

Urban Planning and Architecture of The City of Karshi In the Late 19th And Early 20th Centuries

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Abstract: Based on ethnographic expeditions, the article presents information regarding the architectural layout of the city of Karshi in the late 19th and early 20th centuries, the lifestyle of its inhabitants, the city's ethnic composition, and the residents' occupations—specifically crafts, trade, and market activities.

During the existence of the Emirate of Bukhara, the spirit of the era was reflected in the events that shaped the social and cultural life of the city of Karshi. During this period, the city's ethnic composition, education system, and architectural structure were characterized by similarities to the cities of Central Asia.

Keywords: City, study, center, society, history, state, архитектура, civilization, urban planning, expedition, castle.

Introduction: Cities around the world are evolving year by year and taking on a completely new appearance. Consequently, the study of urban history has become a key area of historical scholarship. Cities are characterized by the period of their founding and by their nature and status as historical, industrial, administrative, and cultural centers. The city as a unified entity has evolved since ancient times as the principal center of the state and of societal development. Ancient cities assumed the significance of bastions of civilization in human history. Uzbekistan is recognized in world history as a region where ancient cities emerged. In particular, the cities of Samarkand, Bukhara, Tashkent, Shakhrisabz, Karshi, and Termez boast histories spanning millennia.

During the existence of the Emirate of Bukhara, the spirit of the era was reflected in the events that shaped the social and cultural life of the city of Karshi. During this period, the city's ethnic composition, education system, and architectural structure were characterized by similarities to the cities of Central Asia. Based on ethnographic expeditions, the article presents information regarding the architectural layout of the city of Karshi in the late 19th and early 20th centuries, the lifestyle of its inhabitants, the city's ethnic composition, and the residents' occupations—

specifically crafts, trade, and market activities.

Relevance and current state of the topic:

In 1948, members of an expedition who had arrived in the city of Karshi to study folklore organized special discussions with the city's elderly residents on two occasions[1]. The interview revealed that in the late 19th and early 20th centuries, the city was surrounded by three lines of walls. This information is noted by N. Khanikov, V. L. Vyatkin, A. A. Zimin, and B.; it is also mentioned in the works of Litvinov[2].

The first line of defense consisted of an arched gateway, followed by a second and then a third fortress wall. There was only one entrance. The Orda occupies an area of 2.25 hectares and is situated in the southern part of the Karshi fortress. In the late 19th and early 20th centuries, towers and minarets stood on both sides of the fortress, and the wall was constructed of *pakhsa* (rammed earth). Soldiers guarded the gates day and night, armed with swords and spears—and, by the late 19th century, even with rifles obtained from the Russians. Inside the Orda were the bek's residence, a mosque, the *mirshabkhana* (police headquarters), the treasury, quarters for warriors, dwellings for prominent individuals, utility buildings, and kitchens[3]. Sources note that exceptionally beautiful, dense orchards surround the Karshi Fortress. There are

orchards, vineyards, and estates[4].

In Litvinov's article "Against," published in the newspaper **Turkestanskies Vedomosti** in 1910, the city is described as follows: "In the center lies a square featuring four madrasas, bathhouses, military units, a mosque, and the Bek's **orda**, protected by brick towers." This is the city center. It was encircled by the first ring—a fortress wall with several gates leading to the main streets. The second ring was the outer city wall, which also had gates. A deep moat was dug outside the wall, and over time, it turned into a swamp... The country's influential figures lived beyond these walls[5].

Experimental part (research):

According to Masson, the Karshi Registan was distinguished by its opulence as early as the beginning of the 20th century. A flat stone was set into the Registan square. The Registan housed two caravanserais, small shops, and several madrasas. Karshi Castle was built in the first half of the 14th century based on a rectangular plan, measuring approximately 630 meters on each side[6]. Over the intervening period, the fortress wall underwent repairs several times. Its original appearance changed over time. By the early 20th century—specifically 1902–1903—the city's fortress wall had fallen into a state of partial ruin due to a prolonged lack of maintenance. Solar reliefs, added during later periods, remain partially preserved on much of the wall. The castle wall was 5 meters wide and 6 to 8 meters high[7]. The castle wall was constructed first of brick, then of straw. "The fortress wall measured 800 **gaz** (paces) on each side. ... Given that one **gaz**, according to the measurements of the Emirate of Bukhara, equals 78.8 centimeters, each side of the fortress wall measures 630.4 meters, and the total length of its four sides is 3,200 **gaz** or 2,521.6 meters." The results of the expedition confirm this [8].

