

Karshi City in the Period of the Bukhara Emirate



History

Keywords: emirate, city, economic, cultural, architectural monument, city fortress, trade, handicraft, school, madrasah, Islamic religion, Russian Empire.

Eshtemirov Jasur

Researcher of Karshi State Engineering and Economical Institute city Karshi, Uzbekistan

Abstract

The article examines the political status, economic development and trade, everyday life and occupations of the urban population, its ethnic structure and composition, the name of mahallas and guzars, the development of the crafts of Karshi in the era of the Bukhara emirate. The system of city education, the activities of schools and madrasahs of the city are covered. There are extensive information about the architectural construction of the city, the city fortress, madrasah and other architectural monuments. The negative consequences of the transformation of the Bukhara emirate into a vassal of the Russian Empire are shown.

The role of the cities was incomparable in the political, social and economical life of khanates of the Middle Asia. In the last middle ages one of the countries from the Middle Asia's countries which cities and the life in there were developed, was Bukhara khanate. The Bukhara emirate is the country that was formed when Sheybanikhan conquered the Middle Asia in the beginning of the XVI century, had the status as the khanate; it had the emirate status from 1753 after mangit dynasty had the crown (taxt). At the beginning of the XX centuries the spirit of the period was seen on the events which occurred in the social-cultural life of Karshi city. In this period the ethnic structure of the population of the city, education system, architectural structure of the city classify with similarity to the cities of the Middle Asia.

Karshi city was political, economical and cultural center of Kashkadarya region which was the south part of Uzbekistan, during XVIII–XX centuries. In this period Karshi city confronted the ruling period of Bukhara emirate. In the period of the rule of emirate particular orders and rules were implemented in the political, social-economical and cultural fields in the city.

Karshi city is considered one of the main centers which the trade relations in the emirate is developed widely. The city participated actively in the internal and external trade of the emirate.

The Upper (Yuqori) and Lower (Quy) markets worked in the territory of the city, besides, markets specialized for selling various goods were existed. The raw which was sold grain products, the cattle, cotton, wool, food, handcraft products were situated near the gates of the city. This caused that the internal market was developed, the level of the life of the people was improved.

Karshi city played the main role in the trade between East Bukhara and West Bukhara regions in the first quarter of XVIII-XX centuries. Not only merchants of Bukhara, but also merchants of Khiva, Kokand khanates sold their goods in the markets of Karshi city. Together with this, merchants of Karshi sent their camel caravans to neighborhood territories. The market was in Tuesday and Saturday of weeks in Karshi city. The most selling goods were considered

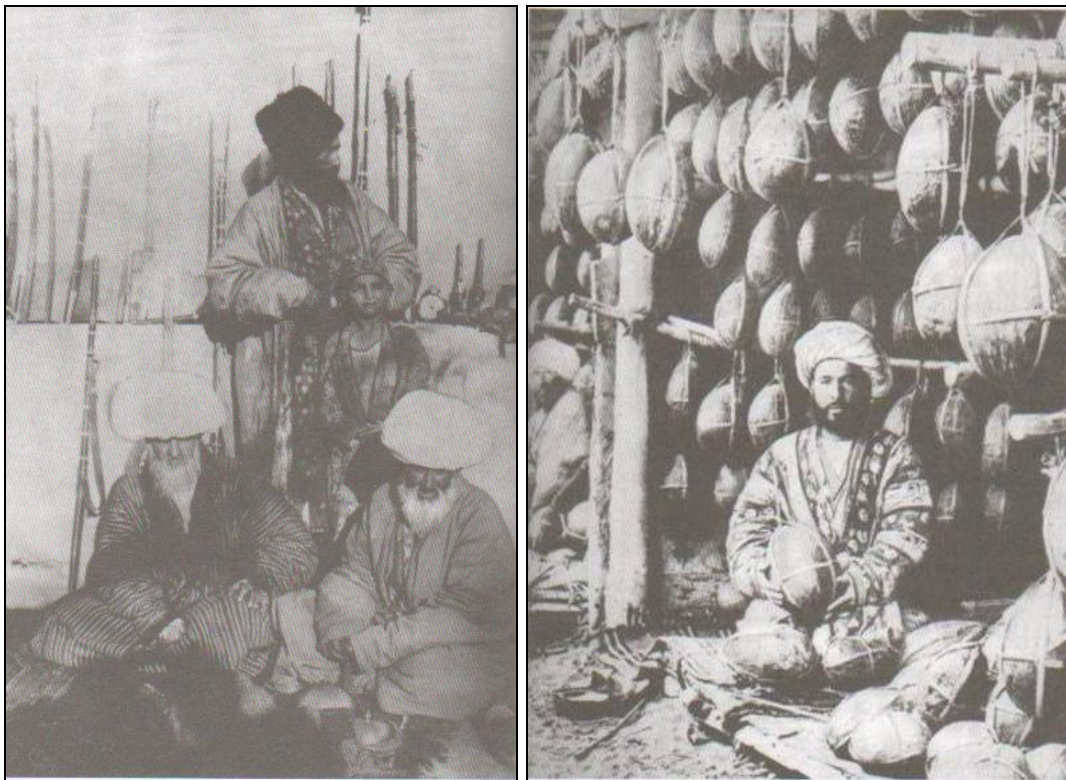
mainly agriculture goods. The rice grouts, the cattle were taken and sold from Samarkand, Shakhrisabz, Hisar to the markets of Karshi. 1 botmon (measurement of length in Central Asia) of the floor was sold 4 soum 40 tiyin, 1 botmon (measurement of length in Central Asia) of corn was sold 2 soum 80 tiyin in the market of Karshi.

In the beginning of XX century there were 40 bakeries in Karshi city, the bread was to 2 botmon (measurement of length in Central Asia) per day on each of them [1, p. 65]. (1 botmon (measurement of length in Central Asia) - 131,44 kg).



In 1910, one of the Central Asian countrymen, B. Litvinov describes Karshi city: "... There is a trade busy market, a busy city, a large domemarkets, a huge caravanserai with hundreds of

shops, huge cemeteries..., hundreds of streets and little streets, the poors and the tradesmen, the noise, the dirty, the dusty ... It is surrounded parts which the riches live,with a large circle and keeps it blocked. The magnificent gardens in the surrounding area with a three-mile (1.06 mile-1.06 km) wide circle are green”[10, p. 59].



