

## Late 19th-Early 20th Century Turkestan Architecture Influence Of Russian And European Culture

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**Abstract:** *given article illuminates the questions of the penetration european stilet to cultures in development of the architecture of colonial Turkestan.*

**Keywords:** *ters, architecture, culture, communication system, rulers, colonialism, development, Eastern Renaissance.*

### **Introduction**

The development of national heritage is generally seen as a development of one of the historical styles with its rich past. The lifestyle of the cities and villages of Turkestan of the second half of the XIX-XX centuries was radically changed. New urban planning principles, new ensemble and intra-Block Solutions, a new type of public, residential, industrial and other buildings appeared, for which there were no prototypes before. Everything related to urban structure, communication system, water supply, irrigation, sanitation, sun protection and urban life poses such problems for architecture that the issue of expressing the national style does not remain purely artistic. Significant changes occurred in Central Asian architecture after the establishment of the colonial regime. The construction of religious buildings disappears, magnificent caravanserais, mosques, madrasas, mausoleums. In the Middle Ages, if the rulers of Central Asia, tried to win the sympathy and support of the priests, and left a memory of themselves, majestic tombs and cathedrals were built, and later such an investment remained minimal. Distinctive architecture also developed in the territory of the Turkestan governorate general. The growth of old cities and the emergence of new ones required consent certain procedures in construction and rules of architectural forms. Since the end of the 19th century, each city has introduced the position of chief architect of the city, who must have strict control over the fulfillment of all the requirements of architectural standards. Here, however, they paid very little attention to the intricacies of architectural art and built more part of practical buildings of a certain purpose - schools, administrative buildings, etc. **Method.** During this period, new techniques will be developed based on the implementation of urban planning in accordance with the spirit of the Times of metal and concrete. The development of heritage was facilitated by architectural and artistic studies of the urban planning culture of Turkestan in the



second half of the XIX - XX centuries, carried out by research institutes. These institutions identified the following:

- centuries-old urban planning culture that arose in craft centers production, trade and agriculture artificial-based irrigation;
- the theory of highly developed architecture and urban planning is derived from the highest expression of the Eastern Renaissance, and the scholars listed in the writings-encyclopedists, in brochures for architects, in monuments of urban planning art and architecture, which have survived to the present day.

The initial stage in the development of Turkestan architecture is characterized by the use of the forms of Religious Architecture presented in tonozli-ark tectonics. This period was replaced by an appeal to the architecture of residential and neighborhood mosques, which was full of progressive principles. Porch architecture is presented in a very different way, depending on the functional purpose, direction and compositional design of the architect: antoviye-one - column, two - column, multi - column, mind-awnings (wind-holders), reverse-awnings. , two - sided, three-sided awnings, nim-awnings and shipangs. They all had stylistic features typical of local architectural schools of the time. The development of heritage in the urban art of Turkestan is reflected in the use of traditional artificial irrigation, large and small reservoirs when creating a system (Komsomolsky Park - a lake in Tashkent (now National Park), a water-green ensemble in the center of Navoi, small systems reservoirs in modern urban microdistricts). This was also reflected in the observance of sanitary and hygienic requirements in the planning and development of settlements, the choice of areas for construction; - due to modern planning standards for that time, but referring to the concept of Ibn Sina, he wrote: - "To the Chosen One you need to know what the habitat is, how high the soil is there, or low, open or closed, what is water there, what is the substance of water, how open and outside it is, whether it is high or low. He should know whether a certain place is favorable for winds or in a basin, and what winds are there - whether they are healthy frosts, as well as what seas are in the neighborhood, swamps, mountains and springs..."[Pp. 3, 26-32].

**Discussion and results.** It should also be noted that in the second half of the 19th - early 20th centuries, attention was paid to the construction of large defensive structures and civil structures, building defensive structures from the city gates with towers, arched entrances, edged parapets. The outer composition was dominated by many domes - the heritage of the Timur period. The architecture of mosques, schools, madrasas remained traditional, but distinctive ornaments inside buildings. Separate in civil and folk domestic architecture were several local schools - Fergana, Tashkent, Samarkand, Bukhara and Khiva-traditions and climatic conditions with their own characteristics, taking into account local. Civic structures dominated among closed markets, baths and reservoirs [4, p. 26].

