

# FORMATION OF THE OUTER CITY IN HISTORIC CITY CENTERS.

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## ABSTRACT

This article examines the phenomenon of outer city formation in historical urban centers, using the Central Asian region and the specific example of Khiva as case studies. It investigates the origins of Khiva's Ichan Kala (inner city) and the subsequent development of the Dishan Kala (outer city) as an organically linked extension.

**Keywords:** Historic Center, Outer City, Dishan Kala, Ark, Shahrستان, Rabot .

## INTRODUCTION

By the Middle Ages, historical urban centers emerged in Central Asia. The central parts of cities usually started at the city gate and continued to the next gate. They consisted of community buildings such as caravanserais, trading posts, mosques, madrasas, baths, and khanaqohs. In historical centers, there were urban community centers formed around the main square called Registan and the main mosques called Jome, and small community centers - guzars - formed in the neighborhood centers.

When studying the compositional structure of the historical streets of Khiva, analyzing and comparing the city-wide monumental ensemble and the streets in it and the neighborhood centers, the small neighborhood ensembles clearly differ from each other in their compositional planning structure, ornamentation, and the width and narrowness of the streets, contrasting with the city-wide ensembles. The purpose of this was to highlight the main structures.

Such a degree of non-repetition of historical monuments in the city of Khiva and Dishan Kala and Ichan Kala also influenced the emergence of outer cities.

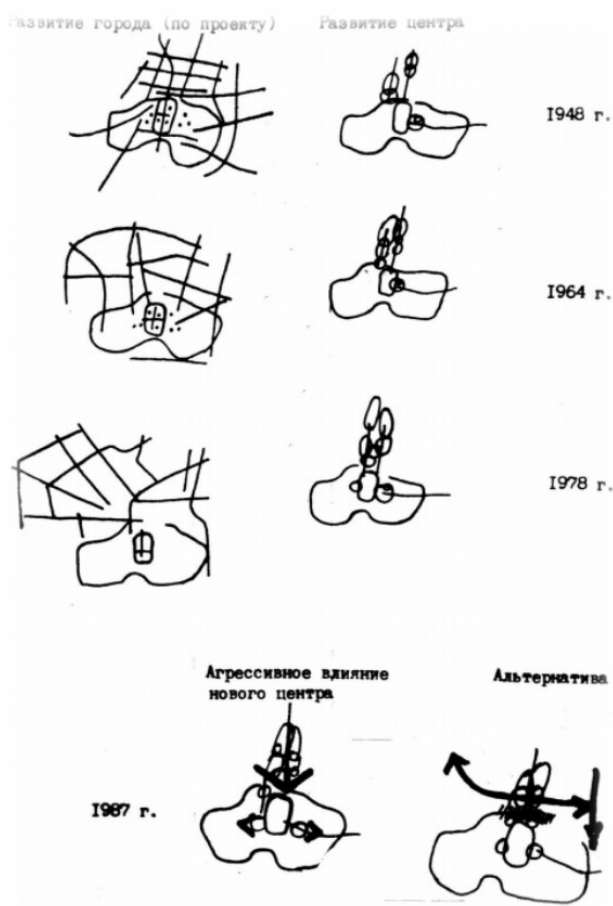
In the 19th century, Khiva fell under the dominion of Tsarist Russia. By 1920, it was integrated into the Soviet Union. This era marked the influx of European cultural influences into Central Asia, visibly impacting urban landscapes and prompting modifications to street and road networks. Broad avenues were constructed beyond the traditional Old City, giving rise to new building typologies. These streets often radiated from central points, creating interconnected nodes. Architectural styles reflecting Neo-Gothic and Russian influences led to the creation of a "new city" juxtaposed against the old. The introduction of railways, modern communication technologies, advancements in medicine, and educational reforms fostered new intellectual currents within Khiva. However, the suppression of private property ownership had a profound impact, leading to the decline of traditional crafts between 1920 and 1940.