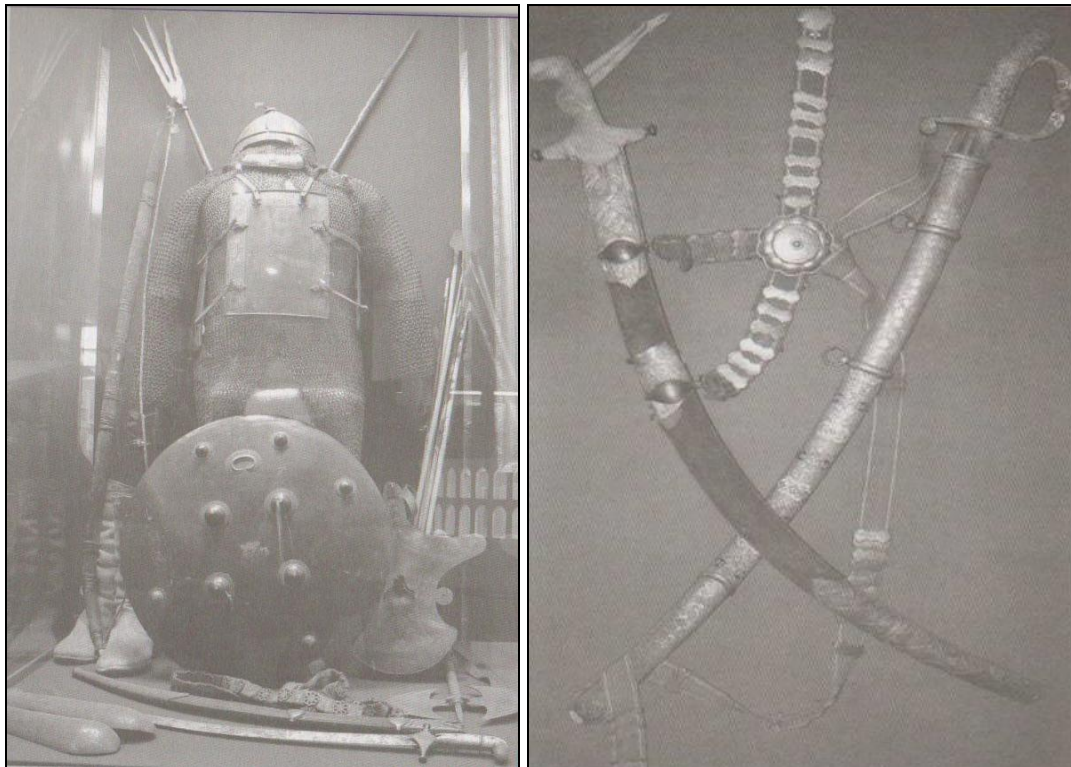
At the beginning of the 20th century, the main market in Karshi was called the Upper Market (Yuqoribozor). This market of Karshi fortress was entered through the Gates of Tutak and Embassy (Elchixona). There are a lot of dome and raw in the market, wholesalers, hundreds of small shops, as well as handicraft shops, kitchens and chaykhanas. There was also a special place for selling the building materials, particularly the wood and the cattle on the Upper market (Yuqoribozor) side. There is also a place for selling horses and donkeys on the market. In the sheep market were sold sheep such as karakul, jaydari, arabi, kattadurak (big stall), hisori. At the end of the autumn season and the beginning of winter, the sheep market has become particularly resilient, and the sale is very high. There are hundreds of meat-raw in the city, with nearly half of them were sold goat meat. Beef was sold only in 5-6 raw. In addition, 2-3 rays worked, which were sold Camel meat which the people ate thinly [4, p. 112-113].

Sales in the market began early in the morning and continued to the evening. Many goods were imported and sold from abroad to the Karshi markets. From neighboring mountainous and steppe regions, especially from the Turkmens of Amudarya, Russian merchants came to the market. Especially the skin of Karakul had been bought by Russian merchants. Karakul skins were purchased on wholesale and paid for 10 of them 40 coin goldsoum. The skin was mainly made in Charmgar, Buzrukrobotguzars of city and brought to the market. In the CharmgarGuzar was

made of different types of sheep's skins, such as “Kayroki” or “Buzi” types goat skins. The donkey skin which was sold to the domestic market, was made in guzarBuzrukrobot, most of them were made boots. These skins were painted green and were called “komuxt”. In Karshi market was also trade with wool products. Cords, dumplings, carpets made of wool, were sold. Uzbeks, together with Turkmens and Arabs were involved in selling these products.

The cotton market was located next to horse market in Karshi. Cotton products were considered the most popular products not only in domestic trade, but also in foreign trade. The grain products were sold together with cotton products. Because Kashkadarya oasis was considered as one of the main grain growing areas in the Bukhara Emirate. Many caravans carrying grain to Bukhara were sent from the Karshi market. Moreover, the Karshi tobacco was distinguished by its quality throughout the Bukhara Emirate. The white tobacco type from tobaccos was sold whole Turkestan cities. Different types of dishes were sold in the Karshi market. Among them were ceramic products made by local craftsmen, and many of the porcelain products made by Russian and Chinese masters had been sold.

At the beginning of the 20th century, there were almost no craftsmen who made sword, in Karshi city. But making knife was quite civilized. Knives, decorated with gold and silver, with simple knives were made and sold [4, p. 113-114].



Along the Upper market (Yuqoribozor), the Lower Market (Quyibozor) also operated on the city park in Karshi. There were five caravanserais in it. There were ironmongers, carpentry workshops in this market. Goods of Indian, Afghan and English were brought from Termez,

Denau, Sherabad to Karshi. The Afghan caravans with several thousand camels came and brought British goods along with them [22, p. 1-3]. English goods were cheaper than Russian products. That is why, in Bukhara Emirate's markets, English products were sold more than Russian goods. At the beginning of the 20th century, emirs of Bukhara did not pay close attention to the economic life of Karshi, in particular, the development of trade. Instead, they took measures to reduce the prestige of the city of Karshi than Bukhara, and to get main benefits, they sent the trade caravans from Afghanistan and India to Bukhara, without having to go to Karshi city. In Bukhara, caravan control was carried out and some goods were sent in order to sell to Karshi.

In the city, craftsmanship had also grown substantially with the trade. Karshi is one of the oldest places in Central Asia, where many professionals in the city have come across a long historical path. The craftsmen of Karshihad unique traditions and production methods. At the same time, masters of the city closely cooperated with other handicraft centers and had enriched their skills in new forms. In addition, the development of various crafts and the occupation of the same occupants had also influenced the administrative division of the city. As a result, there were populated places such as Charmgar, Kulolguzar, Temirchi, Holvagiar and Misgar in Karshi.

