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**PARALLELS OF HISTORICAL DEVELOPMENT AND MODERNIZATION
OF DEKHKAN BAZAARS IN THE REPUBLIC OF UZBEKISTAN**

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Annotation:

The article highlights the research issues and prerequisites for studying the modernization of bazaars in the Republic of Uzbekistan through the prism of the historical development of eastern markets.

Introduction:

In the East, it is impossible to imagine how the sky without the moon, tea without a teahouse, and the East itself without a bazaar. Dekhkan bazaars are the pearls of the crossroads of the worlds of the Great Silk Road, the "cauldrons" of cultures. These are not just places to buy and sell goods or open-air shops. These are the centers of attraction and development of Asian cultures, where energy exchange takes place, interaction of people, ideas, emotions and languages. The way to the heart of any country passes through its historical heritage, architectural and town planning monuments, through labyrinths of old alleys, lively bazaars, makhalla centers and residential areas that give cities a unique look. The invasion of industrial plants and road transport is rapidly changing the urban environment. Art, history, archival materials, photographs and documentary films and its rare surviving representatives remain as evidence of this time.

Nothing, of course, can give such a genuine feeling of the past as the historical environment of cities, architectural monuments, public centers, shopping arcades - bazaars, which also remained a business and trade center, preserved residential buildings. Bazaars in Uzbekistan are diverse in their form: open or closed; with a clear structure of parallel and perpendicular trading rows or circular

sub-dome formations, when shopping rows form concentric circles-labyrinths extending from the center; linear formations, when the rows are lined up along any urban dominant - a road or river bed. The shapes of the counters are also varied: from the most primitive (litter directly on the ground) to luxurious illuminated display cases. Only in Asia can one visually contemplate one of the ancient postulates of economics: "trade is the engine of civilization."

Main part:

Historic cities of the East have a most valuable quality, they have public space, the heart of the city was located here [12]. In the past, the meeting place in the center was the city square and its courtyard, surrounded by madrasahs, honakohs and baths. Here edicts were announced and peripheral, perhaps the largest squares, bazaars, where the caravans stayed and where the camels were unloaded, were raised. And around there lay a whole maze of streets and lanes of bazaars, along which open workshops were located, where groups of artisans worked. Such an atmosphere of medieval cities of Uzbekistan could be seen until the middle of the twentieth century. The best building materials were used in the construction of the bazaar building. The regulation in the choice of building materials accompanied the entire construction system of these objects. The columns and most of the wall were built of stone and brick. The vaults of large crossroads were domed, letting in light and air. The roof, usually covered with a straw-clay mixture, was a good insulator of heat and moisture. The floor was covered with stone and brick. The bazaars next to the main square were impressive in size and had decorated portals. Their importance was regulated by the tradition that gates, doors and windows are transitions to other spheres. The bazaar consisted of two parallel rows of shops with a common vault and was divided into the main street of the bazaar and side lanes, corridors, an inn, a covered passage and barns. There were also additional components of the system - mosques, teahouses, etc.

Methods:

Bazaars in the East usually occupied almost half of the area of the city. And with such a size, the commercial part of the city could not have a single architectural appearance. Dome buildings and covered corridors were used to organize the layout and highlight the specific objects of this structure. But the unit of reference for the bazaar is the shop - a room with an exit to the street or a shopping mall. Behind such an attractive external chaos of oriental bazaars is a clear and highly regulated system of heterogeneous centers with their own patterns of forms and development [3, 4]. It is little known, but contains a lot of interesting things for modern design of urban pedestrian spaces. In an infinite variety of specific ensemble systems, A.V. Ikonnikov [5] distinguishes four types of spatial structures: 1 - the space that is organized around itself by the main, detached buildings; 2 - a space framed by buildings (like an open-air corridor, in a dense array of urban fabric); 3 - a continuous urban environment in which volumes and spaces are not opposed, buildings are not perceived from the outside, urban roads connect functional spaces without intermediate links (such as public squares) and communications are not clearly separated from structures (the street itself can become a structure or pass through a building) ; 4 - even distribution of space volumes, "free layout", which does not have any closed areas or courtyards. Large non-commercial public buildings are located, as a rule, on the periphery of the bazaar, in neighborhoods. Short streets or covered passages to them provide the necessary distance from the bustle of the bazaar, but these buildings are dominated by their high portals, minarets, and domes. In the small-scale reference system of the bazaar, they are large silhouette reference points of the second plan. A lattice of streets intersecting at right angles with large public buildings between them - this type of

