stone that weighed 1 kg and resembled a billiard stone with a diameter of 9 cm. The sharper stones indicate that there was a barber shop in the bathroom, while the colorful patterned cladding tiles indicate that they were used on bathroom polls and walls. The marble stone indicates that Jar, who fell into the bathroom, was playing and relaxing after bathing. Archaeologists believe that this bath was built by Ulugbek and later written by Babur. The bath that was actually found was, as Babur pointed out, "close to the madrasa and the khanaqah," that is, close to the madrasah and on the khanaqah side of the madrasah. If we disagree with the archaeologists and think that Ulugbek's bath was built next to his caravanserai mentioned above, then Babur should have shown that the bathhouse was close to the caravanserai, not to the madrasa and the khanaqah. So for now, we can’t help but agree with the archaeologists.

Now let's remember the well-known multi-domed bathhouse, which was demolished in 1961 in connection with the construction of the former "Jubilee" restaurant in Registan , located on the north side of the famous Tillakori mosque madrasah . Where this bathroom is located, there used to be a chest market, and the bathroom has been referred to as the “bathroom market box”. From our conversations with the staff who have worked in this bathroom, it is clear that the bathroom is a country with its own airiness, beauty and. especially famous for its cleanliness when it falls into its sewage. it was even drained through a man-made ‘tazar’ (a wide pipe covered with baked bricks in the form of a stone and an arched top). The planned structure of the bathroom was similar to the national baths we described above. The history of its construction is as follows: in the 50s of the XVII century Yalangtush Bahodir Tillakori built a mosque-madrasah on the site of Ulugbek caravanserai. Next to the madrasa building, this bathhouse will be built as a foundation for it. At the beginning of the 19th century, the bathhouse fell into disrepair and was repaired by a man named Madrahimboy. That is why this bath is also called “Madrahimboy bath”. In fact, it was built in the XVII century by Yalangtush Bahodir.

The reason baths have painted a prestigious public space in the past is because they have been carefully decorated. The patterns in the bathrooms depend on the scope of their service. usually built for rulers, and the baths under the palaces are very luxuriously decorated. Ordinary public bathrooms are decorated with soda and ornamental patterns. As you know. Since the end of the 11th century, the former akobiriari of Islam have strongly condemned the depiction of living creatures on buildings. For this reason, the patterns in the baths also did not necessarily represent a living soul. In addition to ornamental patterns on the walls of the bathrooms, depicted in some miniatures of the XVI century, there are also images of legendary birds with angelic beauty. It is known that the angel was the symbol of the source of beauty, purity, health and love in the East. This is why the image of angels was used by Oriental artists in miniatures dedicated to baths.

The bathroom is to build a democratic people and traditions of the modern nation - momlarida is also widely used, has been improved. Bathrooms are not only developed in folk architecture, but also designed by design institutes and organizations. In recent years, a number of private and model projects for rural and district centers, cities have been developed or implemented in Central Asian countries. They not only improve the national traditions of the past bathing art, but also have a number of baths with healing and hygienic and health functions, new technical equipment, rest, tea and dining rooms. These include dry and hot steam-saunas, spa showers, swimming pools, swimming pools, individual bathing and steam rooms, teahouses and beauty parlors.

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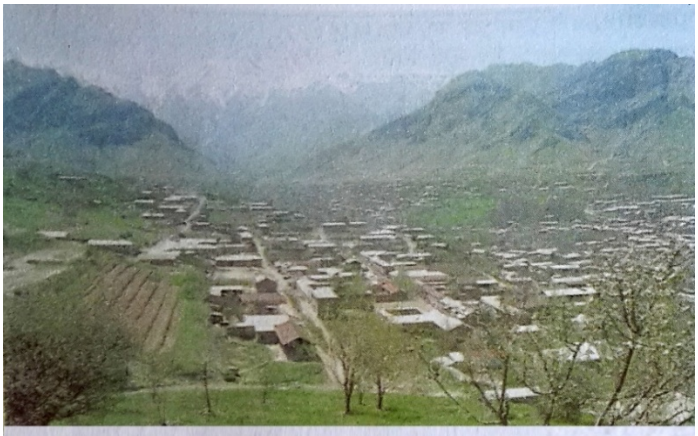
INFORMATION ABOUT THE DESIGN

