



## THE DEVELOPMENT OF TRADE AND CRAFTS IN THE MIDDLE ZARAFSHAN OASIS

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### ABSTRACT

The article talks about the activities and achievements in the field of trade and handicrafts of the Middle Zarafshan oasis. The traditional types of crafts and the development of trade, their role in the socio-economic life of the region are highlighted.

### KEYWORDS

Middle Zarafshan, oasis, crafts, animal husbandry, farming, textile, merchant, gas, market, trade, entrepreneurship, population, city.

### INTRODUCTION

As we know from history, crafts, entrepreneurship and trade have always been part of commerce. Even today, measures for the development of entrepreneurship in our country envisage, first of all, the development of crafts, entrepreneurship and trade. In general, the scientific study and analysis of the achievements and mistakes made in the past in this regard is an urgent issue.

### THE MAIN RESULTS AND FINDINGS

The favorable conditions and nature of the Zarafshan oasis for agriculture, animal husbandry and crafts have long been the reason for the migration of various ethnic groups to this area. Therefore, Turkic and

Persian-speaking ethnic groups living in agriculture, crafts and trade, Turkic-speaking ethnic groups engaged in semi-settled cattle breeding and partial agriculture, and nomadic Turkic tribes engaged in animal husbandry in the foothills, steppes and desert regions lived here. Due to their mutual economic, cultural and spiritual relations, a layer of local population gradually formed in this area [1,81].

Craftsmanship has been perfected in the Zarafshan oasis for centuries based on its own traditions. During the past time, the caravan routes passed through the oasis, the number of cities increased and the population became denser, the location of the oasis in a convenient place for trade relations with the



neighboring regions was the reason for the relatively rapid development of handicrafts. It also occupies an important place in the economic and political life of the Central Asian region. In the oasis of Zarafshan, this field has been passed down from generation to generation, from teacher to student.

The development of this industry was greatly influenced by the increase in demand for textile products not only in domestic trade, but also in foreign trade. Merchants did not limit themselves to yarn spun by urban artisans, but also bought ready-made yarn from large villages. Cotton and cotton fabrics were used not only for domestic needs, but also exported in large quantities due to the high demand for them in other countries.

In addition to cotton fabrics, weavers also produced a large amount of semi-silk and silk fabrics such as adras, olacha, atlas, khonAtlas, bekasam, shahi, kalgai duruya. These fabrics were exported not only to local markets, but also to foreign markets in large quantities.

Olacha was a hand-woven thin-striped fabric, which consisted of cotton thread and silk. The cotton thread tightly pressed the slippery silk fibers, which in turn served to ensure the durability of the fabric. A men's coat made of Olacha is valued at 5 rubles in the market [2,40].

In the middle of the 19th century, there was a certain revival in handicrafts and trade in the Zarafshan oasis. This, in turn, accelerated the process of urbanization. As a result, the population in cities increased relatively quickly, and a number of changes took place in their socio-economic life. Trade relations of the residents of the oasis with neighboring regions and countries began to develop [3,23].

Centuries-old traditions are being continued even in the field of trade. In the inhabited settlements of the

oasis there was a market on certain days of the week. Since ancient times, weekly trade activities have been carried out in the territories of Samarkand region, and even today in the territories of Pakhtachi district, i.e., on Monday in Khumar Kurgan, on Tuesday in the area of Ukrash neighborhood, the regional livestock market, on Wednesday in the Sultanabad area, on Thursday in Tadbirkor makhalla, products produced by village artisans and entrepreneurs will be put on sale on Friday in Kishtali neighborhood and on Saturday in Dabuskala neighborhood. Commercial people, who travel long and hard roads in order to earn a decent livelihood, have become the main organizers of existing economic relations in society. In order to prevent the increase and depreciation of certain types of local goods in the oasis through trade, the delivery of goods to neighboring regions is ensured.

Of course, it is difficult to imagine the life of the people who lived in the Zarafshan oasis without trade, crafts, and entrepreneurship. Already, crafts and trade are the main branches of the economy of the oasis. Craft production is considered the main factor of the development of the society. Craftsmen were regarded as a social class with a special position in society. In other words, the oasis was considered one of the important components of crafts, entrepreneurship and commerce, which had a great influence in the socio-economic life. The development of crafts in the Zarafshan oasis directly led to the expansion of trade and entrepreneurship. The increase in the demand for handicraft products in the domestic and foreign markets opened a wide way for the development of trade. The cities of Bukhara and Samarkand, which are the largest trade and craft centers in the Zarafshan oasis, determined the value of money and the cost of products in domestic markets. Domestic markets were primarily in demand for daily necessities, food products, various handicrafts, cotton fabrics, woolen and silk fabrics. In general, during this period, the task



of satisfying the daily needs of the population was in the hands of craftsmen and merchants. Representatives of this category lived off the profits earned through entrepreneurship. Markets of large cities in the Zarafshan oasis served to meet the needs not only of the city dwellers, but also of the residents of nearby villages. Nomadic pastoralists traded their products for handicrafts in the cities.