plan appears in the central parts of bazaars. The composition of a lattice is characterized by regularity and order. A large developed grid (Tabriz bazaar, Iran) is characterized by the following. The part of the grid (area 250x250m) located near the city center is the most developed: it is a conglomeration of covered streets, public buildings, courtyards. The best goods are traded here; wholesale trade caravan - sheds dominate. On the periphery of this part of the grid, along the highways, trade in modern goods is concentrated, as well as trade from temporary structures - carts and wooden benches. In the middle part of the lattice (200x200m) there are several covered streets, passages and squares with cheap rural goods.

The largest are retail caravan-sheds. Covered streets with handicraft workshops and caravanserais leave in different directions from the middle part of the bazaar. On the peripheral part of the grid there are shopping streets, covered aisles and open areas for the sale of fruits and vegetables, food and goods for the village. General lattice parameters 750x250 m; courtyards of buildings from 10x15 to 50x75 m; the width of the streets is 7-8 m. Dwellings can be located on the upper floors. If we consider a separate street, its three functionally interconnected types of connection spaces (spaces and buildings) also appear very clearly, for example, on, perhaps, the most popular (from M.Ya. Ginzburg to L. Krier) pedestrian street between the shopping domes of Tak- Zargaron and Taki-Tilpak-Furushon in Bukhara. Having selected the street models, these functionally interconnected spaces, let us trace their analogs in other architectures and their development into modern times.

The first type of space, which maintains its own internal environment, which is different from the external one, is formed by large covered commercial buildings, for example, tims (Abdullakhan's team in Bukhara), without istena (markets in Balkan cities), supermarkets (modern urban centers). Functionally, these types of spaces serve as street magnets: they attract pedestrian flows and are therefore located at the ends of the street or in the center of the street network. Compositionally, they are accents that complete the perspectives of the streets or the network of surrounding streets. The famous English architect P. Cook interprets a dome structure similar to the street trade domes of Bukhara above the central city crossroads as a visual dominant in the surrounding buildings. In one of K. Lynch's experiments, people were asked to mark memorable objects on a rather long journey, and it turned out that they are more memorable over street structures [7]. The considered type of space in a hot climate is important because it attracts people by the microclimate created by natural and artificial means of shading, watering, landscaping, humidifying and cooling the air (Fig. 1.). The main street space forms the second type of spaces, the functional purpose of which is exchange.

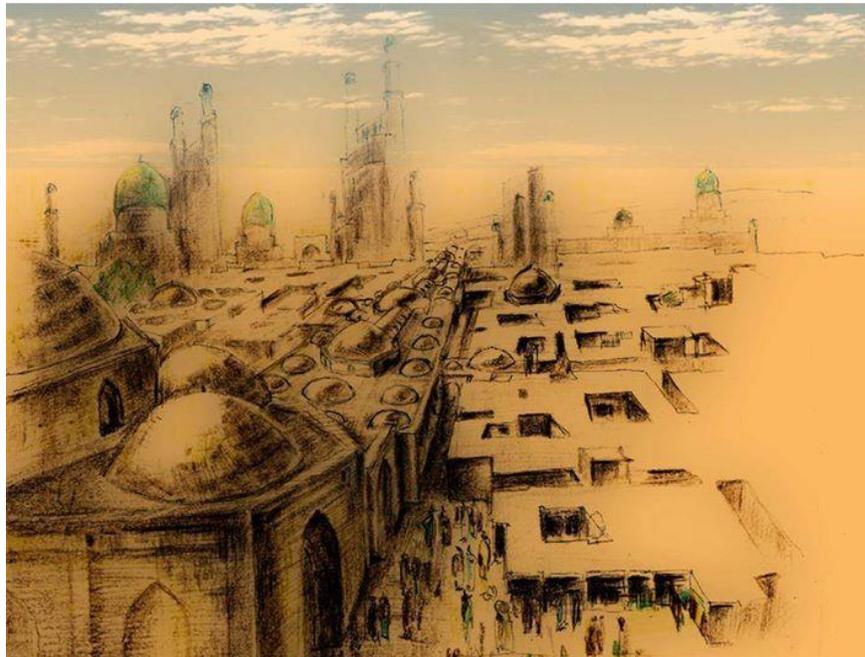


Figure 1. Project proposal for the restoration of the covered shopping arcade of the Timurid era in the city of Samarkand

