



THE ROLE OF METALLURGY IN THE HANDICRAFT FIELD OF BUKHARA EMIRATE

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Abstract:

This article provides information about the role and importance of crafts in the social relations of the Bukhara Emirate. In particular, craft industries related to metallurgy are researched. In particular, an opinion is expressed about the development of the blacksmith industry in the Bukhara Emirate, and the state of the blacksmith craft.

Keywords: metallurgy, crafts, blacksmithing, iron, union.

Introduction

At the beginning of the 18th century, the territory of the Bukhara khanate was sharply reduced, that is, the territories of Ferghana, Balkh, Hisar, Termiz, Shakhrisabz left it. Also, the attacks of nomads and, in turn, the influence of the Kalmyk invaders affected the socio-economic and political processes of the Bukhara Emirate. That is, the blocking of caravan trade routes and the weakening of foreign trade had a negative impact on the city's handicrafts. Artisans and merchants were especially affected. Artisans did not want to give the product of their labor in exchange for devalued money, work in the workshops stopped due to the impossibility of buying raw materials. In the 16th and 17th centuries, deep social stratification was already taking place among Bukhara craftsmen. Such a tense situation was moderated by the end of the 18th century, that is, the socio-economic situation was regulated as a result of the centralization policy of the Emirate of Bukhara during the Mangit dynasty.

The basis of the social stratum of the Bukhara Emirate was the ordinary people, representatives of the local middle people. The majority of the population is mainly engaged in agriculture, cattle breeding and crafts. In rare cases, attention is paid to other areas. In particular, attention to the mining industry was not considered as a special field. Nevertheless, the mining industry has affected the potential of society in





the social sphere. Minerals obtained from ore deposits have their place in the craft sector, economic sector, military sector and provide raw materials.

Professional skills, traditions, fine art of Bukhara craftsmen have been passed down from generation to generation. There are detailed rules on the size and quality of the product, production technology, and the violation of them is punished by the workshop and the city administration. This order in crafts, which preserved the high quality and invariability of traditional forms, hindered the development of production. Religious superstitions and restrictions prevented any news from entering. [1.126]

Thousands of artisans, who made up the majority of the population of Bukhara, lived in difficult conditions. Their work lasted 14-16 hours, and the income they earned was barely enough to support themselves. It was especially difficult for young craftsmen. That is, the training of a craftsman lasted 10-15 years. At this time, the apprentice had to serve not only in the workshop, but also the craftsman's family and do all the work. The student was not paid for his work. Apprenticeship periods were deliberately extended by artisans interested in using free labor. In order to get the right to work independently, the apprentice (apprentice) was not only deliberately poorly taught the craft skills, but also had to save money to join the group of craftsmen. Only the master's children or wealthy people could open a craft workshop.

In the second half of the 18th century, there was a revival of domestic and foreign trade, an increase in handicrafts and agricultural production. Because cotton and other branches of agriculture provide raw materials for the production of basic goods for export. Social life stabilized in Bukhara by the first half of the 19th century. During this period, textiles were the main branch of production. Peasants were engaged in this craft mainly in winter, when agricultural work was over. Craftsmen of various specialties worked in the Amir's palace. In 1840, N. Khanikov mentions an "iron foundry" factory in Bukhara. [1.128] It is noted that there are 284 shops in only "rastayi chitfurush". The group of artisans (guild) consists of elders who are elected at the assembly of artisans and approved by the emir. Each workshop had its own rules, which were severely punished for breaking them.

In the 19th century, the Bukhara and Kokan iron foundries, which can only be called "factory" in figuratively speaking, were mainly engaged in the remelting of European cast iron products. Blacksmiths, turners, blacksmiths, and coppersmiths mainly produced products from imported metal or scraps of old metal.[2.67]

Mining engineer K.F.Butenev, assessing the development of Bukhara's industry, wrote: "Even in Bukhara, which is at the lowest level of craft development, there will be no factory work, and as long as the government works in such conditions, it will be





difficult to develop. Establishment of state-owned factories is a difficult issue, because the government here does not see the benefits of such factories and does not have funds and knowledgeable people to establish them. Also, if the factories work well, they are afraid that they will be taken into the treasury" [3.148-149].

Mining products served as valuable gifts and embassies and good diplomatic relations between countries. N. Khanikov writes in the book "Description of the Bukhara Khanate" that "in the 40s of the 19th century, the types of production in the Bukhara khanate are agriculture, trade and handicrafts, there are no factories at all except for the iron factory[4.111]". So, in this period, cast iron casting and its processing were well established. In the eyes of a European citizen, it can be interpreted as a "manufactory", "factory", and it can be understood that a number of advanced works were carried out in this field.[5.15]

In the first half of the 19th century, there was no change in Bukhara crafts. Medieval methods prevailed, tools were very primitive, which prevented further development of production. It is worth noting that the growth of handicrafts directly affected domestic and foreign trade. However, in the first quarter of the 19th century, most of the social structure in the emirate was made up of artisans and merchants.