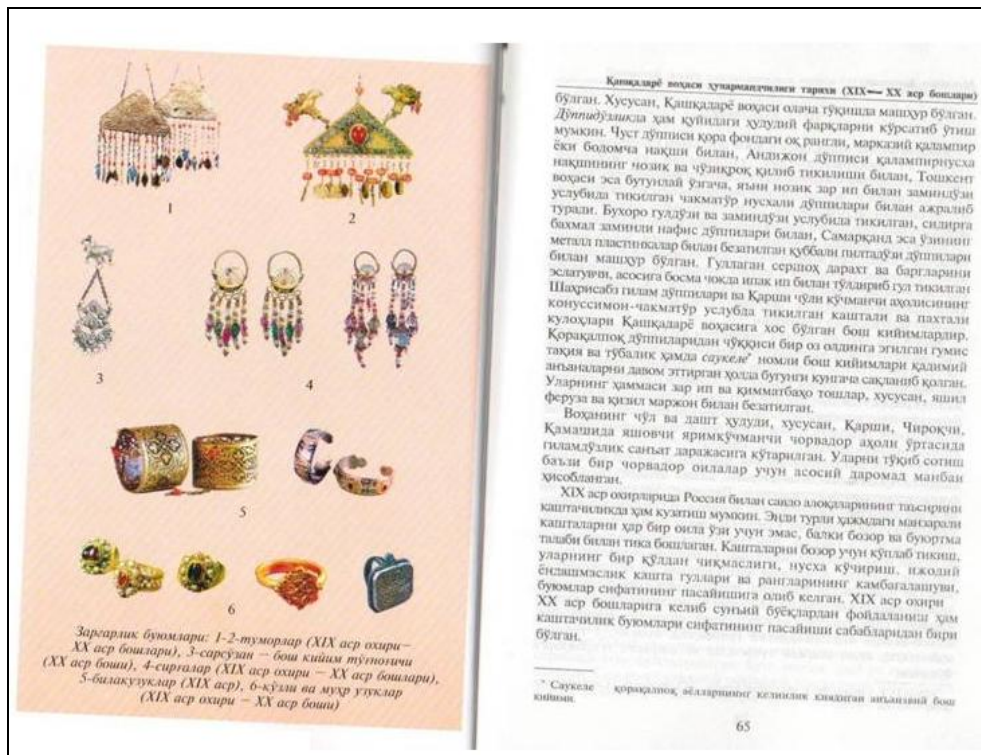
In the city of Karshi the textile industry of craftsmanship had developed very well. Textile spinning, knit fabric, carpet weaving were widely spread. The textile craftsmen used cotton, silk, canopies and wool to make their products.



The fabulous fabric of Karshi was popular throughout the East. Half of the fabric was made of silk. The masters who made this type of fabric, lived in Guzar Zogza of the city. Some clothes, such as a jacket, robe were made from fabulous fabric. Mulla Akhun from Karshi was one

of the most popular fabrics in making this fabric. He had about 25 weaving looms and was known as “AkhunAlacha” among the people. More than 40 craftsmen were employed at MullaAkhun's shop [15, p. 135]. Women were mainly engaged in sewing. Men were engaged in making fur coats, wickers, trousers, shoes, belts, and horse-drawn instruments. In Karshi, there were mahallas and ghosts of craftsmen working with metalworking. Among them were Temirchi, Dergizchi, Chilangaronguzars. Household goods, agricultural equipment, were prepared by steel masters.

Karshi city had also been famous for its mischief and jewelry. The copper clay, copper cake, copper bowls, copper trays, copper plates, cloths, buckets which made by the craftsmen, were widely used in households. Copper items were decorated with various patterns. Oblique, sackcloth, and pottery which were produced by Karshi corners, were characterized by their unique shape and appearance. Especially, the bedded lid was similar to that of the cotton pallet, and it was widely known as a copper product that did not appear elsewhere when it was lifted from the ground and its lid itself was opened [25, p. 83]. The ornaments made by the warriors of Karshi were decorated with precious stones. In the city there was a widespread jewelry industry together with copper industry. Jewelers made jewelry from gold and silver for men and women, and decorated them with precious stones. For women, silsila, ostrich, pearl necklace, rings, bracelets and for men stamp rings were prepared.



Craftsmen in Karshi were also very popular in the manufacture of confectionery products. Confused with the recipe of baking confectionery, confectionery products, such as donuts, prepared various soft drinks [4, p. 114-115].

The conquest of Central Russia to the Central Asia, in particular the transformation of the Bukharian Emirate into a vassal, had a profound impact on the country's economic life. As in all Turkestan markets, many products made by local artisans in Karshi markets have begun to squeeze Russian goods. The quality of the products manufactured at factories and shops were much higher than the craftsmanship. This process had undergone serious changes in the social structure of the population, and craftsmen of various industries had been forced to change their profession. The skilled artisans became “black” workers. Nevertheless, many woodworkers, jewelers, and ceramists managed to save their craft. There were also specific factors. Bottles made by local potters had been maintaining the most demanded product on the market as it was, with its relatively cheap, elegant and easy to use.

Woodworking was more developed in Central Asia than in other regions. Wood carved doors were distinguished by its uniqueness and durability.

At the beginning of the 20th century, there were about fifty taxes and payments in the Bukhara Emirate. Urban residents often paid garden money—from fruit gardens, flower money – from construction materials and wood items, and leaf money –from sericulture taxes [23, p. 20-21].

In the markets merchants paid place (tagjoy) money [23, p. 1-4]. In addition, there were taxable charges for police officers in the cities, which was called "blackmail". The city's residents also paid taxes, such as “zakât, school money, apartment money, marriage allowance money, surplus (military duty in emergency situations), jiz’a (tax from Jewish), secretariat (secretary's tax)”.

Until 1904, some taxpayers in the remote areas of the Bukhara Emirate were not able to obtain certain taxes. From this year, one sheep or goat from 40 sheep or goats one sheep from 5 camels would be given for zakât [19]. A one carriage office 60 coins, 45 coins of grain, and 35 coins of barley imported to Bukhara, were taken for zakat.

Amingathered taxes from sellers on the markets. 5 sums a day from 1botmon (measurement of length in Central Asia)cotton, 7 soumsfrom wool, 2% of the cost of skin karakul, 10% of tea, one coin for horse and two bullets were paid for zakat [4, p. 122].

