



Craft is the Basis of Our Material and Spiritual Culture

Mamarajabov Gairat Abdulkhakimovich

senior lecturer of the Department of World History, Termiz State University.

e-mail: turon-1980@mail.ru

Abstract:

Archaeological research conducted in Uzbekistan proved that there was a well-developed craft in the Surkhan oasis three thousand years ago. During this period, class societies appeared, and crafts became an independent field based on the large division of labor. As a result, the development of trade in the cities of the Surkhan oasis takes place. Throughout the region, large cities began to become not only economic and social, but also political and cultural centers.

Keywords: handicrafts, economic and cultural relations, trade stalls, household goods, clothing, spinning, weaving, felting, custom decorations, weapons, stamps.

Introduction

Especially in the 9th-12th centuries, handicrafts developed on a large scale, and the economic and cultural relations of Central Asia, including the Uzbek people, with foreign countries intensified. Local crafts produce products necessary for the national economy and rise to a high technical and artistic level. During the period of the Uzbek khanates, luxurious buildings and various decorations that satisfy the needs of the nobles, rich people and governors in the capitals developed a lot. All kinds of craft industries will appear, which will supply the necessary products to the urban and rural population [1].

Usually, the place where people live, where there are at least 32 types of crafts in the Surkhan oasis, is called a city. At the time of the first population census in 1897, the majority of the population in large cities in Uzbekistan were considered artisans. The second large social class was made up of merchants and brokers located in some neighborhood market stalls.

It should be noted that in the past, settled Uzbeks were not only consumers (buyers) of products of neighboring nomadic peoples, but also suppliers of handicraft products necessary for them. That's why local masters made many different items and clothes from leather and wool, metal and metal, cotton and silk and sold them in the markets. Another feature of medieval craftsmen (some of whose customs have come down to us) was that they had certain social organizations. It was joining special associations based on specific community traditions. Basically, these associations are organizations related to the craft technique and nature of production and formed to protect the interests of their colleagues.

Another feature of Uzbek crafts was that many of its branches were directly related to the household. In addition to their main profession, many artisans were engaged in farming, gardening and vegetable growing, especially in rural (and sometimes urban) settings. Most of them not only sold their products to

the local market, but also received payment in kind (grain or goods) depending on the developed product. Such a situation is due to the traditions of the village community, which was initially subordinated to the needs of fellow villagers. In home crafts, she was engaged in such professions as spinning, knitting, and felting. In textiles, carpets and rugs were in the first place.

The development of crafts depends on the development of productive forces and commodity-money relations, exchange of natural rent with money. Goods from the Khanate were sent by caravans to Russia, Iran, India, China and Afghanistan. Despite the simplicity of working tools and technological backwardness, many branches of Uzbek handicrafts are known as wonderful practical professions that create extremely high art examples. Undoubtedly, each sector differed in its level of development, natural economy or market connection, organization and size.

Materials and Methods

Blacksmithing was considered to be the most widespread field of craftsmanship since ancient times. The development of this industry initially depended on local raw materials. Uzbekistan has long been known for its mineral resources, such as gold, silver, copper, and iron. In 1913, local artisans produced 72 percent of metal products. Metal production is divided into 19 professions [2].

One of the developed industries was metal casting, which in many places was called degrez (i.e. "boiler casting") or gazchi, in Khorezm and Bukhara "pozachi" or "pozagar" (plow tooth casting). Degrez usually produced different sizes of pots, poza (teeth), teapots, obdasta, pakaka, candlesticks, braziers, karachiraks, takchuyons or rings for cart wheels, juvoz heads and raw materials. Sometimes custom-made glassware, candelabra, candlesticks, vases and decorative items are also made. Previously, in Bukhara and Samarkand, rekhtagar (Tajik (rekhtan - to cast)) made cannons (cannons) and arrows, weapons and other household items from cast iron with brass. a furnace built of clay. ("yondukon" in Fergana and Tashkent, "kura" in Bukhara, "dastgoh" in Khorezm) are melted and necessary products are placed in various molds of tools and utensils made of sand. , iskanja, lavgir, lattash or tovoncha, sichcha, taganak (tevonak), tarnoe (shovva), chanak and chanarambir, chomich, zintakta, chirog, etc. are used.

