

## Historical Bazars of Shakhrisabz

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### ABSTRACT

*The bazaars occupy a special place in the lifestyle of the inhabitants of eastern countries. They are known to the general world community according to historical information and descriptions of the travelers themselves. The volume, wealth and other aspects of the bazaar were closely related to the role of cities in the country and the political situation. The bazaars of Shakhrisabz have long been located at the crossroads of the Great Silk Road and have acquired special significance due to animal husbandry, agriculture and handicrafts.*

According to historical sources, in the 19th-10th centuries, the market in the cities of Central Asia became an economic specialization and became a professional activity, and it was further developed between the end of the 15th century and the 16th century. Politically and economically, Shahrissabz was of special importance as it was an important trade center of Bukhara Khanate. The entire neighboring district sold their products to its market, including the people of Kitab city, where handicrafts were developed, mainly through the Shahrissabz market. From here, trade was conducted with the inhabitants of mountainous regions, as well as with Samarkand, Urgut and Bukhara.

First of all, it should be noted that in Uzbeks, going to the market and trading is called "bazaar-ochar". Well, here comes the question; It is known that the market means a place where trade takes place, but what does the word fly mean? The ancient form of the word market in Iranian languages was vazar, in early times it was vachar, vatsal, vatsar in Sogdian texts, meaning market, place of trade [1]. In the Uzbek language, bazar-ochar is a pair of words, a synonym and formed from the same root. Uchar is an adapted form of the word vachar, adapted from the Sogdian language, vachar was transferred from the ancient Iranian languages to the Persian-Tajik language in the form of market. Therefore, the creation of the word market, which is the center of mutual relations, reflects the mutual cultural relations of different peoples.

In the transformation of cities into large trading centers, the importance of trading lands and markets was incomparable. Markets have always been one of the hallmarks of cities. The size, wealth and other aspects of the markets were closely related to the role of the cities in the country and the political situation [2]. If there is an economic recession in the country, the situation of the markets has worsened, and on the contrary, it can be observed that the markets are flourishing.

Eastern bazaars differed from the Far East world trade destinations with many unique features. In particular, in the cities of Central Asia, the market was considered the center, that is, the heart of the city, and that is why the market was the topographical center of many Eastern cities, not the palace or the palace of the ruler. Also, in the cities of Central Asia lived various representatives of society:

officials, artisans, merchants, intellectuals, and others, as well as large landowners. This is one of the features that distinguish Central Asian cities from Western European cities in certain periods of their historical development[3].

Most of the city's population was engaged in crafts and trade. Tanning, pottery, weaving, tailoring, embroidery, goldsmithing, blacksmithing, goldsmithing, coppersmithing, jewelry and other types of crafts have developed here. Shahrisabz was located on the site of the city of Kitab in the early Middle Ages. Information provided by KATE, in particular, Sh. S. According to Kamoliddinov, over time, the center of the city moved to the vicinity of the present Shahrisabz[4]. Later, the city was surrounded by a defensive wall and strengthened due to the activities of Amir Temur. But by the second half of the 17th century, due to the economic crisis, Shahrisabz was also in a difficult situation. This situation lasted until the beginning of the 19th century [5].

The city of Shahrisabz also consisted of three parts - the middle fortress, the fortress and the rabad. Bek fortress is located in the north-eastern corner of the city and it is popularly known as Shahrisabz Afrosiyabi. The fortress has two gates, the eastern gate is called Topkhona, and the southern gate is called Blue Gate. Registan is the main square of the city in front of the fortress. From Chorsu, which is located in the center of the city, with a rotating dome, streets went to the four sides of the city, and through these streets went to the city gates[6]. The fortress wall separating the city from the outside world had 6 gates. The northern gate is called Kitab, the eastern gate is called Kunchikar, the western gate is Kushkhana, and the southern gate is called Charmgar. In addition, there were secondary Kalmyk gates and Simkhana gates in the south-eastern corner.

The city was divided into guzars and each guzar had its own mosque. According to the information provided by A.L. Kun[7], in the second half of the 19th century, there were 14 guzars in the city, and by the beginning of the 20th century, the number of guzars reached 53.

In the works of European explorers who were in the oasis in the 19th century, there are different information about the inhabitants of Shahrisabz Bey. According to the results of O.A. Sukhareva's research, the number of houses and places is 2789. In general, there were about 3,000 houses in the city. If we assume that 6 people lived in each family on average, then the population of the city was 18,000 people. Based on these data, it can be said that the population of the city was around 18-20 thousand. Above, it should be mentioned that the information about the total population of Shahrisabz city is not the population of the city, but the population of the region [8].

The people of Khoja Guzar and Eshonguzar were engaged in agriculture and gardening.