Karshicity was one of the main centers of trade relations in the Emirate. The city also actively participated in domestic and foreign trade of the Emirate. There were also markets in the Upper (Yuqori) and Lower (Quyi) markets in the city, which specialized in selling various types of products. Near the gates of the city there were grocery products, cattle, cotton, wool, food, handicrafts. This had led to the development of the domestic market and the improvement of living standards.

Karshi city craftsmanship, along with continuing traditions of the past, had been enriched with new types of products and their quality improvement. The lifestyle of people were reflected in the products made by craftsmen, the spirit of the epoch.

Karshi was a trade-industrial city of Bukhara Emirate at the beginning of XIX-XX centuries, but also the castle of throne successor as the second political center. In 1898-1910, Karshi was led by Olimkhan who was the son of the governor of Bukhara, Abdulahad,.

The population of Karshi had a diverse ethnic composition. In the city were mainly representatives of the Uzbek tribes. In the city, there were many tribes, such as mangit, sarai, karluk, kovchin and others.



At the end of the 19th and early 20th centuries, the population of Karshi was about 15-20 thousand, about 300 farms in the Charmgarmakhalla, 160 farms in the Kurgonchamakhalla, and 300 farms in the Zagzhamakhalla [18, p. 116-118]. The representatives of European nationalities lived along with local people in the city. For example, in the first quarter of the 20th century, the Bukhara Emirate was home to 60,000 Russian citizens, of which about 800 were residents of Karshi [17, p. 625].

The urban population was diverse and had different seeds. But at the beginning of the 20th century, the traditions of the seeds were forgotten. Not enough attention was paid to the preservation of seed traditions among the population of Karshi. The army of Bukhara Emirate was founded mainly on the principle of tribalism. In Karshi region, when collecting troops, attention

was drawn to the tribal identity, while the city of Karshi did not comply with this principle in the army [5, p. 32].

Most of the population did not have an idea of their offspring. O.A. Sukhareva writes: "... A man living in the city of Haramsaroy in Karshi (born in 1896) heard from his father that his tribe came from the "Sarai" tribe. Apart from this tribe, he also said that he had known the other tribes as well as the tribe of mangit. When asked what kind of tribes lived in Karshi, he mentioned the "charmgar" tribe [1, p. 119-120]. It is clear from this answer that the nation's concept of seeds is weak. Because there is not such tribe as "charmgar".

M. E. Masson wrote that at the beginning of the 20th century Karshi was inhabited by various ethnic groups of Uzbeks. Among them there were many mangits. Although the city's population was mainly Uzbeks, the city gates, guzars and mahallas names were Tajik language. The population were Afghans, Iranians, Indians, Arabs and Jews.

In Karshi, the population related to "karluk" tribe were large. In the south of the Karshi fortress was Karlukhanamakhalla and there was city's gates with this name. The inhabitants of the city call them "Karluk with Pumpkin Flower" ("Qovoqgulliqarluqlar"). Residents of the settlement of Karlukhanamakhalla took part in a rising uprising in the end of the XIX century by the same name as they tucked the flowers on the edges to distinguish themselves from others [3, p. 128].

At the beginning of the 20th century, karluks mixed with other ethnic groups in the city. When ethnologist K. Shoniyazov carried the ethnographic researches in Karshi in the 50s of the 20th century, only two elderly people in Karlukhanamakhalla remembered that they related to karluk tribe [3, p. 128].

Most of the city's inhabitants have forgotten their community in the 20th century as a result of intervention by ethnic groups. For example, in 1927, a researcher from Karshi, L.V. Oshanin found out that the vast majority of the population had not information about their origins [3, p. 129].

The makhallas collect a lot of information on the structure, social status, lifestyle, occupation of the city. At the beginning of the 20th century settlements were considered as not only a regional association, but also a community of people.

In the old town of Karshi there were settlements like Misgar, Chorsu, Kosagir, Kulol, Kervand. In residential makhallas, residential areas were built on the street, narrow lanes, ceilinged streets, and backyard makhallas. The makhallas were thus separated by walls [15, p. 32].

In the 20th century Russian scientist O.A. Sukhareva gave interesting information. "... The nobles and wealthy merchants in the old town, surrounded by fortress walls and doves, consisted of smaller neighborhoods similar to the Bukhara makhallas," wrote O.A. Sukhareva. "It was

impossible to get a complete list of Karshimakhallas, but only twenty names of makhallas were able to write. These were: Mirdushi, Mirzalot, Ogaliq, Chubin, Hanaqo, Harrotmakhallas located near the Charmgar (or Park) Gate; Near Sharshara Gate - Sharshara, Beglarbegi, Kitai, Uymavutmakhallas; Near the queue gate - Iranjuzar, Kazixona, Haram Saroy, DarvozaiTutak, Boyguzar, MirzoLatifmakhallas; The location of the Temurchi, Halvogar, Kulolguzar, GuzarChilankaramakhallas were not clear ...” [18, p. 115].

In the early 20th century, education in most of Uzbekistan's cities was based on Islamic principles.

The harsh political situation in the Bukhara Emirate also affected the education system. Elementary schools functioned as independent and not funded by the state. Education in schools has lasted for up to 10 years, depending on children's abilities. School buildings consisted of one room, and there were not enough facilities to conduct training sessions. Elementary schools mainly teach basic concepts about arithmetic, nature and society. Primary boys' primary schools were mainly functional at the mosques and girls were taught at home.

The pupils first studied “Haftiyak” at schools. The weekly word for Persian means “one of the seven”. For the convenience of the children, several surahs in the Koran were selected and taught. Haftiyaks were the first guideline in schools [21, p. 321]. Karshi was one of the main aircrafts of Islamic culture. Local and national schools were mainly involved in teaching locals. There were 45 madrasahs at the end of the XIX - early XX centuries in Karshi [2, p. 166].

During the Roman colonial period, the construction of madrasahs was generally ignored. On the contrary, at the beginning of the 20th century 6 madrasahs in the old city of Karshi were demolished and 16 madrasahs in general were destroyed [13, p. 90].

