

The Role of Crafts in the Economy of Surkhan Oakh (In the Example of Cosibility)

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ABSTRACT: This article discusses the history of one of the types of handicrafts and its role in the economy of Surkhandarya. By the 1950s and 1980s, handicrafts had led to the disappearance of both the types of products and the characteristics of the oasis. Nevertheless, the artisans of the oasis continued their activities, remaining faithful to the traditions of teacher-student. The study covered the etiquette shops and their problems in Termez, Boysun, Sherabad, Denau, Sariosiyo, Muzrabad, Shurchi districts in 1950-1980, based on archival materials. There are also proposals to train young people in the new Uzbekistan, to restore the forgotten secrets of handicrafts.

KEYWORD: Handicrafts, handicrafts, Termez, Boysun, Denau, Sherabad, Shurchi, handicrafts, artel, home-made, mahsi, kovush, mokki, amirkon kovush, etikdoz, production.

Introduction.

Craftsmanship - the production of household, household, artistic items (services) based on historically established, special knowledge, skills, secrets, methods, using manual labor, tools and small mechanization, based on traditional and modern requirements. show), is a creative or professional activity in training [1, B.1.].

Currently, one of the main activities in the Republic of Uzbekistan in the field of repair and maintenance of products in the main areas of handicrafts is handicrafts. Craftsmanship is the production of national footwear, maxi and heels, boots, sandals, slippers, shoes from leather and other materials using manual labor and small mechanization tools, this type of craft has existed since ancient times. This type of profession was also practiced by our great scholars such as Hazrat Yusuf Hamadoni [2, P.56.] Sheikhu Mashayikh Abu Sayyid Harros, poet Zawqi [6, B.7.].

In Surkhandarya region, this type of handicraft has been developed since ancient times. During the reign of the Bukhara Emirate, the description of masters of handicrafts such as Master Tilov from Sherabad, Master Khurram from Shoi oglu, Master Tora from Norpolat, Master Khairullo from Beknazar was widespread in the whole Boysun principality [10, P.234]. They were skilled craftsmen who made such types of shoes as mahsi kovush, nugoyi kovush, nugoyi etik, mokki, popish.

The centralization of industry in the hands of the Soviet state made it possible to direct its activities with a clear purpose, primarily to meet the needs of the "Red Army", the main force of the communist state system. By 1919, Turkestan's industry had begun to supply the Red Army units with clothing and weapons almost completely. The only "salvation" in a situation where industrial

production, which was transferred to the state, was aimed entirely at providing the "front", was the generalization of non-generalized handicraft workshops. Indeed, in search of ways to get rid of the poverty of goods in the area, some semi-craft and handicraft workshops began to open, which produced shoes, clothing, and household goods. Soon, however, these items were also handed over to supply the Red Army units in the first place. For example, on November 1, 1918, the newspaper Golos Samarkanda officially addressed artisans and craftsmen, stating that the government would instruct all garment and shoemaking workshops to "make clothes for the army" [5, p.265.].

In order to involve a group of 150,000 Turkestan artisans and craftsmen in the strategic task of strengthening the new government, the Center recommended that they be organized around cooperation. Expressing the imperial will of the center, the Third Congress of the Turkestan Communist Party demanded the unification of free artisans and craftsmen into cooperatives as soon as possible, adding them to the "General Plan for the Provision of the Country." As a practical implementation of this instruction, in July 1918, a special branch of the handicraft industry was established under the People's Commissariat of Industry of Turkestan, which was involved in the general plan to support the material resources of "Red Russia". As a result, artisans who were driven into a tight space based on the state dependence of all industries, deprived of the private sale of raw materials and finished products, became completely subordinate to the state. They received both raw materials and supplies from the state and handed over their products to it. Under such conditions, the production of handicrafts was completely subordinated not only to the needs of the population, but also to the support of the "front" fighting the national resistance forces with resources.

Materials and Methods.

Imported raw materials, materials, small equipment played an important role in ensuring the viability of the craft. For example, using leather dye imported from the United States, tanners began to produce a thin leather called amircon. In this regard, American ethics, mahsi, and chases emerged.

In late 1924, the submissive artisans merged into a collective production enterprise called the Red Company. However, these small handicraft companies were economically weak and did not gain attention [11, p.87.] In 1925, masters Boboqul, Hamro Muhiddin, Qiyomkhoja and other craftsmen handed over their machines to the company. Each company had 5-6 machines at its disposal. Such companies have been operating for some time in Chorchinor, Bogibolo, Pasurhi, Sariosiyo, Toqchikishlak and other mahallas.