Urgut district of Samarkand region

Urgut district is a **district** of Samarkand region. It was founded on September 29, 1926. Located in the southeastern part of the province. It is bordered by Bulungur district in the north-east by the Zarafshan river, Taylok in the north, Samarkand districts in the north-west and west, the Republic of Tajikistan in the east and Kashkadarya region in the south. The area is 1120.3 square kilometers. The population is 334.2 thousand people (2002). There is one city (URGUT) in the district, 12 Village Citizens' Meetings (Bahrin, Beshbulok, Jartepa, Ilonli, Spanish, Mirzakishlok, Pochvon, Uramas, Yangiarik, Koratepa, Gus, Hamza). The center is the city of Urgut.



Тумандаги қишлоқ манзараси.

Nature. The territory of the district is located on the slopes of Chakilikalon and Koratepa mountains, which are a continuation of the Zarafshan mountain range, at an average altitude of 1000 meters. In the eastern, southern and western parts there is a low-altitude plain and several ravines. The mountain slopes consist of shale and limestone rocks, the river valleys are narrow, deep, and steep. The hills are composed of hollow and bush sedimentary rocks. The valleys of the rivers in the hills are wide. There are caves (Kiev caves and b) in places made of limestone. The Takhtakoracha pass (1675 m) between Chakilikalon and Koratepa mountains is crossed by the Greater Uzbekistan tract. Urgut is one of the strongest seismic zones in the 7-point zone. Near Omonkuton and Chakililkalon marble dolomite manganese copper tungsten and b. There are minerals. The climate is sharply continental. The average January temperature is -1.5 C, the lowest temperature is -25 C, the average July temperature is 24.4 C, and the hottest temperature is 49 C. Annual precipitation is 459-500 mm. Most of the precipitation falls in winter (34%) and spring (48%). Akkurgan, Gijduvonsoy, Gusoy, Urgutsay, Kamongaronsoy, Koratepesoy, as well as Dargom, Yangi Arik,

There are New Urgut, New Kozonarik and other canals. The soils are mostly gray soils. Sand, gravel, brown, chestnut soils are also found. From natural plants grow spruce, willow, pine, mountain maple, pistachio, spruce, bitter almond, almond, hawthorn, namatak, ravoch, mountain onion, cumin and others.

Population: mainly Uzbeks, but also Tajiks, Russians, Ukrainians, Tatars, Jews, Azerbaijanis, and others. The average population density is 300 people per 1 km / sq (2002).

The leading sectors of the economy are the processing of agricultural products, construction and local industries.

Of the more than 800 enterprises in the district, 52 are medium-sized, 261 are small and 506 are micro-firms. Marble processing is produced in brick slag-concrete slabs, tobacco fermentation, fruit meat milk processing, baking confectionery, all kinds of soft drinks are produced. There are companies that repair car, refrigerator, TV and radio equipment. Crafts are widely developed in Urgut. More than 3,500 people are involved in handicrafts since ancient times.

According to the decree of the President of the Republic of Uzbekistan Sh.M.Mirdiyev, in 2017 it was decided to turn the city of Urgut into a free industrial zone. Currently, in cooperation with Belgium, there is a joint venture "Urg-Gazkarpet", Uzbek-Turkish joint ventures specializing in the production of carpets "Urg-ANTET YASHAM", "Urgut koplon", "Urgut SaMNegin". There are many private businesses, including Samg Plastic, which produces Urgut LADO marble building materials, and UzBAT, which processes tobacco.