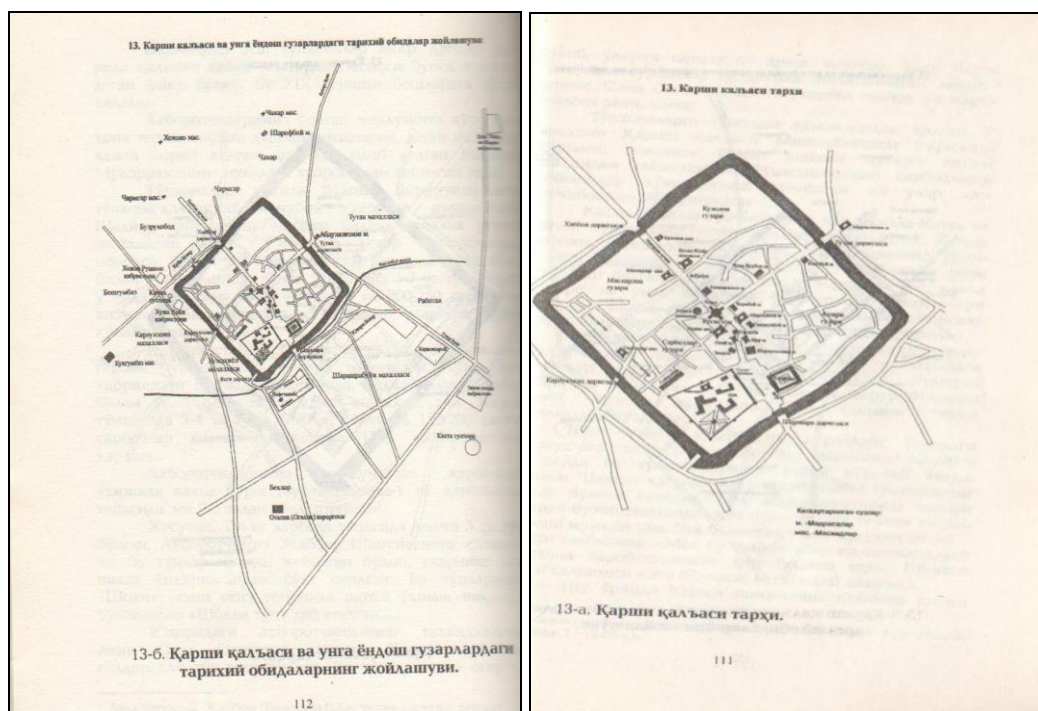
Education in educational institutions was entirely religious, and training sessions focused on teaching religious subjects. Madrasahs were different in terms of construction, supply, and other aspects. The madrasah was very sensitive to the development of educational programs. The following blocks of science were taught at the madrasahs:

1. Arabic language - grammar, morphology, syntax, etymology, Arabic rhetoric, Arabic history, the art of reading the Koran;
2. The meaning and essence of the Koran, the hadis, the law, the religious order, the basis of the law;
3. Philosophy, logic, mathematics, geography, astronomy, medicine, chemistry and natural sciences [16, p. 127].

The organization of educational work in Karshi madrasahs was dependent on the income of the foundation. Madrasah was at the disposal of some mosques and could not do their jobs independently.

There were also large madrasahs in the city, which were located in separate buildings. There were 50 to 200 students (Tolib) inmates. In the madrasah, the principal was engaged in the organization of educational work. Madrasah's business works were in the hands of the rich (mutavvali). The students greatly respected their leaders and adopted them as a legitimate admonition. At the same time, the descendants of the Mudarris were also honored.

The architectural structure of Karshi city, its lifestyle, ethnic composition and structure, occupation, craftsmanship, commerce, markets, and others were also identified through ethnographic expeditions. The expedition staff, who came to study the folk applied art in Karshi in 1948, had two meetings with the elders of the city [18, p. 111-112]. It was revealed in the conversation that the city was surrounded by three rows of walls at the end of the 19th and early 20th centuries. This information was noted by N. Hanikov, V. L. Vyatkin, A. A. Zimin, B. It was also mentioned in the works of Litvinov [26, p. 107-109; 5, p. 13-14; 7, p. 205-207; 9, p. 114].



The first wall consisted of the urda (arc), the second fortress and the next fortress wall. There was only one corridor to get there. The place occupied the territory of 2,25 hectares and was located in the southern part of Karshi fortress. At the end of the XIX - beginning of the 20th centuries, on both sides of the settlement there were minarets and minors. The gate was guarded by gardens day and night, and the elephants were armed with swords, spear and militia from the Russians at the end of the 19th century. There was a mosque, a palace, a treasure house, a residence of nobles, houses of people, farm buildings, and kitchens [17, p. 594-595]. It was noted in the sources that there were very beautiful gardens around Karshi Castle. There were gardens, vineyards and gardens [24, p. 10].

B. Litvinov's article titled "Karshi", published in Turkistan's information ("Туркестанские ведомости") newspaper in 1910, described it as: "There is a square in the center where four madrasahs, baths, military units, mosques and bridges are guarded by brick towers. This is the city center. It is surrounded by a fortress wall, which has several gates to the main streets, the first circle. The second circle is the outer wall, with its gates. A deep dug under the wall was dug, and in time it turned into a marshes ... By these walls was a prominent population of the country [9, p. 114].

M.E. Masson wrote that in the early 20th century the Registan of Karshi was distinguished by its luxury. There were a flat rock cluster in the Registan Square. There were 2 caravanserais, small stores, and several madrasahs in Registan Square.