Analyses:

In the architecture of the past, these were small and mobile objects - blocks that compositionally form the front of the street building. They diversify the life of the street and are intended for functions such as trade, casual activities, etc. On the mentioned Bukhara street, its spaces between tim and trading domes were formed from small shops. The traditional streets of the Balkan markets-charshia were formed from dukans (similarity to the Central Asian streets, even in terminology) [6]. Today, shopping street spaces are formed from larger building blocks. Adjacent to the street, communicating with it, courtyards, squares, quarters (Fig.2.). Like the first considered type of space, they have their own, often autonomous from the street, internal function, and are connected to the street through a third, compositionally intermediate space, "link" streets and areas adjacent to it through their functions. Surveys confirm that people prefer spaces for recreation, communication, contemplation not in the pedestrian stream of the street itself, but away from it, next to it [1].

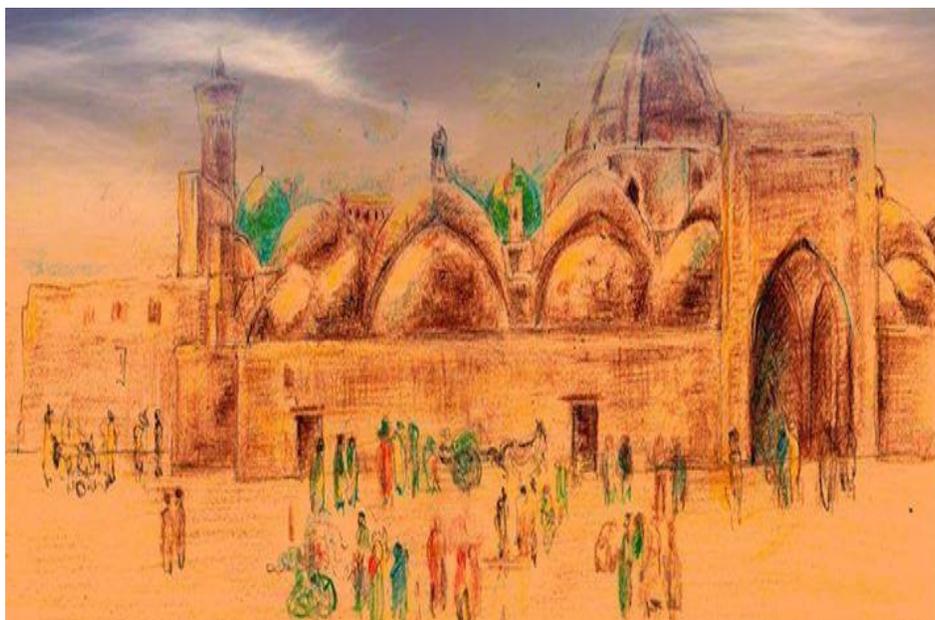


Figure 2. Covered shopping arcade Toki-zargaron in the city of Bukhara

Many bazaars have survived in Bukhara today, Taki-Zargaron and Taki-Tilpak-Furushon and other structures built in the traditional architectural style, are protected as cultural heritage monuments, and continue to function in their usual role. Bukhara is famous for its covered bazaars. In Soviet times, they came to desolation, now brisk trade is reviving here again.

However, the state of historical bazaars in Samarkand, Khiva and other historical cities today is problematic. In recent years, the Siab market and the Tashkent shopping street in Samarkand have been rebuilt several times. Around the collective farm market, a large number of shops selling consumer goods appeared, a huge two-storey supermarket was built on the territory of the market, a three-storey shopping center was built along the road. The collective farm market gradually began to lose its original significance. The functional structure of the traditional bazaar has been disrupted. The existing shops, shops and large-span market coverings are purely functional. The specific nature of the formation of structures, finishing materials, color scheme was not found. Stores have large glazing surfaces, materials such as metal, concrete, rough finishing bricks were widely used.

This led to a disruption in the formation of the historical market, to a functional oversaturation of buildings of various kinds. Trade buildings begin to expand more and more around the market, crowding out the functions of the collective farm market. Moreover, new two-storey retail outlets under construction around the market are being built in an unknown architectural style, acquiring a linear character along the main roads (Fig.3.). More metal - spans, open pavilions on the north side obscure the view of the Bibi-Khanym ensemble, in no way harmonizes with the historical environment.