Until the middle of the 19th century, degrezists obtained raw materials from local mines, and later, during the period of Russian colonization, they used iron ore imported from Russia. According to the sources, at the beginning of our century, hundreds of tons of cast iron products were sent to Central Asia through Orenburg and Troitsk, and then, after breaking, they were melted down and poured into local products. 80-85 percent of Degrez products were plow teeth (poza). From the rest, various household items, custom decorations, weapons, stamps were cast [3.384].

At the end of the 19th century and at the beginning of the 20th century, Uzbek blacksmithing was so developed that independent industries were created within it based on the division of labor. For example, Uzbek pichori, which is considered a household item and a part of a man's sarpa, is used by special knife makers, locksmiths, needlesmiths, and coppersmiths who lock various tools and items. mainly brought from Russia, zinc, lead, acid, sodium were also brought from outside. Usually, the vessels were made of red copper, heated strongly in fire with copper and salt, and then fried in water. Those who whitewashed unfired dishes (jugs, bowls, bowls, trays, etc.) with tin. All the sources mention that the local craftsmen made art objects with great skill. Scientific-style patterns of plants, geometric and animal style on various items attract one's attention with their attractiveness and high level [4].

Uzbek jewelry is also widely known for its wonderful art since ancient times. Examples of rare artistic works of jewelry have been found in many archaeological sites. Goldsmiths technically have their own characteristics in addition to the general methods of making metalwork. Even gold and silver hammering, heating, polishing, casting, gold plating, etc., required a special delicate technique.

Jewelers made very beautiful large and small expensive ornaments on the orders of the rich. They also produced gold, silver and precious stone ornaments for horses and horses [5]. The goldsmiths of Khorezm created with great skill ornaments for hanging head and outer clothes (duzug, shavka-laduzug, takhaduzug, klitbagi, amulet, aravak, zirak, bracelet, ring, etc.). Jewelers in the territory of Denov region made various rings from precious ornate metals: ring with or without eye, gold ring, silver ring, copper ring, tin ring, ovrancha ring, rumcha ring; depending on the working method - casting ring, drawing ring, seal ring and raw material; different wrist rings depending on the metal or shape, gold wrist ring, silver, copper, button, leaf, snake head, frog head, karmanalik and raw. There were also many types of ear-rings: Mohammadi ear-ring, five-legged ear-ring, bell-ring cumin, fig ear-ring, etc. Aravak and lativa hanging on the nose, sochpopuk (chochpopuk) consisting of metal parts worn on the hair, tube, pur sochpopuk, tillazulf, kokilli, grid, kubba; ornaments hanging on the neck and chest (zebigardon, javok, bazuband); Tillakosh, Tillabargak and various amulets worn on the forehead are made by jewelers with great skill. Gold, silver and other precious stones were brought from Russia, Iran, India, Kokand and Bukhara [6].

Oasis jewelers mostly set up shop in their homes, some in the bazaar. Beklar palaces and palaces had special jewelry shops, where knives and swords decorated with precious stones were made. The equipment of the shop consisted of a small sandal, several types of hammers, scissors, anvil, a handle, a wire-making knife, a small plane and a copper awl, a saw, and metal pencils for various designs. Boysun, Sherabad, Denov jewelers showed great skill in carving and giving black silver patterns.

In Central Asia, including Uzbekistan, which became a colony of Russia, jewelry and coppersmithing professions are gradually depressed. A large number of low-priced factory-made jewelry items were brought to the local markets, which caused the decline of handicrafts here [7].

One of the ancient professions that is still widespread is the craft of making wooden products. Carpentry was originally directly related to the construction profession. Local craftsmen made all kinds of tools, household items, vehicles (carts, ships), bars and poles, windows and doors, chests and cradles, sieves and wheels, saddles and raw materials from wood. The profession of making saddles, especially for horses, camels and donkeys, is widely developed. In the Denov, Sherabad, Boysun regions there was a special community of saddlers [8.386].

Carpentry, which has an artistic value, is of special importance. The exquisitely crafted doors and gates, pillars and ceilings are still considered masterpieces of art.

Conclusion

In short, the traditional economy of the people of Surkhan oasis was formed on the basis of many thousand years of historical experience of the people and has its own tradition.

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