At various points in history, the castle featured gates known by different names; some gates even bore multiple names. By the early 20th century, the names of the four gates of the Karshi Fortress were known. The naming of the gates also followed traditions common to other Central Asian cities. Gates facing a specific direction are named after a nearby city or settlement. The gates are built at the same height as the castle walls. The Tutak Gate is located on the northern side of the castle. The word "Tutak" is derived from the word "tut" (meaning "fruit tree") with the suffix "-ak" added to it. The Tutak Gate is also known by the names Samarkand, Kesh, Rastadarvoza, and Gulshandarvoza. O.A. According to Sukhareva, these gates were also known as Nasaf, Nakhab, and Kuyuk-

darvoza[9]. The reason these gates were named Kuyukdarvaza is that they were set on fire during a conflict between the Manghits of Karshi and the Kenegases of Shahrisabz; perhaps that is how they acquired the name.

The poet Rakhmat Bukhari, who lived in the early 20th century, wrote about the fortress's most beautiful and magnificent Tutak Gate: "I entered through the Tutak Gate and looked at the Registan; there stood a mosque, a madrasa, and a cistern." [10].

The eastern gate of the castle was known as Sharshardarvoza or Chargar-darvoza. Water from the Fayzabad stream was channeled into the fortress and its moat via the village of Balandnavo. Additionally, water was fed into a cistern via a canal running from this gate. Water flowing from the trough cascaded down into the trench like a waterfall; this may be why the gate was named "Waterfall."

The Sharshara Gate is also known as Tupkhondarvoza, Jilovkhonadarvoza, Yangidarvoza, Elchikhonadarvoza, and Zakotdarvoza. There were specific reasons for this variety of names. For instance, there was a square near the gate where the horses of those arriving in the Karshi Bekdom were kept; consequently, it was known as Jilovkhona-darvoza. The city of Karshi was considered the second political center of the Emirate of Bukhara. Many ambassadors and representatives passed through this gate—perhaps that is why it was named the "Embassy Gate."

The southern gates—known by names such as Karlukhana, Khandak, and Kovchindarvoza—were primarily referred to as the Khandak Gates in the late 19th century. The name "Karlukhana" stems from the fact that the Karlukhana was located just beyond the gates. A second hypothesis is that the village of Kovchin was responsible for maintaining these gates. A third hypothesis is that the moat of the Karsha Fortress has been preserved only near these gates[11].

The Hiyobandarvoza (Charmgardarvoza) Gate is located on the western side of the city. Information regarding this gate is also recorded in sources concerning the 20th-century history of Karshi. The site of the gate is currently situated at an intersection in the old part of the city, near the "Nuroni" teahouse[12]. In the early 20th century, the castle moat—like other architectural monuments in Karshi—fell into neglect. The ditch turned into a dumping ground for local residents. The southern section of the moat is known as the "Halal Moat" because it is filled with water from the large Faizabad stream[13]. This water is also suitable for consumption, and the majority of the city's residents used it. The northern section of the moat is known as the "Haram Moat"; sewage and water from

the fortress that was unfit for consumption were dumped there. In 1910, under Olim Khan—who was the Bey of Karshi—the trenches were re-excavated and cleared during repairs to the walls of the Karshi Fortress. In the early 20th century, the road leading from the Kashkadarya Bridge to the Old City was paved with stone [14].

In the early 20th century, the city of Karshi was home to numerous architectural monuments associated with the Islamic world, including mosques, synagogues, and madrasas. Notably, the city has preserved such structures as the Odina Jami Mosque, Kokgumbaz, and the Chakar, Kurgancha, Sharifboy, Khoja Abdulaziz, Kylichboy, Bekmir Kazakh, Ali, and Shermuhammadbek mosques.