The *khanqah*, a structure featuring a sequence of domed chambers arranged in a portal-and-enfilade style that originated during the Timurid dynasty, was widely employed in cities like Shahrīsabz, Khiva, Bukhara, Tashkent, Herat, and Turkestan. As science and technology advanced, the construction industry embraced a wider array of building materials and structural designs, resulting in innovative techniques. For instance, the Ruhobod Mausoleum (Burhoniddin Sogarjiy) in Khiva utilizes simple brickwork, with its dome resting upon a 32-sided base. In contrast, the Shahi-Zinda, Guri-Amir, and Bibi Khanum complexes showcase diverse dome structures and forms, each unique in its design and construction. Over fifty variations of single- and double-story domes and related substructures, including the Turkestani, Balkhi, and Mirzoi types, were employed and refined during this period.

### **MAIN SECTION**

Building ornamentation incorporated a rich variety of artistic techniques, including *parchin* (mosaic paneling), *koshin* (glazed tilework), *koshinburush* (projecting tilework), *kundal* (gilded and painted decoration), *kirma* (inlaid work), *ganch* (carved stucco), and diverse bricklaying patterns (e.g., longitudinal, transverse, diagonal, horizontal, and edged). Stone, marble, ceramics, wood,

stucco, and other materials were also employed to create a diverse range of aesthetic effects. Many of the advanced construction techniques developed during this era remain relevant today, as evidenced in the design and appearance of traditional houses. The aesthetic character of these streets, in turn, influenced the lifestyles and activities of residents, contributing to the gradual emergence of an outer city.



The development of the city center of Khiva. I.I. Notkin.

The formation of outer cities in historical centers can be understood in two ways: Firstly, as a historical process specific to a particular era, and secondly, in terms of its implications for contemporary urban planning.

The historical evolution of Khiva exemplifies this process. Initially, the Ichan Kala emerged as the primary settlement. Over time, the Dishan Kala developed as an outer city, organically connected to the Ichan Kala. In essence, the outer city represents a continuous process of urban adaptation, with each era adding new structures and features that reflect contemporary needs and aesthetics. The

Nurullaboy Complex, constructed between the late 19th and early 20th centuries, can be viewed as a modern khan's palace, analogous to the Kuna Ark and Tosh Khovli within the Ichan Kala.

The construction of the Nurullaboy Complex was motivated by two primary factors. First, the population within the Kohna Ark (citadel) of the Ichan Kala had outgrown its capacity. Second, it was customary for each ruling khan to construct a new palace for his personal residence. The old palace was typically allocated to the previous khan's close relatives, such as his mother and other family members. Muhammad Rahim Khan Feruz's visit to St. Petersburg, where he witnessed the city's modern infrastructure, particularly its illuminated streets and buildings, also played a significant role. Impressed by these advancements, he shared his observations with his vizier, Islam Khoja. Upon their return to Khiva, the khan and vizier embarked on the construction of a new palace equipped with modern amenities to alleviate overcrowding within the Kohna Ark and to adhere to tradition. A key requirement was the integration of electricity. Experts from St. Petersburg were commissioned to establish electricity production in Khiva. Given that water and fuel were essential for electricity generation, the Russian specialists emphasized the need for a substantial water source near the planned power plant. Consequently, the khan and vizier sought a location for the new palace and power station that was both close to a water source and in proximity to the Ichan Kala. A site near the Sirchali Canal in the Dishan Kala, northwest of the Ichan Kala, was selected. Construction commenced on the first two courtyards of the palace, a portion of the *Arzkhana* (court of justice), the entrance section, the residence of Ibrahim Khoja, and the power plant. For safety reasons, the power plant was situated further south, along the banks of the Sirchali Canal, taking into account Khiva's prevailing south-to-north winds. By 1897, the third and fourth courtyards, the remaining section of the *Arzkhana*, and several pools were completed. Isfandiyor Khan, who ascended to the throne in 1910, continued the construction, adding a madrasah, a residence for the Tungotars (royal guard), a fifth courtyard in