Until 1927, the artisans were a centralized enterprise in the district. otherwise they worked in their own shops or in generalized buildings. In April 1927, the Red Board Crafts Cooperative was established in Boysun. There were 4 workshops at the disposal of Artel - in the villages of Boysun, Pasurhi, Bogibolo and Sariosiya [12, B.4.].

From 1930 onwards, efforts were made to unite artisans into artels. By 1935, the craft cooperatives were united into a multi-sectoral craft union. These craft unions met the demand of the population for products necessary for daily life both in the pre-war and post-war periods. During this period, the industrial complex in Termez produced 37 types of products [9, P.98.]. During the years of proper industrialization, certain changes were made in the city. However, these changes were made only to meet the demand of the population for daily products by merging small artisans into industrial enterprises. However, no work has been done in the city on the construction of light industry enterprises, the establishment of factories and plants for the production of finished products. It was also a product of the Soviet government's policy of treating the country only as a raw material base.

During the Second World War, an artel of 10-15 people was formed under the leadership of master Turanazar, who lived in the village of Laylogan, Sherabad district. Ethicist Abdulla Abdurahmanov

is also a famous ethicist. At the age of 16, he came to Sherabad from Dagestan and opened a shop here. In those years, the need for national footwear was great. Due to this, Abdullah sewed shoes, boots and shoes. Participated in World War II in 1941 and showed heroism in the liberation of the cities of Sevastopol, Kerch, Kpacnadar. He returned from the war in 1945 and continued his career [3, B.3.].

Results and discussion.

By the 1960s, artisans engaged in handicrafts were in very small numbers. By 1966, there was one domestic service master for 560 people in the province. Including 1 master for 200 people in cities and 1 master for 900 people in villages. The situation in the service sectors was even worse. It should be noted that there is 1 hairdresser for every 910 people in cities, 1 hairdresser for 3,400 people in rural areas, 1 hairdresser for 1,735 people in cities, and 1 shoemaker for 5,136 people in rural areas [6, p.16.].

In addition to Sherabad district, in other cities and districts of the region, such as Termez, Shurchi, Boysun, Denau, Jarqurghon, shoemakers worked in the shops of the consumer services complex. In 1961, 14 out of 258 workers at the Rodina Consumer Services Complex in Termez were shoemakers. Ya. X. Haitov, S.D. Haimov, I.G. Ganafiev, A. Haitov, A. Yagudaev, I.A. Ashurov, A.A. Sofiev, T. Gamzatov, R. The Isaevs are one of them [7, B.62.]. From the data of this archive it is possible to know that in the period under study, ie in the 1960s, the repair and supply of shoes in the region was in poor condition.

But it must be admitted that there were also artisans who were loyal to their profession. Khudoiberdi Adilov, an employee of the Boysun District House of Public Services [4, B.4.], Has dedicated more than 40 years of his life to the profession of shoemaker.

After the independence of Uzbekistan, a new era in the development of handicrafts began, and folk handicrafts were revived on the basis of market rules. As a result of the first privatization of local industrial enterprises in Uzbekistan, small state-owned enterprises have been transformed into private enterprises of artisans, and new handicraft enterprises have been opened.

Eshpulat Hasanov, a resident of Hurlik mahalla in Shurchi district, also organized training courses at Agrosanoat College, taking advantage of the conditions created by the government for artisan entrepreneurs. With the help of the sector in the establishment of this business, the classroom is equipped with handicrafts and teaches handicrafts to more than 10 young men and women. Together with his students, the artisan, whose production has increased, now brings his finished products to the district markets and earns 5-6 million a month. soums are making a net profit. In addition, at the teacher-student school, he received 1.8 million. Soums with a monthly salary of 239 thousand soums and employment scholarships for students. Eshpulat Hasanov continues to search for a shoe factory under his brand.

Conclusion. On the basis of scientific sources, we have tried to highlight the fact that in Surkhandarya region, one of the rare types of handicrafts has developed since ancient times. The youth of New Uzbekistan also consider this type of handicraft as a rich heritage inherited from their ancestors on the basis of innovative ideas in accordance with the requirements of world standards, polishing it during their business activities and launching the production of new types of shoes.

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