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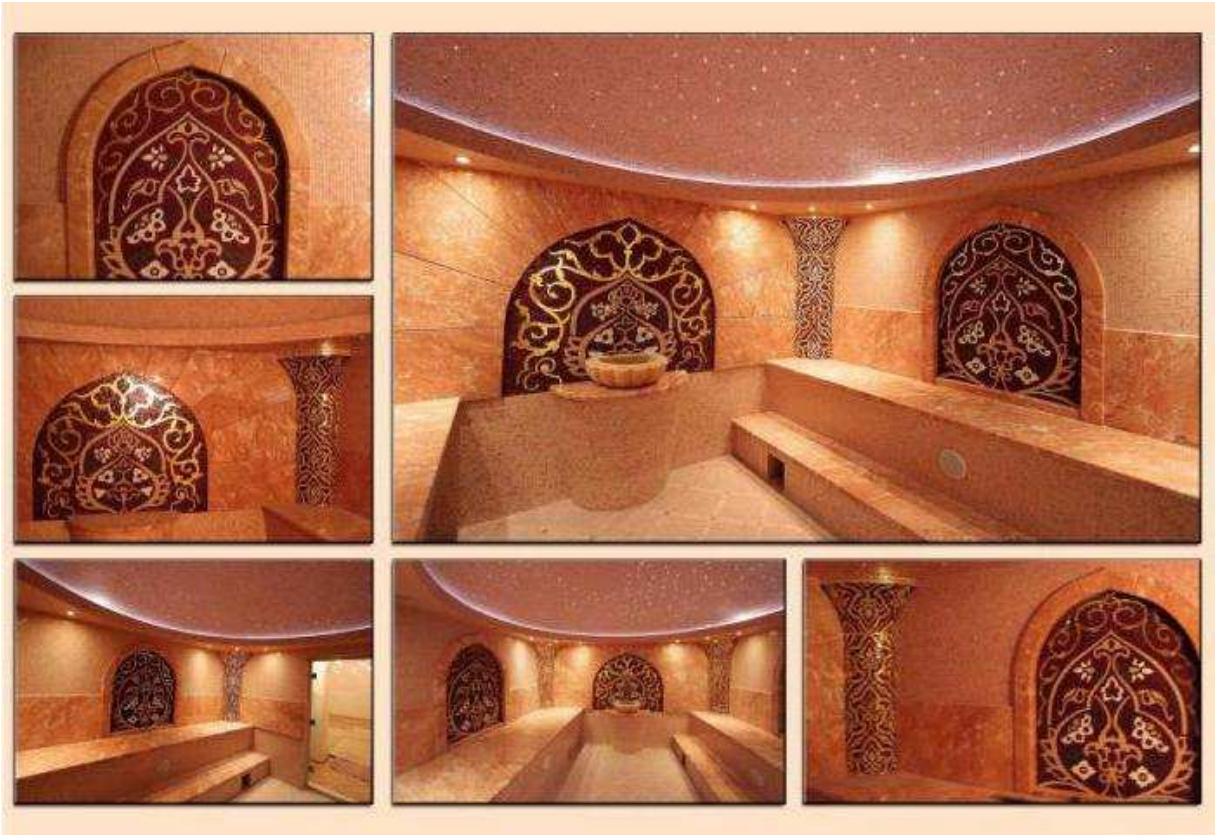
The district specializes in the cultivation of agricultural tobacco, grain, vegetables, potatoes, fruits, grapes and livestock. In recent years, the main technical crop in the Pastdargom district for the district - tobacco. The land fund in Urgut district is 112,000 hectares. Tobacco is grown on 9,000 hectares, cereals on 14,800 hectares, potatoes on 1,200 hectares, vegetables and melons on 145 hectares, and fodder crops on 2,907 hectares. 1.4 thousand hectares of land are occupied by gardens and vineyards, 46.8 thousand hectares of land are pastures.



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