

**GENERAL CLASSIFICATION OF THE PALACES OF THE EMIRS OF BUKHARA
AND THEIR ARCHITECTURAL TRADITIONS****Sayfutdinov Feruz Ilniyazovich**

Teacher of the Department of Foreign Languages and Social Sciences,

Asia International University

sferuz1011@gmail.com[tel +998936857755](tel:+998936857755)

Palaces were the main buildings where rulers lived and conducted state affairs, and historically reflected the political, socio-cultural and architectural image of each state. Palaces during the Mangid period were the largest and most luxurious buildings of their time. Sources describe these palaces as symbols of political power and religious authority. The palaces of the Bukhara emirs played an important role not only as a means of demonstrating political power, but also as centers of science, art and religious life. Historians B. Bartold, N. Khanikov, Akhmad Donish in their works described these palaces as cultural and scientific centers, as well as places where important religious and social events took place. The palaces of the Bukhara Emirate also had a unique structure, and when studying them, we can divide them into three main types, classify them and study them. According to their types, architectural features, and functional functions, we can divide them into the following groups:

1. Official palaces - used for state administration, receiving ambassadors and guests, and ceremonial ceremonies.
2. Private palaces - intended only for the ruler and his family members.
3. Palaces of the Uzbeks were mainly garden palaces intended for recreation, for example, the palaces of Sitarai Mokhi-khossa and Karmana were built for this purpose.

Also, if we pay attention to the architectural features of the palaces, we will witness their differences in their area and composition, building materials, decoration and patterns. Each palace was built based on the architectural style of its time, the personal taste of the ruler and the socio-political requirements of society. In terms of area and composition, the palaces of the Bukhara Emirate usually consisted of several sections, distinguished by official reception rooms, personal ablutions (haram), gardens and courtyards, as well as areas reserved for servants and military guards. The palaces of the Aurim period also had special libraries, cultural and ceremonial halls, and treasury chambers. The building materials also differed depending on the social status and era of the palace. Traditional palaces were mainly decorated with baked bricks, marble, tiles, stucco, and precious wood carvings. In the palaces of the later period, built under European influence, we can see that stained glass windows, iron structures, and even decorations brought from Europe were used. As for the decorations and patterns, each of the palaces was decorated in its own unique style. For example, the Ark Fortress in Bukhara is decorated with Islamic patterns and verses from the Quran, while the Sitorai Moxi-khossa Palace combines European and Eastern architecture. The walls are decorated with tiles, wooden doors, colorful ornamental windows, and intricate ganchic patterns. Each of these patterns has its own symbolic meaning, and the palace, with its many minarets, domes, and columns, is eclectic.

The palace - reception halls and guest houses - served to welcome ambassadors and



dignitaries, and they demonstrated not only luxury, but also the prestige of the state. These rooms were decorated with gold curtains, expensive carpets, crystal chandeliers and wooden ornaments with gold leaf. Gardens and courtyards were one of the important elements that enhanced the aesthetic and spiritual elegance of the palace, and they were a place for the rulers to relax, as well as a symbol of the harmony of nature and man. Decorated with fountains, ornamental trees and colorful flowers, these gardens were an integral part of the architectural traditions of the East. Inside the palace there were also libraries, halls for cultural and scientific conferences, which served the development of science, philosophy and art. It was here that poets, scientists and artists gathered, contributing to the formation of a cultural environment. Thus, the palace was not an ordinary residential building, but a harmonious place of state power, art, science and culture, which reflected the power of the ruler and the artistic and aesthetic views of the era in every wall pattern and every tile.

