

## National Fabrics of Fergana Valley, Methods of Preparation, Types of Fabrics, Traditions and Modernity

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**Abstract:** The development of national folk handicrafts and applied arts in the Fergana Valley is a huge legal and practical step in the revival and further development of home-based work, especially in the restoration of some forgotten types and branches of national handicrafts. The study of important aspects is an important issue.

**Keywords:** textiles, silk, wool, fabric, hats, ornaments, cotton, colors, clothes, silk

Here are the details of the study conducted in the Fergana Valley at the Namangan State Museum of History and Culture. Finds on clothing and fabrics. More textile-related fabrics were found in the graves. Samples of mainly cotton fabrics, silk and wool fabrics were encountered. Silk fabric is better preserved than cotton fabric. Fabrics have come down to us as clothing, veils, hats, and "pillows" placed under the head of the corpse. The upper bouts featured two cutaways, for easier access to the higher frets. The shirts found were mostly made of local silk fabric. An elegant piece of Chinese silk that was once used on the collar of a dress is noted. It also has a very poorly preserved geometric flower. Here, according to some analysts, marenge and indigo dyes were used to color the fabrics.

In recent years, the contribution of art critic N. Sodikova in the scientific study of Uzbek national costumes should be noted. Clothes are known to be very rare in archeological finds. There is very little information about Fergana clothes. The available data are approximate and unexplored. Munchoktepa is important for the textile and history of the valleys in the valley. Examination of the remains found in Munchoktepa showed that the dead were buried without separate clothes, that is, with everyday clothes. This is evidenced by the stains, wrinkles and patches on the clothes worn by the deceased during their lifetime. The burial of the dead in Munchoktepa requires the mention of a custom mentioned above in the study of the heads. He has also been featured in the scientific literature, particularly V.V. Information provided by Barthold. According to him, the followers of the monastic religion (sometimes monasticism) buried their people in shallow graves with their clothes. The clothes found in Munchoktepa were first made by G. Maytdinovastudied by the Moscow repairman A.K. In collaboration with Elkina, the fabrics were repaired and information about them was obtained. However, the repairmen did not have complete information on the process. For example, little was known about the sex of the dead and the location of some of the finds. With that in mind, here are the results of our first study of clothing. In most cases, clothing is good on the bodies of women and childrenpreserved. The coffins are decorated with a large number of beads, which are made of different materials. The following is information about some of the coffins whose clothes were found:

Fabric remnants are also found in men's coffins. So, creative and scientific work was carried out on the basis of the remains of fabrics in Munchoktepa. Allows you to restore male, female and children's heads based on sketches.(Picture 1).



Women's and children's leaders

Another source said: Wool was used in the mountains, and silk and cotton in the valleys. They were mainly dyed with organic dyes.

The Chinese, who invented silk, have long been isolated in the production of fiber and fabric. However, by the first and second centuries AD, as noted in historical and archeological sources, the practice of silk processing began to be used in the territory of ancient Bactria and Sogdia - today's Uzbekistan. In the 5th and 6th centuries, silk and semi-silk fabrics were produced in Sogdian cities. For example, there are two types of silk fabrics in Turkish monuments: aga and barchin. Aga-kimkhob, a fabric woven with metal threads. According to al-Muqaddas, kimkhob was brought to the Turks from Samarkand, and in Khorezmkimkhob was used as a gift. In addition, the oldest remains of silk fabrics were found in the Bronze Age monument Sopollitepa (XVII-XVI centuries BC) in Muzrabad district of Surkhandarya region. The spread of silk fabrics in Sughd dates back to the beginning of the present century. In East Turkestan, the process began much earlier. By the 5th century in East Turkestan there were centers of silk production. In Sughd, silk production began in the 6th century, and perhaps even earlier. Identification of a large collection of silk fabrics, made on the basis of local silk by masters from Fergana. The valley silk is woven using the advanced traditions of China. History shows the depth of its roots. It comes from scientific sources