Carved doors and columns in the palaces of rulers, houses of the rich, painted ceilings, ganch carving, additions and decorative painting are a vivid example of the above - architectural monuments of the late XIX century in Tashkent: the Zangi - ota mosque is part of the main complex built by Zangiota Qazi in 1870. The mosque closes the courtyard in front of the mausoleum from the Southwest Side. In 1914-15. The mosque was renovated and partially rebuilt: the porch was reworked, the roof was installed above the gallery, and the southern facade was re-laid. Located in the southern part of old Tashkent, not far from the former gates to Besha, abdukosim madrasa commemorates the beauty of ancient architecture in Tashkent. Archaeological research, historical documents and folk lore say that the "first stone" of the abdukosim madrasa was founded at the end of the 19th century. Abdulkosim madrasa-statue of the great thinker Abdulkosim Khan his ERA in ethnographic materials of 1908 N. Ostroumov is depicted. The monument is not only in Tashkent as one of the most honorable settlements of note, but also in its surroundings"[4, p.26]. At one time, Abdulkassim studied such great figures as the madrasa: Abdullah Qadiri, the founder of the Uzbek School of romance, Abdurashidkhanov, the founder of the first Munavvar qori University, the playwright Ghulam Zafari and professor Abdurauf Fitrat[5].



With the Russian occupation of Central Asia, Turkestan architecture began to enter Russian urban planning traditions and principles. New cities emerged became military - administrative centers, and some of them were very large industrial and commercial centers that eventually became. New cities (Skobelev, now Fergana, New Bukhara, now Kagan) and free developing Old territories (Andijan, Samarkand, Tashkent) regularly built plans, unlike old cities, gradually, spontaneously and developed narrow streets, a large number of fragments and Dead points. Archaeological excavations show that there were mainly artisans living here. These were tunuckers, misgars, Archers, blacksmiths, pickers, silkworkers, weavers, carpenters, Potters. Fruit, grapes, wheat, flax, cotton were grown and sold in the fertile areas of the Valley. The trade caravan of the Silk Road passed through Jalalabad, Osh. Main part. A relatively quiet, peaceful life was destroyed in the last quarter of the 19th century by the Russian Empire's invasion of Central Asia and the Kokand Khanate, as well as the Fergana Valley.



The plan of the new city in the form of sketches was drawn up by the Russian architect Rastrelli, who designed the Admiralty, the Winter Palace and several buildings in St. Petersburg, as well as the Catherine palaces in Tsarskoye Selo. Several proposals have been made to address the problem of proximity to groundwater in urban planning. A proposal was made to plant seedlings in the city, namely Maple, apricot, Walnut seedlings. The choice fell on the planters. Thus, plantains are planted to drain groundwater. A few years later, the planters gave a special splendor to the city, Muhammadhalil Madazimov, a resident of Marghilan who proposed this method of drainage, was awarded a ticket to Mecca. For hundreds of years in the city this is how the plantains appeared, which gave the city its beauty.

**Conclusion.** So, once again, it should be noted that Central Asia is the second most economically important territory for Russia in the quarter of the XIX century, and the Tsarist government, which absorbed it, could expand trade markets and acquire new sources of raw materials, as well as, at this time, it should be the basis of the current state-territorial structure of Uzbekistan. It is the art of the period to prevent aesthetic ideas and artistry, the longing of the Uzbek people for themselves, from intensifying until statehood, which by the end of the century had gained full independence from the historically formed British penetration into Central Asia. The direction that harmonizes the traditions of the new, medieval Uzbek architecture with the architecture of the late 19th - early 20th centuries represents the birth of modern trends in construction, new economic and social conditions. With all the negative features of the existence of the Soviet empire, the main thing is to consider the founding of our republic in 1924 as a result of this period.



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