Most of the city's population was engaged in crafts and trade. Tanning, pottery, weaving, tailoring, embroidery, goldsmithing, blacksmithing, goldsmithing, coppersmithing, jewelry and other types of crafts have developed here.

Another part of the city's population was engaged in the trade of handicrafts. They had their own stalls in the markets of Shahrisabz. Large merchants engaged in intercity trade. In particular, Shahrisabz Bey also kept a special fund for trade. Most of the merchants lived near the city markets. The central market of Shahrisabz is located south of Chorsu Bek. This Chorsu bazaar, built in the late 15th - early 16th centuries, has been well preserved until now. It is believed that its origin dates back to the end of the 15th century and the beginning of the 16th century. The Chorsu tribe dates back to the 80s of the 18th century and is related to the Niyozbek name. The monument is registered with the date 1598-1602.

Central Asian markets have several common characteristics in terms of construction. Markets are usually located in the central part of the city where there are many people, at the intersections of major streets and along the streets. Large cities had one main market that reflected commercial production. Such a market was often located at the intersection of main streets and was called "chorsu", "choharsu". The word "Chorsu" originally appeared in the Zoroastrian holy book Avesta in the form of chovrusuk (four-sided) and meant "market". Later, this word took the form of chaharsu and finally charsu [9]. Chorsu are basically covered domed markets where certain goods are sold in

small lower sections. In addition, the word *chaharbazar* (*chorbazar*) is also found in sources written in Persian. In Central Asia, along with *Chorsu*, there were also special places called *rasta*, and dome-shaped markets called *tim* and *tok*.

The word "Tim" is a very old word and has several meanings. In the modern Uzbek literary language, a covered market or a *rasta* roof is called a *tim*, and a market guard is called a *timbon*. Before the arrival of the Arabs, "Tim" meant any market in Central Asia, and the meaning of this word "market" has been preserved until recent times. The word "Tim" is found in ancient (8th century) Sughd inscriptions found in the Mugh Mountains of Tajikistan and in sources written in Arabic. In the Sughdian language, "Tim" means "shop", "trade building".

"Tims" were architecturally longer in shape, built of brick, forming a covered commercial structure. It has various stalls.

Apart from this market, there are several small markets in the city that are traded every day. In particular, cattle were traded in the straw market located in the western part of the city. In the city there were many mosques, madrasahs, baths and other public buildings, along with crafts houses, bazaars, caravanserais. In general, the city of Shahrissabz was not only a craft, but also a large trade and cultural center [10].

In 1875, the editor of "Turkistan News" newspaper, N.A. Maev Shahrissabz, wrote about his visit that a market filled with people started from a wide square in front of the fortress wall, near the guard's camp[11]. He remembers that local landowners carried it around the city market and throughout the city. In addition, *Chorsu* market is full of trade during the day, but at night it focuses on children's performances.

In the oasis of Shahrissabz, handicrafts have been developed since ancient times, and their centers are mainly divided into *guzars* related to a certain field.

In Shahrissabz, it can be observed that the residents engaged in related crafts lived side by side. For example, in Shahrissabz, people engaged in soap making and glue making related to tanning lived in *Katta Charmgar*, *Kichik Charmgar*, *Meshgar* and *Yoyilma guzars* located in the southeast of the city. Also, artisans engaged in shoemaking, especially *kovushdoz*, in *Namaton guzar*, fine and high-quality *kovush* tailors of green leather for upper class people, *Kitab guzar*, shoemakers, *Khoja Mirhamid*, *Kalkan guzar*, *Chuyton guzar*, *Yakhdon* and whip makers, soap makers in *Kunduzak guzar*, *Telpakdoz guzar* and shoemakers. , In the case of butchery, butchers were the majority. *Chitgars* lived in the *Rais guzar*, potters lived in the pottery and *Hazrat Sheikh guzars*, and a part of the pottery *guzar* was called *charkhchilik*. Blacksmiths lived here. Shahrissabz *degrez* mainly lived in *Degrez* and *Chuyi Khaytak guzars*, while goldsmiths lived in *Hovuzi Mardon guzars*, *Balakhovuz*, *Hovuzi Mardon* and *Kunduzak guzars*.

*Guzars*, who live in Shahrissabz, mainly engaged in the same type of craft, were named after that craft. It was also possible to meet artisans engaged in other types of crafts in *Guzars*. For example, in the villages of *Chuyi Khaytak* and *Kunduzak*, in addition to tailors and jewelers, there were also artisans engaged in weaving, tanning, shoemaking, and shoemaking.

The topographical location of the eastern bazaars is noteworthy. In the central part of the city there are mainly goldsmiths, money changers, blacksmiths, various clothiers and many other markets, while agricultural and livestock markets are located on the outskirts or outside of the city. At this point, it should be noted that sometimes the livestock market is divided into "horse market", "sheep market", "cattle market" depending on the type of animal sold. Around these markets, there were hay and feed markets for cattle. We can observe such a scene in the view of the markets of Shahrissabz. For example, in Shahrissabz, the straw market was located in the outskirts of the city or the goods market was located outside the city.