The strengthening of foreign trade relations, the increase in the demand for agricultural products grown in the oasis, especially the increased attention to cotton production created an opportunity for the development of commodity-money relations in this area. In the oasis, it became customary to sell, buy, mortgage land and look at it as a means of paying off debts. Land transactions began to be carried out in cash [4,74].

The growing population of the oasis and the expansion of cities gave impetus to the development of trade and crafts. Regions began to specialize in various industries depending on the growing demand for handicraft products and the possibilities of growing raw materials. For example, the city of Bukhara was considered the leader in the production of yarn-making products, while the city of Gijduvan was famous for its pottery products. Footwear products made in Kattakorgan were known and famous throughout Turkestan. Skilled masters worked in all cities and villages, each of them trained many students. In this way, the types of crafts were developing in the oasis. The inhabitants of the oasis continued the ancient traditions in trade. During this period, a layer of merchants with large investments began to appear. Such enterprising traders began to actively participate not only in domestic trade, but also in foreign trade. The trading season in Zarafshan oasis was intense from January to May. The artisans living in the rural areas of

the oasis were also engaged in agricultural work in most cases.

Textiles, tanning, blacksmithing, coppersmithing, jewelry, shoe making, pottery, paint making, tailoring, carpet making were the main branches of crafts of the Zarafshan oasis at the end of the 19th century and the beginning of the 20th century. Cities and settlements such as Bukhara, Samarkand, Gijduvan, Kattakorgan, Karmana, Urgut became major craft centers.

In the middle of the 19th century, in the markets of Samarkand, as well as in the markets of Bukhara and Karshi, the price of goods was determined by the value of the currency in circulation. [5,109].

In the markets of Samarkand, the sale of products made by oasis artisans was also active. Businessmen from Samarkand established active trade relations with neighboring regions and foreign countries. For example, beautiful robes of various colors were imported from Afghanistan, Iran and Kashmir, while rice and carpets were mainly imported from Karshi and Bukhara, partly from India itself. [6,115].

It is known that at the beginning of the 20th century, as in the whole country of Turkestan, the market relations and concepts related to Zarafshan were gradually settled in the minds of local owners, entrepreneurs, businessmen and intellectuals. The simplest, most popular concepts of market relations were related to trade and commerce. Because expanding market activities, earning income through trade and commerce, making the country prosperous and prosperous was considered a convenient way for ordinary people in all respects. The development of handicrafts, the expansion of trade, in a certain sense, served to ensure superiority in the cultural life of the people of the oasis.



Samarkand has been one of the centers of textile craft for centuries. The gazlams woven here are of a high artistic level, testifying to the fact that the weavers have many years of experience and rich folk traditions. Kalami fabric is mainly woven in Chelak, Payshan, Kattakorgon, Dahbet, Urgut regions of Zarafshan oasis. Its narrow gazalam, which has a striped (striped) appearance, is made of white, blue, red and other colored threads. A type of fabric known as alak is a striped, thick fabric like a pencil, it is woven mostly around the cities of Urgut, Samarkand, Kattakurgan, and is woven from dark green, yellow, and black threads along with white, blue, and red colors. Local residents used alcohol to sew coats, and in some cases, to make outerwear and blankets. The lining fabric has a striped or grid-like appearance similar to silk, and it is woven mainly in the natural color of cotton (white, malla), in some places (in particular, in Kattakurgan) from blue and green threads. Lining was mainly used on the inside of clothes. The gray cloth was also white or malla colored natural cotton and served as a gauze for local people's outerwear, embroidery and similar items.

Pottery is one of the most common crafts in Zarafshan oasis, and this craft has been developed in Zarafshan oasis since ancient times, adapting to local needs. During this period, along with Samarkand, pottery traditions grew significantly in Kattakurgan. Kattakurgan potters were especially adept at making kitchenware. Kattakurgan potters are famous for their unique methods of glazing items.

It is considered one of the leading branches of pottery-craftsmanship, and two types of pottery are produced. These were glazed and unglazed pottery. Some artisans produced glazed, some unglazed plain pottery. Pottery workshops are of the same shape and are built higher than the dwellings. Wool was added to the clay to make pottery. Pottery produced by master

potters was rarely sold in markets, and they mostly sold their wares to merchants. [7,138].

## CONCLUSION

Traditional types of handicrafts and trade have been developed in the Zarafshan oasis since ancient times, and today the economy and trade sectors of our republic are developing through farming culture and all kinds of handicrafts by the inhabitants of the oasis. Since the 20th century, as a result of the development of entrepreneurship, new branches of oasis production began to emerge and develop.

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