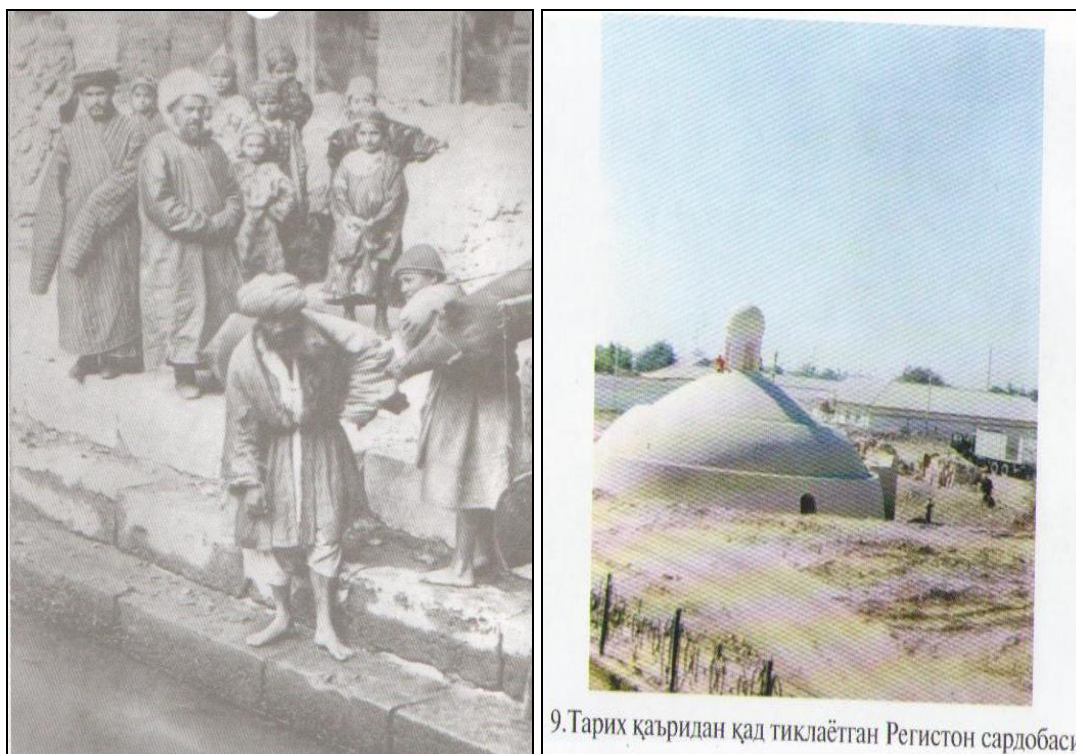
Karshi Fortress was constructed on the 630-meter straight rectangular project in the first half of XIV century [11, p. 72]. Over the past period, the fortress wall has been restored several times. Over time, the original appearance of the wall changed. At the beginning of the 20th century, the fortification wall of the city was half-ruined as it was not renovated in 1902-1903. In the majority of the walls, lateral reliefs have been partially preserved. The wall of the fortress was 5 meters wide and 6-8 meters high [17, p. 581].



The castle wall was originally brick and then roared. "The length of the sides of the castle wall was 800 cubic feet (800 feet) each. ... Taking into account the size of one cubic meter of gas in the Bukhara Emirate, 78.8 centimeters, the total wall of the castle wall was 630.4 meters and the total length of the four sides was 3200 cubic meters or 2521.6 meters." [13, p. 26-27]. The results of the expedition to the Karshi Fortress in the next period was also be confirmed.

The castle had different gates in different historical periods. One door had several names. At the beginning of the 20th century, four gates of Karshi fortress were known. The names of the gates were followed by the traditions of other Central Asian cities. A gateway to a specific destination was named after a neighboring city or community. The gates were built at the same height as the fortress walls. On the northern side of the fortress was the gate of Tutak. The word “tuta” was derived from the fruit tree - the word “tut” in the form of “presence”, “universe” – “ak” addition added to the word “tutak”. The “Tutak” gate was called Samarkand, Kesh, Rastadarvoza, Gulshandarvoza. O.A. Sukhareva wrote that this gate was also called Nasaf, Nakhshab, Kuyukdarvoza [18, 114]. This gate was named after Kuyukdarvoza because of the clash between KarshiMangit and Shahrisabz coincident fire. Perhaps that is why the door was named.

“In the early 20th century, the writer, RahmatBukhari, wrote about most beautiful and magnificent gate of fortress, the “Tutak” gate:“ I entered the Tutak gate, and now I have a look at Registan, a mosque and a madrasah, and a high place ”[13, p. 43].



The eastern gate of the castle was called Sharsharadarvoza or Chargardarvoza. Water from the bay of Fayzabad was poured into Balandnava village and its tomb. It is also through the gate of the gateway to the cistern. The water flowing from the bowl fell into the ditch. Perhaps the door was called “Sharshara” (waterfall) [8, p. 60]. The coastal gate is also named after Tupkhondarvoza, Gilovkhanadarvoza, Yangidarvoza, Elshikonadarvoza, Zakotdarvoza [8, p. 60]. There were specific reasons for this diversity of gates. For example, next to the gate, Karshi was a square for the horses of people who had come to their place, so called Jilovhanadarvoza.

Karshi was the second political center in Bukhara Emirate. Through this gate many ambassadors and delegates visited. Perhaps that is why it was called Elchixonadarvoza.

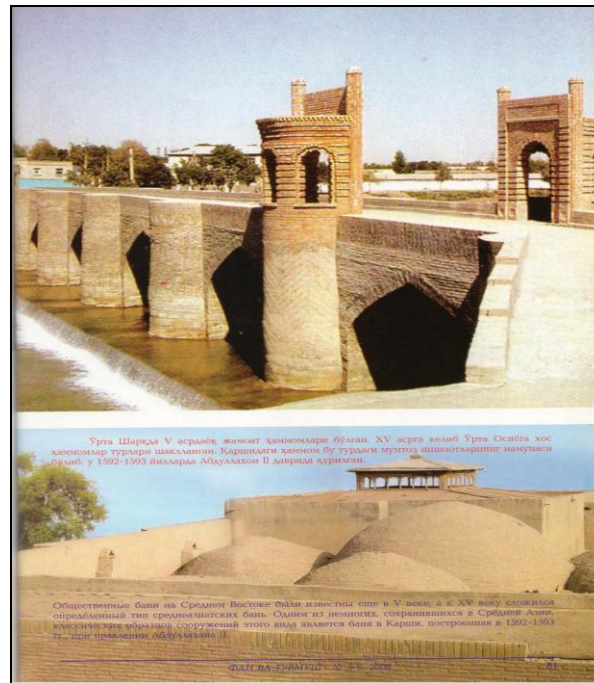


In the late 19th century, the name “Karlukhan”, “Handak”, “Qovchindarvoza” were the names of the gates. The residence was called “Karlukhana”, located outside the gate outside of the township of Karlukhana. The second assumption was that the gate was in the village of Qovchin.