In the middle of the market there is a trading area where various goods are sold. Certain goods are traded in certain parts of large city markets. That is, in each such market there was a cotton market, a

grain market, a rice market, a grocery market, and a clothing (night, shoe, hat) market. Livestock was also traded in a separate part of a number of markets. But livestock markets are usually organized on the outskirts of the city. Also, since the population lived densely and the surrounding area had agricultural crops, it was not possible to breed livestock, and it was brought from the surrounding steppe zones and the population's demand for meat was met. Alfalfa, straw, hay, and fodder are also brought to these markets for sale.

Markets have been a creative impetus for the development of economic life not only in cities, but also around them. The products grown in the suburbs and villages - cotton, flax, grain, rice, tobacco, livestock products and many other types of products - were in great demand in the cities. Some of these products are raw materials for urban artisans. This has had an effective impact on the development of many types of crafts, in particular, those specialized in meeting rural needs. Thus, the interaction between the leading sector of the city's economy - handicrafts and the villages - was the main factor in the economic development of the villages, on the one hand, and in the development of the city economy, including the city markets, on the other hand. The commercial importance of Shahrīsabz contributed to the development of a significant stratum of merchants in the population of the city. In the wide rows of the Shahrīsabz market, there were many small traders specializing in the sale of certain goods. There were many large merchants who traded with other cities. Among them is the Shahrīsabz Beg, which raises camels especially for this purpose, and the camels were therefore placed in the desert in the quarter where Shutur Khan was received.

In addition, there was a stable near the White Palace monument. According to medieval historians, Kesh horses were also popular in the East, and their quality was highly valued. Muhammad Salih describes the great city of Kordilar asru, which is full of cattle, camels and horses[12] and has many camels and horses. Livestock products, especially horses and camels, have an important place among the products exported to India. They were valued not only as the main means of communication in trade, but also as a valuable product. Due to the high demand for two-humped camels of Karshi in India and other neighboring countries, camel breeding did not lose its importance until the end of the 19th century and the beginning of the 20th century[13].

Due to the great importance of horses in mutual wars, one of the important areas of cattle breeding was livestock breeding. Horses were used in trade, as drafts, for cargo transportation, and for military purposes. Horses are also very important in folk games (kupkari, chavgon, race, etc.), all of which were one of the factors determining the development of horse breeding in the oasis. It is mentioned in the sources that Shahrīsabz black horses were famous throughout the Khanate for their strength and endurance.

Since a large amount of cotton was grown in Shahrīsabz, artisans specializing in its processing worked. Cotton fiber was purchased from local artisans. Also, part of it was released to Russia's Volga and Siberian steppes[14].

One of the important branches of agriculture is sericulture, which has played a major role in the development of other types of handicrafts. The abundance of tuteurs in the oasis was not only the main raw material for silk production, but also served as an important tool in preventing soil salinization. In Russian sources, it is noted that silk production is very developed. Silk and silk products were brought to the Khiva Khanate from the regions of the Bukhara Khanate[15]. In his memoirs, F. Efremov reports that sufficient attention was paid to silk production in the khanate, that cocoon worms were cultivated a lot, and that there were large fields for this purpose [16]. according to some sources, silk production was not well developed in the regions from Bukhara to Karshi. The main silk products were grown in Shahrīsabz and sold through its markets.

From the information mentioned above, it is known that in the last middle ages, the city of Shahrīsabz had an important place in the economic life of the emirate. Not only natural conditions, but also historical conditions created the ground for this. Economic growth during the period of Timur and the Timurids decreased considerably during the following centuries, and the living

conditions of the people became a little difficult, but the economy of oasis cities began to develop again from the period of the rule of the Mangits.

The presence of mountains, foothills and hills, large pastures and plains suitable for farming in the oasis created conditions for the development of various types of farming. In the studied period, the basis of the economy of the oasis was formed by agriculture-farming, animal husbandry, handicrafts, and they developed in close economic relations with each other. These relations, in turn, led to the development of trade and the development of cities with trade centers.

In spite of the simplicity of labor weapons and the negative impact of internecine wars on the economy of the oasis, Shahrisabz was known as one of the economically developed regions of the emirate during the period under review. This economic moderation was achieved as a result of the rich experiences and traditions of the people of the oasis in agriculture, animal husbandry, crafts, and the presence of favorable natural conditions.

In conclusion, it can be said that since the earliest times in Shahrisabz, the sale of various products created by local residents and imported from other countries has led to the development of the system of internal and external trade and commercial economic facilities - markets, shops, caravanserais. On the other hand, markets and trade relations have always had an important position and place in urbanization processes.

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