It can be said that silk was produced in the Fergana Valley in the V-VI centuries was the center of production. Thus, the establishment of the ancient Fergana silk center and the collection of new data allow us to conclude that some of the materials distributed in Central Asia in the early Middle Ages as "Sughd silk fabrics" belonged to the masters of Fergana. According to our analysis, the reason for the name "Sughd silk" is that Central Asian silk fabrics were sold by Sogdian traders. There is also information that some samples of Sughd silk were produced in East Turkestan in recent years, as it is impossible to distinguish between zandanachi silk and other silks. In addition, Fergana is geographically closest to China (East Turkestan) compared to other regions of Central Asia. With that it should be noted that there is little silk from China in Munchoktepe occurs in large quantities. For example, in some cases reeds in coffin the face of the deceased is covered with precious and elegant Chinese silk. It is poorly preserved, but fragments are common. In addition, the burnt cotton seeds found in Balandtepa require further elaboration. It is known that the oldest archeological find of cotton in Uzbekistan is the Jarqoton monument in Surkhandarya region and the later period for the Fergana Valley. About 30 archeological sites contain cotton and its textiles. Excavations at the TudaiKhurd monument in the northwestern part of the valley (Sughd Province, Republic of Tajikistan) (2nd century BC) also uncovered pumpkin, watermelon seeds, and cotton seeds with peach kernels. It is the oldest known cotton seed (2000-2200). Not far from the monument, in one of the cemeteries in the old cemetery (Pop and Chust districts of Namangan region) spinning residue detected. The thread was used by our ancestors to repair wooden containers, that is, to fasten pieces of wood together. This period of cotton fabric is marked by the beginning of the era. These fabric remnants suggest that cotton was produced in the Fergana Valley 2,000-2,200 years ago. Cotton yarn, a textile raw material, is produced in the valley must have been released. Archaeologists have unearthed a number of pottery and stone fragments associated with the textile period. In addition, according to Chinese sources, in 331 the fabric of bode (Chinese name for cotton) was sent by the rulers of Fergana to the emperor of the Eastern Xin (Northern China) dynasty Shi Liu. In general, cotton and its materials may have spread from Fergana to China via East Turkestan. This is because cotton was not produced in China until the 10th century AD. According to some sources, cotton was grown only as an ornamental plant in the imperial garden. Information about Fergana cotton growing is more common in the V-VIII centuries than in the past. Most of them are old Munchoktepa found in the underground tombs of the tomb. In the sagans of the V-VI centuries the dead were buried in reed coffins with their heads, jewelry, weapons, food, and belongings. Samples of silk, cotton and wool fabrics were recorded in the reed coffins. As far as we know, the worst-preserved of these were cotton and woolen fabrics. They were so small that they could not be touched. But the silk is very well preserved, and even in two or three cases the tops are preserved almost whole. The presence of cotton cloth is also confirmed by the fact that three cups of cotton were placed in reed coffins. They all have three bowls and are reminiscent of an unopened cotton ball. Another three-bowl cotton is popularly called "silk cotton" or "Egyptian cotton". This is the first time that cotton stalks have been found in graves in Central Asia. According to our analysis, the "coffin of the weaver" must have been placed on the coffin as a sign of the deceased's profession. A similar custom is observed in the Egyptian pyramids. There, the bodies were mummified, wrapped in linen cloth, and buried with valuables, food, and weapons. Interestingly, the sarcophagus was filled with slaves in their lifetime, and cotton balls were placed next to them. (picture).



At the Chillamozor monument (IV-VI centuries, the association of companies named after M. Sherbotaev of Kuva district), which dates back to this time, rotten cotton seeds and fibers were found on the floor of the room. Cotton fiber and seeds are next to the valley. It is mentioned in several archeological monuments dating back to the VII-VIII centuries. The findings were mainly found in farm rooms, warehouses, mills, and in some cases in large jars. This means that the raw cotton is grown in sufficient quantities and stored in special rooms for processing. Such rooms have been excavated in Balandtepa (Pop district of Namangan region), Shortepa (Andijan region, Andijan district), Oktepa (near the city of Fergana). Cotton seeds were found and studied in Balandtepa and Shortepa, and cotton fiber and seeds in Oktepa. According to researchers, the above-mentioned cotton varieties belong to the African-Asian type, which is widespread in Central Asia. Their fibers were shorter and coarser, with more than three cups. According to the material evidence, cotton in Uzbekistan, especially in the Fergana Valley, has a history of 2000-2200 years, and its origin can be traced back to the Indian subcontinent. Because it is 150 km from Quetta, Pakistan, the oldest cultivated cotton seed in the world was found in a distant monument called Mehrgarh. Cotton is the closest to Central Asia among other cotton-growing centers in present-day Pakistan and India. In addition, trade, economic and cultural ties between India and Central Asia have deep ancient roots. Therefore, archeological evidence suggests that cotton may have spread from Pakistan or India to Central Asia via Afghanistan. From the point of view of our subject, many monuments have not yet been studied. Wool fabrics were also widely used in the Fergana Valley in the early Middle Ages. This is evidenced by the woolen loops and pieces of clothing. But it is difficult to say what kind of clothes they sewed and woolen fabrics, because they are very poorly preserved. In short, the textile of the valley under study is well developed and uses silk, cotton and wool. In addition to the above evidence, there are dozens and hundreds of pottery, stone pottery, pottery. Textile in Fergana Hoi Chao, a Buddhist pilgrim who visited Central Asia in 723-726, also noted that fabric production was well developed. "They use animal skins and cotton cloth ('debu') for the head." In the 5th and 6th centuries, silk was produced in Fergana, Sughd, and Khorasan. In the early Middle Ages, fabrics featured more imaginative images, depictions of existing animals, heroic heroes, as well as floral and geometric patterns. According to the legend spread in Margilan, a series of strange flowers and the harmony of the colorful patterns is the glitter of the celestial rainbow in the water. One of the weavers, who was amazed by the color, copied it on a silk cloth. Tadjibayev Hakimjon is a fifth-generation craftsman from Namangan. According to this legend, textile production in Fergana has been well developed since ancient times.

In short, the discovery of specimens of silk and yarn in the Fergana Valley, beautifully preserved in the Munchoktepasagans, opened new pages not only in the history of textiles, but also in the history of Central Asian clothing. A study of these clothes at the Namangan Regional Museum of History and Culture and in the laboratory of the Namangan Institute of Engineering and Technology shows that the clothes of the ancient Fergana people were more intricately sewn.

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