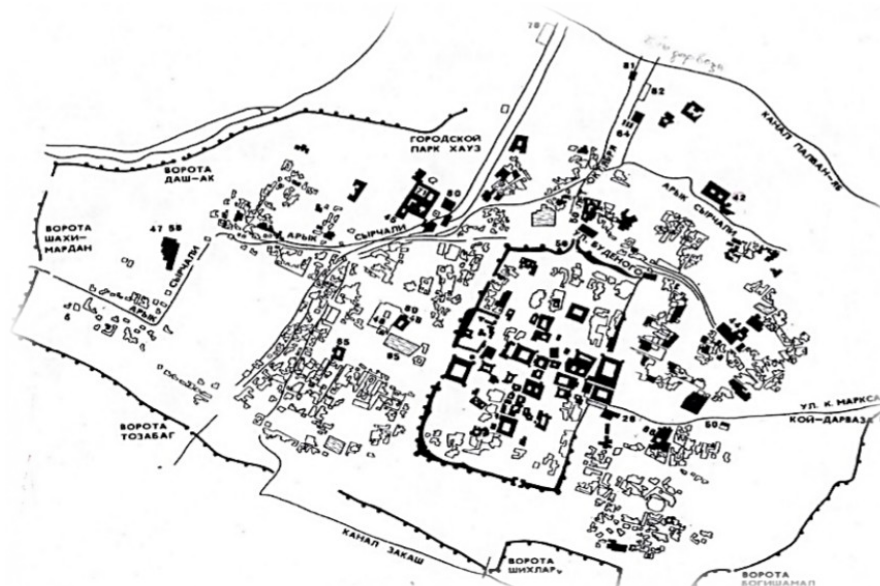
the European style, a new official reception hall, and a recreational garden by 1912.

The Nurullaboy Complex has undergone numerous maintenance, restoration, and renovation projects throughout its history.

The complex encompasses a series of interconnected structures, including the palace and its gardens, a reception hall, the arzkhana, a madrasah, and residential quarters. The palace serves as the centerpiece of the complex. Dimensions: Overall – 185.6x143 m; Isfandiyor Khan's Reception Hall – 27.3x32.1 m; Arzkhana – 82.0x71.0 m; Palace – 87.1x65.0 m; Palace Wall Height – 7.5 m; Portal Height – 10.0 m. The Khan's post office and hospital, among other facilities, also date from this period.

In contemporary urban planning, the formation of outer cities in historical centers signifies the transformation of a city's system and environment through the addition of external structures. This includes recent urban development projects in Khiva, particularly the master plan for the Dishan Kala, which functions as Khiva's rabot (suburb). Currently, the Khiva district comprises nine rural citizen assemblies: Dashyoq, Gandimyon, Juryon, Oqyop, Irdimzor, Sayot, Shomahulum, Chinobod, and Eski Qiyot. The city of Khiva is further divided into 13 major districts, known as mahallas (neighborhoods). The Ichan Kala itself constitutes one such mahalla. Outside the Ichan Kala are the mahallas of Pahlavon Mahmud, Oqyob, Kaptarxona, Shohimardon, Gazchi, Yangi Turmush, Qumyasqa, Do'stlik, Toza bog', Yangi Hayot, Sangar, and Gilamchi.





Khiva city plan, XIX-XX centuries.  
1-Ark. 2-Shahristan. 3-Rabad.

Today, the Dishan Kala area of Khiva features schools, preschools, service facilities, artisan workshops, tourist services, small shops, hotels, and various other modern structures and functions.



Khiva (today) - Ark, Shahristan and Rabad.

## CONCLUSION

The term “*shahar*” (city) originates from the Persian word for “*fortress*,” reflecting the historical practice of encircling urban centers with defensive walls. The inner, central part of these cities, often containing the palace, rulers'

residences, administrative and religious buildings, the main square (Registan), and sometimes residential areas, was known as the *shahristan*. Access was controlled through gates. Surrounding the *shahristan* were walled suburbs (*rabot*) that encompassed gardens, agricultural lands, and, eventually, residential areas. Khiva, for instance, had distinct neighborhoods for weavers, potters, and the impoverished.

In summary, the historical cities of Uzbekistan typically exhibit a three-part structure:

**Ark:** synonymously termed *diz*, *kohandiz*, *qal'a*, or *o'rda* – denoted the citadel or nucleus of the city, representing its primary functional and administrative center.

**Shahristan:** also referred to as *hisor* or *madina* – constituted the inner city proper, serving as the secondary, yet essential, zone for residential and commercial activities.

**Rabot:** sometimes designated as *surdiqat* – encompassed the suburban periphery or outer districts of the city, characterized by a less dense concentration of structures and often including agricultural lands.

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