The Odina Mosque is located on the city's Registan Square and was built in the 1380s. The mosque measures 50 meters in length and approximately 40 meters in width. It underwent renovation during the reign of Sayyid Alim Khan. The mosque's dome and minaret remained standing until 1914.

The Charmgar Mosque is located in the northwestern part of the city of Karshi. A guardhouse, a **sagana** (tomb enclosure), a pool, and a minaret were built around the Charmgar Mosque, forming a complex[15]. The mosque was considered the main building of the complex. It is designed in the tradition of Central Asian architecture, featuring carved columns and decorative woodwork and brickwork. To the west of the mosque lies a **sagana** (an enclosed tomb structure). This structure is surrounded on three sides by a brick wall. Sheikh Abdurrahman Naqshbandi, a scholar and figure of the resistance, was buried in the grave; his name is carved onto a marble slab above it. According to local elders, there was also a rectangular pool to the north of the mosque, with a stream flowing beside it. Furthermore, the Charmgar Mosque featured a minaret standing 10–11 meters tall—a rare architectural masterpiece of Central Asia.

In the 20th century, the Khonako Mosque, located in the Korgoncha neighborhood, was one of the largest mosques in the city of Karshi. This mosque was built in the late 19th century. The exterior porch and the ceiling beams of the prayer hall are decorated with Islamic-style ornamentation. Four square bricks are laid around the mosque's porch. In the early 20th century, a school operated at the mosque, where Nasimkori, Sadik Akhun, Anvariddin, Samariddin-khan, and Ziyovuddin-khan taught students both religious and secular subjects. [16]

Analysis of the obtained results:

In the early 20th century, the Sharofboy, Kylichboy, Khoja Abdulaziz, and Bekmir madrasas are cited as

major madrasas in the city of Karshi. The Sharofboy Madrasa building dates back to the 18th century and is located in the city's Charmgar district. It was a relatively small madrasa, featuring domes on both sides of the structure and comprising rooms for student accommodation, prayer, and instruction[17]. The Kylichboy Madrasa was built in 1903 using funds provided by Kylichboy, a resident of Karshi. In terms of architectural style and appearance, the madrasa closely resembles the Kazakh madrasas of Khoja Abdulaziz and Bekmir. The structure features a courtyard measuring 17.55 meters in width and 18.29 meters in length. The madrasa contained 12 rooms, and its main façade was two stories high. The Khoja Abdulaziz Madrasa was built in 1909 (the year of construction is indicated at the building's main entrance). This madrasa is distinguished by its beauty and grandeur. Student rooms are located on the ground and upper floors. Various types of brick were used in the building's construction.

Bekmurodboy was born in a Kazakh village in the Kasbi District, and since he belonged to the Kazakh branch of the Manghit clan, he was named Bekmir Kazakh. Bekmurodboy was the second son of a prominent figure of his time, the wealthy Grandfather Kubbat. He was born around 1848. He inherited a vast fortune from his ancestors; in just one Kazakh **aul**, he owned two large herds of camels.

During the drought years of 1916–1918, he cooked flour-based broth in large cauldrons and distributed it to his compatriots [18]. In 1911, Bekmurodboy received permission from Emir Alimkhan to build a madrasa in Karshi and began construction that same year.

CONCLUSION

The architectural structure of the city of Karshi in the late 19th and early 20th centuries bears a resemblance to cities such as Bukhara and Samarkand. The walls, gates, Registan, mosque, and madrasa of the Karshi fortress were built in accordance with Islamic traditions. The emirate's control over the provinces and the cities within them did not extend beyond the collection of taxes and, when necessary, the levying of troops. No funds from the emirate's treasury were allocated for city construction, infrastructure improvements, or the enhancement of living conditions.

The construction of madrasas in the city was primarily undertaken by wealthy individuals, and predominantly local materials were used in the process. Madrasas and mosques were built according to specific designs, with great importance attached to their seismic resistance. Particular attention was paid to their foundations. A number of architectural monuments built in the early 20th century have been preserved in the city.

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