Figure 3. Problems of harmonization of the historical environment and modern buildings of the city of Samarkand near the Bibi Khanym monument

Similar problems appeared in the city of Khiva. Between Palvan-darvaza and Kui darvaza in Dushan-kala, a large city market was built with more - spanning metal structures, a number of multi-storey trade buildings were built. Their appearance was reflected in the one-time construction and typification of buildings. The modern, inexpressive architecture of buildings, the repetition of which was generated by the house-building industry, new volumetric-spatial solutions and technical requirements for the districts, to a large extent predetermined the techniques of a monotonous composition (Fig.4.).



Figure 4. Palvan-darvaza. Khiva

The large scale and considerable length of structures suppresses the modest low-rise buildings, disrupts the silhouette, shape and panorama of the city's historical buildings. The

expansion of roads led to the development of large parking lots, the traditional urban structure was transformed, which gave rise to a number of problems. The same problems exist in Bukhara, where a city market with large-span metal coatings has been built in recent decades.

Despite the above advantages of pedestrian shopping streets of historical cities, the experience of their restoration and reconstruction in our country is still insignificant. The main disadvantage of the Tashkent shopping street in Samarkand is its incorrect functional use, the monotony of shops with wide glazed windows. Created as a purely commercial street, devoid of any other social functions, where the magnet of attraction is the concentration of commercial consumerism, there are no social and aesthetic requirements, regional originality, physical comfort is not achieved, which is achieved by using various elements used by local building materials, covered with aywans, the use of courtyard spaces, evening lighting, the organization of places for recreation, small forms, landscaping, which undoubtedly reflected on the attractiveness of the created urban environment [8, 9].

Such streets should be multifunctional. Modern compositional solutions are doomed to failure if they are, as it were, introduced from the outside, imposed on the urban environment, and do not grow organically out of its entire volumetric-spatial system. The individuality of a city is inconceivable if it does not have integral formations that are close to each other in scale and rhythm, fragments of the center, the environmental approach is the result of the evolutionary development of the city's development [11].

A brief overview of the historical cities of the East allows us to conclude that almost all cities demonstrate for all the general principle of the architectural, planning and spatial organization of cities. City planning is a monolithic structure, here the city is formed as a complex interior and consists of functionally interconnected types of spaces, i.e. there is an overgrowth of communication channels (shopping streets) with mosques, bazaars, baths (hammams) and other public buildings, and constitute a system of ensembles of historical cities of the East, which have been striking in their vitality for a long time. Differences between cities of this type boil down mainly to their size and scale characteristics, as well as to the degree of their improvement. Systems of shaded, cozy courtyard squares connected by covered shopping arcades and narrow pedestrian and shopping streets form the spatial basis of the centers of historic cities. It is this kind of development of public buildings, covered domed shopping streets that contributes to the variety of compositional situations: ease, with a scale to a person, the effects of surprise and surprise that are necessary in a public area.

For centuries, the best relationships of functions, corresponding types of buildings and open spaces, have been formed and ordered in them, and their external appearance reflects this internal functional vitality. Today, the bazaars of historical cities are still one of the centers of tourist attractions, socio-economic and cultural life of the urban population (Fig.5.).



Figure 5. Siab bazaar. Samarkand

Bazaars are not only perfect examples of trade and economic buildings, but also places of exchange of opinions, leisure, influencing political processes and culture, the way of life of the townspeople. Every cultural achievement spread through contacts between peoples through trade influenced the development of architectural forms and structures of bazaars, the development of their interiors and ornamental decoration, acquiring local features and supplemented with new artistic content. Penetrating the entire historical fabric of the city, they formed the architectural-spatial and urban-planning framework of the city, contributed to the development of the silhouette, composition, the development of individual features of the city's image, and formed a set of stable socio-economic ties.