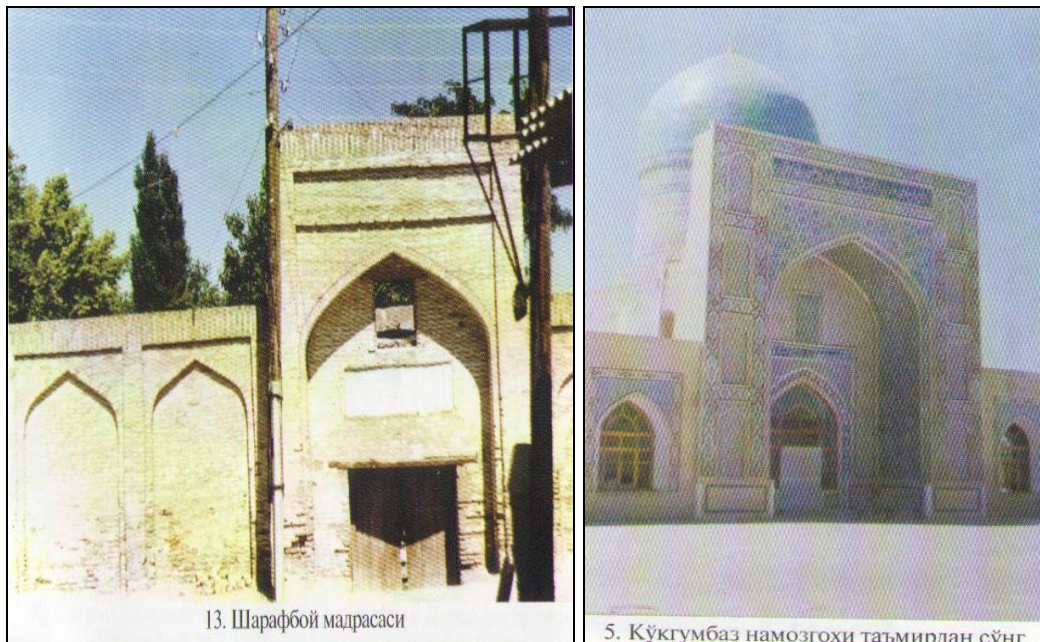
The third assumption is that the fortress of Karshi remained only with this gate [17, p. 585]. On the western side of the city there is the Khiyobondarvoza (Charmgardarvoza). Information about this gate was also mentioned in sources in the history of the 20th century. This gate is now located at the crossroads of the Nuroniycheyhana in the old town [8, p. 61].

At the beginning of the 20th century, like other architectural monuments in Karshi, the castle was abandoned. The ditch has become a desolation of the population. The southern part of the tower was called the “Halal Trench” because it was filled with water from the great Fayzabad arid [13, p. 36-39]. This water was also suitable for consumption and most of the urban population was consumed. The northern part of the ditch was called “Haram Trench”, which flows through the castle and flows into the uninhabitable waters.

In 1910 during the reign of Olimkhan, who was the noble of Karshi, the trench was rebuilt in the process of repairing the fortress walls of Karshi.



At the beginning of the 20th century a stone was built from the Kashkadaryabridge to the Old Town [6, p. 209].



At the beginning of the 20th century, Karshi city had many architectural monuments related to the Islamic world, including the mosque, the mosque, the madrasah (the center for the interpretation of the Muslim philosophy).

The mosque of Odina mosque, Kokgumbaz, Chaqar mosque, Kurgonsha mosque, Sharifboy, KhojaAbdulaziz, Kilichbay, Bekmir Kazak, Ali and Shermuhammadbek were preserved in the city.



Чақар масжидининг шарқий айвони

The OdineJome Mosque is located in the city's Registan Square, built in the 80's of the 14th century. The mosque is about 50 meters tall and about 40 meters wide. The mosque is being repaired during SayidOlimkhan's reign. The dome and minaret of the mosque were preserved until 1914.



15. Катта Чармгар масжиди таъмирланмоқда

Charmgar Mosque is located in the northwest of Karshi. Near the Charmgar Mosque, a gate, a cave, a pool, and a tower were built and reconstructed [12, p. 166]. Mosque was the main building in the complex. The mosque is decorated with traditional architectural traditions, decorated with pillars, decorated wood and bricks. There is a cedar in the west of the mosque.

The three sides of the saga are surrounded by a brick wall. Sheikh Abdurrahman Nakshbandi was buried in the grave. The name of the person who was buried was engraved on the marble tile at the tomb. The elders of the neighborhood witnessed that there was a pool in the north of the mosque, which was constructed in a rectangular shape. The arc flows near the pool. In addition, the Charmgar Mosque had one of the unique masterpieces of the Central Asian architectural monuments, a tower of 10-11 meters [12, p. 166]. Mosque was the main building in the complex. The mosque is decorated with traditional architectural traditions, decorated with pillars, decorated wood and bricks. There is a cedar in the west of the mosque. The three sides of the saga are surrounded by a brick wall. Sheikh Abdurrahman Nakshbandi was buried in the grave. The name of the person who was buried was engraved on the marble tile at the tomb. The elders of the neighborhood witnessed that there was a pool in the north of the mosque, which was constructed in a rectangular shape. The arc flows near the pool. In addition, the Charmgar Mosque had one of the unique masterpieces of the Central Asian architectural monuments, a tower of 10-11 meters [12, p. 166].

One of the largest mosques in the city of Karshi in the 20th century is the Hanaqo mosque, which is located in the Kurgonchamakhalla. This mosque was built at the end of the XIX century and its building was built of fringe. The outside terrace, the ceiling wood of the room where the prayer room is decorated is decorated with Islamic style. Rectangular bricks were searched around the mosque. At the beginning of the 20th century there was a school at the mosque where Nasimgori, SodiqOkhun, Anvariddin, Samariddinkhan, Ziyovuddinkhan taught the students religious and secular sciences [12, p. 166-167].



At the beginning of the 20th century, Madrasahs of Sharofboy, Kilichbay, KhojaAbdulaziz and Bekmir were mentioned as the largest madrasahs in Karshi. The building of the Sherafboy madrasah was located in the XVIII century and was located in Charmgarmakhalla.

The madrasah was not large, and the dome was built on both sides of the building, consisting of student dormitory rooms, prayer rooms and teaching rooms [8, p. 130-131].

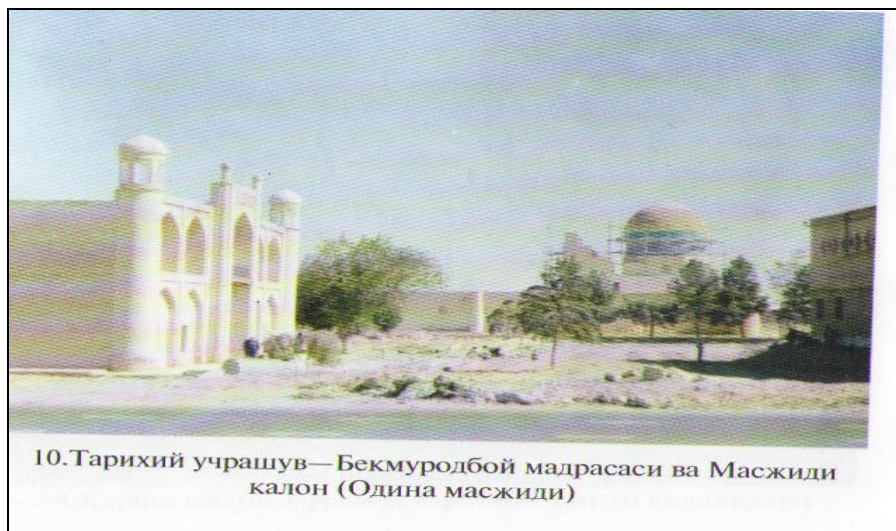


Kılıchbay madrasah was built in 1903 at the expense of Kılıchbay living in Karshi. The building is very similar to the Kazakh madrasahs of HojaAbdulaziz and Bekmir in terms of its construction style. 17.55 meters wide and 18.29 meters high at the madrasah building. The madrasah had 12 cells and the roof was two floors.



