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PROSPECTS OF USING THE RETROSPECTIVE ASPECTS OF THE STATE POLICY ON CRAFTS





Abstract: *In this study, the author analyzes the specific features of Amir Temur and his economic policy on the development of handicrafts from today's point of view. At the same time, on the basis of available sources on this topic, comparing the activities and types of handicrafts from the point of view of the two periods, the peculiarities of the current use of the economic policy of the great Sahibkiran in the development of handicrafts are revealed. In doing so, historical and logical as well as methods of analysis and synthesis have been used.*

Keywords: *XIV-XV centuries, Movarounnahr, Amir Temur, Samarkand, Craftsperson, types of handicrafts, production, trade relations.*



INTRODUCTION

Our country has a high potential for national crafts and its development, and preservation and restoration of nationally and historically important types of handicrafts, as well as the use of rich historical experience, which has justified itself not only in the formation of successors in this field, but also in the employment of the population, attracting more potential youth are the requirements of the present day. As noted by the President of the Republic of Uzbekistan Sh.M.Mirziyoev: "...When it comes to this issue, it should be noted that we have, unfortunately, not paid enough attention to the issue of educating mature people who will be worthy successors of our great ancestors. As a matter of fact, we have no right to forget what a unique wealth the intellectual and cultural potential is, and how crucial it is to nurture and develop rare talents, no matter what. The fact that developed countries have reached today's high level of development owing to this factor is also true" (Mirziyoyev Sh., 2017).

To this day, the economic policy of the rulers who reigned the country in different historical stages, in particular, that of Amir Temur in the development of handicrafts, the need for scientific research and effective use of the specifics of his craft support reforms is one of the urgent issues to be considered as a separate study by economist researchers.



LITERATURE REVIEW

The role of Amir Temur as the head of state in the economic development of the empire, especially his economic policy in the development of handicrafts, has not yet been studied by economists as a separate topic. However, the world's leading foreign and local writers and scholars in the field of social sciences, along with his contemporaries, have touched on this issue, albeit partly, in their works.

In the 60`s of the XIV century, the political and economic situation in Movarunnahr is characterized as being extremely difficult, with the deterioration of the status of artisans, and the emergence of semi-slave relations between them. This was quite clearly stated in 1264 by Plano Carpini (Jean du Plan de Charpjn, 1837) in his notes.

During the reign of Temur, the city of Samarkand, which had completely been destroyed by the Mongol invasion and most of its population was exterminated and partially enslaved, was completely rebuilt to its former location, a little south of Afrosiab. During this period, in Samarkand, along with the construction of beautiful and magnificent buildings, neighborhoods for craftsmen of various professions were built around the city. Temur pays special attention to the development of handicrafts in the country, especially in its capital Samarkand (Muhammadjanov A., 1994). The Spanish ambassador, Clavijo, wrote, "The king made so many efforts to increase the glory of the city that he brought people (craftsmen) from all the countries he had conquered and subjugated, and placed them in Samarkand and its environs. The king tried especially hard to gather various professions." (Ruy González de Clavijo, 1782).

As a good, accountable ruler, he would bring everything of value to Movarounnahr, the center of his great kingdom, which he ruled alone. He brought not only various material wealth, but even more specialists: artisans, painters, architects and scientists, not because of the lack of such specialists in Movarounnahr, but because he believed that the more cultural forces there were, the richer the Craftspersonship and the higher the development of art and science. (Yakubovsky A.Yu., 1992).

Temur was well aware of the political significance of Samarkand's growth as the capital. This can be evaluated by the large-scale reforms and construction work in Samarkand. What Temur first focused on was the proliferation of handicrafts there. However, Samarkand's production reserves could be quickly raised only artificially. In this, the most convenient means was the forced evacuation of labour from the occupied territories (Yakubovsky A.Yu., 1933).

It should be noted that all the actions of Amir Temur were aimed at protecting the interests of the state, society and the people. It is always determined by the socio-economic conditions in which the well-being of the population is created, living in the care of the people. Also of particular importance is the relationship of the ruling country with neighboring countries, its political role. (Uljaeva Sh., 2008). At the same time, the system of fair governance and the personal characteristics of Amir Temur created conditions for the development of handicrafts on a large scale.