Since the Middle Ages, the custom of building luxurious palaces has become widespread among the rulers of the East and the West. Such residences were built in the city center, in the provinces and in the border regions of the state, and were used to receive and relax prestigious guests and ambassadors from abroad. We can see that this tradition was still continuing at the end of the 19th century in the person of the Mang'it rulers of Bukhara. During the reign of the rulers Amir Nasrullo, Amir Shahmurad, Amir Alimkhan and his successor Amir Abdulahadkhan, special attention was paid to construction work, and the most magnificent palaces were erected, but other Mang'it rulers also contributed to the beautification of the city during their reigns. The administrative center of the Bukhara rulers from ancient times was Ark. Reception ceremonies of the khans and emirs, their rest from state affairs, were held in their palaces outside the city fortress. These palaces were mainly adapted to the oaz season and consisted of gardens with tropical plants, peacocks and even elephants, a large pond and a spacious area for parties. In the 19th century, the garden of Emir Haudar outside the walls of the Bukhara fortress, the "Chorbog Khossa" at the exit from the Oglon Gate during the reign of Emir Nasrullah Khan, the "Shirbudun" outside the Karshi Gate during the reign of Emir Muzaffar Khan, the palaces of the Mangid rulers in the upper reaches and the "Sitorai Moxi Khossa" during the reign of the last ruler, Amir Olim Khan, were active. In addition to these palaces, there is information that the rulers built a number of palaces and chorbogs for recreation. In particular, in Karmana during this period, along with the renovation of existing palaces and gardens and their transformation into luxurious palaces, beautiful and magnificent palaces and gardens were built - Askarabad, Jarchorbog, Mirzochorbog, Bogyolchin, Gulchorbog, Khaurobad. Muhammad Ali Baljuvani in his book states that during the Mangid emirs' reign, the Bukhara emirate was known as a resting place for the emirs of the capital, Charbogi Mirzo and Charbogi Charmgari, as well as Charbogi Olchin. According to his information, the emir also had places in the Shahrizabz, Karshi and Bukhara districts, where he often went for rest. The emir sometimes visited this place with his entourage to have conversations with the people and listen to their complaints.

Conclusion

In conclusion, the tradition of construction and improvement in Bukhara, which began in the 16th century, continued during the reign of the Mangids. In the 19th century, the Mangid emirs actively developed the construction and renovation of palaces. There are two main reasons for this: firstly, each emir saw his palace as the main center of state governance and a source of influence; secondly, the interest in building luxurious and magnificent palaces, characteristic of eastern rulers, was one of their cherished goals.



Referenses

1. Sayfutdinov, F. . (2025). MANG‘ITLAR DAVRI SAROYLAR ARXITEKTURASI: TARIXIY KONTEKST VA BADIY XUSUSIYATLARINING O‘RGANILISH TARIXI. *Modern Science and Research*, 4(4), 439–448. Retrieved from <https://inlibrary.uz/index.php/science-research/article/view/82182>
2. Sayfutdinov, F. (2025). BUKHARA ARCHITECTURE: HISTORICAL HERITAGE AND ITS SIGNIFICANCE. *Modern Science and Research*, 4(3), 485–492. Retrieved from <https://inlibrary.uz/index.php/science-research/article/view/74121>
3. Sayfutdinov, F. (2025). BUXORO ME‘MORCHILIGI: TARIXIY MEROS VA UNING AHAMIYATI. *Modern Science and Research*, 4(3), 572–579. Retrieved from <https://inlibrary.uz/index.php/science-research/article/view/72130>
4. Sayfutdinov, F. (2025). 1918-1920 YILLAR XALQARO MUNOSABATLAR TARIXIDA VERSAL – VASHINGTON KANFRENSIYALARINING AHAMIYATI. *Modern Science and Research*, 4(2), 1066–1073. Retrieved from <https://inlibrary.uz/index.php/science-research/article/view/68491>
5. Sayfutdinov , F., & Sharipov , D. (2025). CENTRAL ASIAN INTEGRATION: HISTORICAL DEVELOPMENT AND PROSPECTS. *Journal of Universal Science Research*, 3(1(Special issue), 300–304. Retrieved from <https://inlibrary.uz/index.php/universal-scientific-research/article/view/65623>
6. Ilniyoz o'g'li, S. F. (2023). ETNOGRAFIK TADQIQOTLARDA QORAQALPOQ XALQINING YORITILISHI.
7. Ilniyazovich, S. F. (2024). The Formation of Preliminary Knowledge about the People of Karakalpak. *EUROPEAN JOURNAL OF INNOVATION IN NONFORMAL EDUCATION*, 4(3), 149-155.