At the beginning of the 20th century, Bukhara was noted as a country where many branches of handicrafts were developed. It is important to note that in the Emirate of Bukhara, silk production and paper production are among the most developed industries. A significant group of artisans in the country are blacksmiths, welders, coppersmiths and goldsmiths, who live in neighborhood districts specializing in their profession. Coppersmiths and goldsmiths lived in the central areas of the city of Bukhara. Such craft industries are not of the type of European urban industrialism, but have been continuing the system based on manual labor for a long time. By the beginning of the 20th century, cotton ginning, woolen, oil and press factories were established in the emirate. Especially in the regions of New Bukhara, Chorjoi, Karakol, Kyziltepa, Eski Bukhara, Ziyovuddin, Kerki, Termiz, G'ijduvon, Zirabulok, factories based on the new production sector are starting to be established. This indicates that the economy of the emirate is now reviving.

The need for the production of weapons increases as a result of the fact that there are many mountainous areas in the eastern regions of Bukhara and the need to protect the regions. For example, iron and coal ores were used in Yurchi, Boysun, and Sherabad districts. [2.56] Production of iron and leather goods was developed in Boysun, and jewelry was developed in Denov.

In other works of D.N. Logofet, such information is given: "In all villages and cities, local craftsmen made horseshoes, axes, forged iron, scythes, and extremely high-





quality knives and daggers from softer iron in Hisar, Qalaikhumb, and Gharm." [6.273-274]

When talking about the high professional art of Darvaz blacksmiths, it should be noted that iron was used only in Darvaz and Karatog using the Damascus method. The above-mentioned method is carried out as follows: the craftsman takes good quality iron, heats it in a furnace until it is hot, hits it with a hammer, turns it into tin and cools it in oil instead of water, and after making another mold, he heats both molds. As a result of another blow, the tin became a strip and bent again. He repeats this action forty times, each time cooling it in oil instead of water. As a result, an extremely thin, sharp and hard steel sword was made. Its hilt is made of ivory, with a ring and a sheath-like opening for the tip of the sword. It was very convenient to keep such a sword in the middle and remove it when necessary. This method is called the Damascus method, because this method of making swords was used in the city of Damascus (the capital of Syria) in the Middle Ages. The master tested the sword made in this way in front of the buyer. Such a sword cuts a finger's length in one blow. Not all masters can do this. There were very few such creators. They had their own brand, by which they could identify the craft of the master. For example, on a sword with a three-and-a-half-moon shape, signs in the form of a star, almond, or the name of the master are carved according to the tradition of the master, so if the sword of the craftsman who made this sword does not cut off the enemy's head, the master's wife will be punished three times. will be divorced. That is, the craftsman guaranteed the high quality of his product.

Craftsmanship is a generational tradition passed from father to son. At the same time, famous professionals had their own real school of education. There is evidence that fathers noticed their sons' interest in this profession (mostly their fathers were in this profession) and took them to Bukhara, Fergana and Tashkent in order to pass this school and "master" it. The duration of education is not determined conditionally, often 3-4 years and sometimes up to 5-6 years and more. It mainly depended on the ability of the student and the professional level of the teacher. During vocational training, the student lived in the teacher's house and helped him with the necessary household chores. From time to time, depending on the opportunity, the father of the future craftsman visited the boy with gifts (usually clothes and food) and got to know firsthand his condition and level of professional education. The student had to demonstrate his level of professional achievement in front of his father. After the training, the father came to the master's house with gifts and livestock (mainly cows) corresponding to the professional level and influence of the master and gave a big feast. When the teaching process was over, the teacher blessed his student in the





presence of the people: "Old blacksmith David, fasten your belt and bless your profession." This picture was known as "belt" in Darvaz. "Cut" the return of the creator or old man's prayer was welcomed by the villagers as a very important event. The father of the young craftsman again organized a party and celebrated with a special ceremony in front of his neighbors. Artisans from far and near regions came to become apprentices to famous Darvaz masters and gained professional training and experience.

According to the observations of scientists of various fields of natural science, history and ethnology, B.L. Grombchevsky, P. E. Kosyakov, N. Kosinenko, D. I. Mushketov, D. D. Nalivkin, M. S. Andreev and others made scientific observations in this country in the late 19th - early 20th centuries and analyzed the iron production industry.

The corresponding period of ore and iron mining begins in late autumn, when field work is completed. During this period, a group of people is engaged in ore mining and smelting. Those who could not do this work in the fall will do it in early spring.

In conclusion, it can be said that this brief description of the situation of blacksmithing mentioned above also indicates that this type of craft has developed significantly in Darvaz region. Also, although the ore processing technique has not developed in the Bukhara Emirate, it is considered by local masters in "small" workshops at the regional level as a branch of tradition and economy, and has been handed down from generation to generation. So, this tradition proves the existence of a unique mining technique and shows that it served to satisfy the needs of the ordinary people.

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