Fundamental transformations of the structure of historical cities have been carried out over the past two centuries [10,15]. The beginning of fundamental changes in the structure of historical cities was the periods of the colonial system, which radically changed the socio-economic basis of their further development, as evidenced by the developed master plans of cities in the 30-38 years. In these conditions, the territorial structure, construction, and attitude to the historical heritage were based on a completely new basis, on new values that had nothing with the common values of historical cities. The consequence of this was the formation of a regularly planned new city of the European type next to the medieval city, which was directly adjacent to the old one, but did not merge with it into a single organism. New socio-economic programs: in the mid-late 20s (industrialization of the country), mid and late 50s. (building of communism), gave impetus to the development of mass and industrial construction in Samarkand, which led to the development of new urban planning ideas. The new socio-economic development model of the mid-80s (restructuring of the country) focused on industrial development and job creation, in addition, the role of Samarkand as a major scientific, cultural and tourist center was emphasized. It became necessary to create a new master plan for the city - 80, which led to the emergence of new urban planning ideas. These ideas were expressed in an overactive unsystematic inclusion of the old-city structure into the developing rhythm of a new urban life, in a functionally disorganized oversaturation of the old city with various public, administrative and typical residential buildings as well as industrial enterprises (10 industrial enterprises were built in the historical zone of Samarkand), in the redrawing old - urban structure in order to regulate the plan and conduct wide

transport roads (Registanaya, Penzhekentskaya, Dagbitskaya streets), in the orientation of reconstruction activities towards "modern European" ideas and experience, in particular, the "release" of architecturally significant (in the understanding of that time) structures from annexed development, which eventually lost approximately 25% of the valuable living environment.

Results:

The bazaars of historical cities had a spatial structure of development and were directly connected with craft districts. The demolition of residential formations - craft quarters, led to a gradual loss of the structure of bazaars. This led to serious compositional violations, to severe consequences of the functioning of the center and its economic structure, to the loss of spatial and stylistic integrity of the environment and originality. Cities began to lose their cultural identity, the traditional industrial culture was transformed - the guild system, which practically disappeared, shopping streets-bazaars gradually began to lose their functional specialization. For example, the same urban planning activities were carried out in the cities of Bukhara, Tashkent, Kokand, Fergana-Margelan. In Bukhara, by the middle of the 19th century, there were 38 caravanserais and trading rows, 16 baths, only in the city itself there were 45 markets, and outside of it in the suburbs 22. in Tashkent there were 310 mosques, 15 caravanserais, 11- large baths, 5 large markets; the population of the city was then about 100 thousand man.

Typical design became subordinate to the larger-scale goals of organizing the spaces of historic cities. The lifeless expanses of new squares and streets, the limited and inflexibility of new buildings, ignorance of local conditions and traditions have led to great socio - economic and urban planning losses. Today, human bias and building codes impede irregular planning: "Fears of visual confusion and fear of the plague, inevitable when observing the 18-meter gap between buildings, have erased this type of urban planning experience from modern settlements" [14]. But in our climate, many turning pedestrian streets are necessary, in addition to emotional factors, and to protect against unfavorable factors of the functional order: in such streets, the alternation of illuminated and shaded sections of the street necessary for a person is created; they are also recommended for dust protection.

Against the background of the randomness, spontaneity of local reconstruction activities (bazaars, shopping streets, residential and public buildings) carried out in cities, it is natural that such concepts as "complex reconstruction", "revalorization", "regeneration" [12] appear. They are a natural result of the study of aggregate urban life. Along with the formation of external urban spaces, these methods provide for a comprehensive volumetric-spatial and functional study of the entire building fabric as an integral design object and stage-by-stage construction, take into account all aspects of urban planning activities. Otherwise, the reconstructive initiative will remain the privilege of the administrator and business executive for a long time.

Conclusion:

Oriental bazaars are the crossroads of worlds, "cauldrons" of cultures, where energy exchange, interaction of people, ideas, emotions and languages takes place, reflecting the entire depth and essence of the East. Here one of the ancient postulates of economics is clearly presented: "trade is the engine of civilization." At all times, trade relations are an important component of the prosperity of the state. In Islamic civilization, trade is the main factor in political and economic success. Moreover, long-distance trade is a conglomerate of economic, political, social and cultural relations. And today the role of the bazaar has not diminished, but only acquired new features.

The Oriental Bazaar as a cultural phenomenon is a triple spiral, thanks to which its development proceeds through constant enrichment. The first spiral is human activity. The second is communication in the bazaar system, which develops in socio-cultural space and time. This is a movement from person to person as to a partner, enriching him and himself. The third spiral is the professional development of the life of the bazaar as a single organism, the creative ties of people, generations and peoples that create culture.

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