HojaAbdulaziz madrasah was built in 1909 (the year of construction of the building was built). The building of this madrasah is characterized by its beauty and majesty.

The students' room is located on the first floor and the second floor. Different bricks were used in the building [8, p. 130-131].



Bekmurodboy Kasbi was born in the Kazakh village of the Mangit tribe from the Kazakh group, and was known as Bekmir Kazakh. Bekmurodboy was the second son of a wealthy dubbing father, a well-known man of his time. Bekmurodboy was born in 1848. He inherited a great heritage from his ancestors. In one Kazakh village there were two large huts. During the years of drought in 1916-1918, he boiled large pots and distributed to his fellow countrymen [1, p. 149]. Bekmurodboy started construction in 1911, in Karshi city, with the permission of Amir Olimkhan to build a madrasah.

Education and health care in the city was based on centuries-old traditions. With the arrival of military units, the first institutions of secular medicine were opened. But they served mainly Russian military, businessmen, partly local rich, merchants. The majority of the population received medical care mainly from the doctors, but there were many negative consequences, with positive results in their treatment.

The architectural structure of the city of Karshi at the beginning of the 20th century is similar to the cities of Bukhara and Samarkand. The building style of the fortress walls, gates, registrations, mosques and madrasahs of Karshi fortress is built on the basis of Islamic traditions. Construction of a madrasah building in the city was mainly carried out by wealthy people, with the use of local materials. The madrasahs and mosques were built on a concrete project, with emphasis on earthquake resistance. Particular attention is paid to their foundation. A number of architectural monuments built in the city at the turn of the 20th century have survived to this day.

When the Bukhara Emirate turned into a Russian vassal, its state independence was lost. In the cities and districts of Bukhara, there were changes in trade-related relations, which correspond to Russian colonial relations in political and economic life.

The political and economic life of the Emirate was directly controlled by the “Political Empire of Russia”. Alexander III, the Russian Emperor, set up a representative office of the Political Empire of the Russian Empire in Bukhara on January 1, 1886 with the decree of 12 November 1885 to protect the interests of Russia in Bukhara [20, p. 307]. In 1903, the Russian Tsar Nikolai II adopted a new decree to expand the rights of the Russian Empire's CIA. The decree was aimed at implementing the colonial policy of Russia and the emirate government and its officials had to obtain permission from Russia to solve all political and social issues [20, p. 307].

The weakness and dispersion of the political leadership in the Bukhara Emirate was a matter for the Russian Emperor and its government, which seeks to establish its domination in the country. This has allowed the Russian government to keep the emirate under its own policy.

References

- Насаф ва Кеш тарихи манбаларда» мавзусидаги Республикаилмий–амалийконференцияси материаллари. –Қарши, 2010.
- Абдусаттор Жуманазаров. Насаф. – Тошкент: Алишер Навоий номидаги Ўзбекистон Миллий кутубхонаси нашриёти, 2007.
- Бўриев О., Усмонов М., Ўзбеклар: этник тарихи ва этномаданий жараёнлар. - Самарқанд, 2008.
- Владимир Соснин. Столица кочевая: Наутака – Нахшаб – Карши. – Қарши: Насаф, 1996.
- Вяткин В. Л. Вяткин В.Л., Каршинский округ, организация в нёмвойска и события в период 1215 – 1217 (1800 - 1803) годов. Изв. Сред. Аз.отд. РГО. 1928.
- Гейер И. И., Туркистан. Ташкент, 1909.
- Зимин А. А., Нахшаб, Насаф, Карши, их история и древности. Сб. В. В. Бартольд у Ташкент.
- Исмоилов Н., Бўриев О. Қарши – Ўзбекистоннинг қадимий шаҳри. – Қарши: Насаф, 2006.
- Литвинов Б. Карши. // Туркестанские ведомости. 1910.
- Маньковская Л.Ю., Қашқадарё воҳасининг архитектура ёдгорликлари. -Тошкент: Ўзбекистон, 1979.
- Массон М. Е. Столичные города в области низовьев Кашкадарьи с древнейших времен. - Ташкент: Фан, 1973.
- Насафлик алломаларнинг жаҳон маданиятида тутган ўрни.Илмий– назарий конференция материаллари. - Қарши, 2008.
- Насриддинов Қ. Қарши қалъаси. - Қарши, 2005.
- Нахшаб – Қарши жаҳон цивилизацияси тизимида. мавзусидаги халқаро илмий – амалий конференция материаллари. - Қарши, 2000.

- Нахшаб – Қарши жаҳон цивилизацияси тизимида. Мавзусидаги илмий – назарий конференция материаллари. 1 – жилд. – Қарши, 2005.
- Остроумов Н. П., Исламоведение. Введение в курс исламоведение. - Ташкент, 1914
- Равшанов П. Қарши тарихи.- Тошкент: Янги аср авлоди, 2006.
- Сухарева О.А. К истории городов Бухарского ханства.(историко – этнографические очерки) Ташкент, 1958.
- Туркистанские ведомости. 1906, 6 – сон.
- Ўзбекистон Миллий энциклопедияси. 2 – жилд. - Тошкент, 2001.
- Ўзбекистон Миллий Энциклопедияси. 11– жилд. Т., 2005.
- ЎЗРМДА. 126 - жамғарма, 1- рўйхат, 29 – иш, 1-3 варақлар.
- ЎЗРМДА. 26 - жамғарма, 1- рўйхат, 1279 – иш, 1-4 варақлар.
- ЎЗРМДА. И – 1 –жамғарма, 34 – рўйхат, 54 – иш, 10 – варақ.
- Ҳамидова М., Қашқадарё воҳаси хунармандчилиги тарихи (XIX аср охири XX аср бошларид). –Тошкент, 2009.
- Ханыков Н. Описание Бухарского ханства. - СПб., 1943.