Jean-Paul Ru also noted that loyalty to his homeland, friends, justice, kindness to the poor and weak, modesty, courage, generosity, respect for intellectual and moral values, piety, culture, curiosity and other qualities were the factors that contributed to the success of Amir Temur. He also said that "Amir Temur was always aware of the situation of ordinary people, and in the interests of citizens, even strictly controlled prices, taxes, and the behavior of public servants. I believe that Amir Temur had beautiful human qualities, if he had been unjust, indifferent and stingy, he would not have done such a thing", - he stated, expressing his respect and esteem (Ru J.P., 2012).

There are reports that Temur considered himself the successor of Genghis Khan, in the eyes of the people of Central Asia, attempted to show the new Genghis Khan, but in practice, the opposite was true. Unlike Genghis Khan, Amir Temur chose the path of negotiations with other countries, trying to resolve the situation peacefully. He tried not to oppress and harm the civilian population for no reason (The Cambridge history of Iran, 1986). Temur constantly referred to the Qur'an. It

was the imams and dervishes who predicted success for him. From the beginning, Amir Temur's empire was based on a safe, clear and solid foundation. He befriended people of art and literature. During the marches, Temur, according to his old tradition, saved the lives of skilled craftsmen so that they could beautify Samarkand with their art (Grusse R. 2006).

Ibn Arabshah emphasizes the fact that the plundering of the city was forbidden until the emirs and courtiers gathered the masses of faqihs, theologians, reciters of the Qur'an, scholars, masters, laborers, slaves, boys and girls, and that the death penalty was imposed on those who violated such a rule. (Ibn Arabshoh, 1992). As he wrote, "Temur, no matter what profession or craft, if he had any virtue and intercession, was very kind to those who had that profession. He did not like clowns and poets by nature, and kept the astrologers and physicians close to him, paying attention to what they said and listening to their words" (Ibn Arabshah, 2018). Harold Lamb also describes Amir Temur and his activities as follows: "To understand Temur, we need to imagine his way of life. This requires the avoidance of modern historical approaches in Europe, where the ideas are blindly put forward. It is necessary to look at Temur through the eyes of the people around him. Temur's personality is still mentioned today. In Europe, in historical books, he was accepted as a tyrant and a powerful ruler. However, the peoples of Asia are proud of him. He was not a descendant of any dynasty, but he founded the dynasty himself. He did not seek Rome as the leader of savages like Attila, but built Rome in the wilderness. He created a royal throne for himself, but spent most of his life on the saddle. He did not imitate any architectural specimens in the construction works, but laid the foundations for the peculiar patterns of unusual domes resembling mountain peaks, which he observed before the burning down the cities in Damascus. Temur's ideas in this regard became the main idea of Russian architecture and the crown of the Taj Mahal, built by his generations (Lamb H, 1929).

Many studies critically analyze the personality and activities of Amir Temur, as well as his attempts as if he oppressed the local population and used them as slaves, marching to different countries for no reason. However, the interference of the rival rulers in the issues related to Amir Temur, his disregard for his enemies, his deliberate attempts to trample and break them completely led to the expansion of the borders of the march. It is no coincidence that he said to the Sultan of Egypt, "What holds people up in every job is zeal and honor" (Nizamiddin Shami, 1996).



DATA ANALYSIS AND DISCUSSIONS

If we look at the history of the development of craft activities, it existed in society as a certain form of specialized labor community. It first emerged as a separate production from agriculture, and in the last 200 years has functioned mainly as a small-scale commodity production activity, in contrast to mass production and mechanized factory industry. (Ehmer J. 2015).

The people of Uzbekistan have gone through great stages in the history of their handicrafts, each stage differs in its regional features. At the same time, it is observed that local traditions developed on new bases, methods of addition and adaptation (Pugachenkova G.A. Rempel L.I., 1972; Pugachenkova G.A., 1973; Pugachenkova G.A., 1982). (Figure 1)

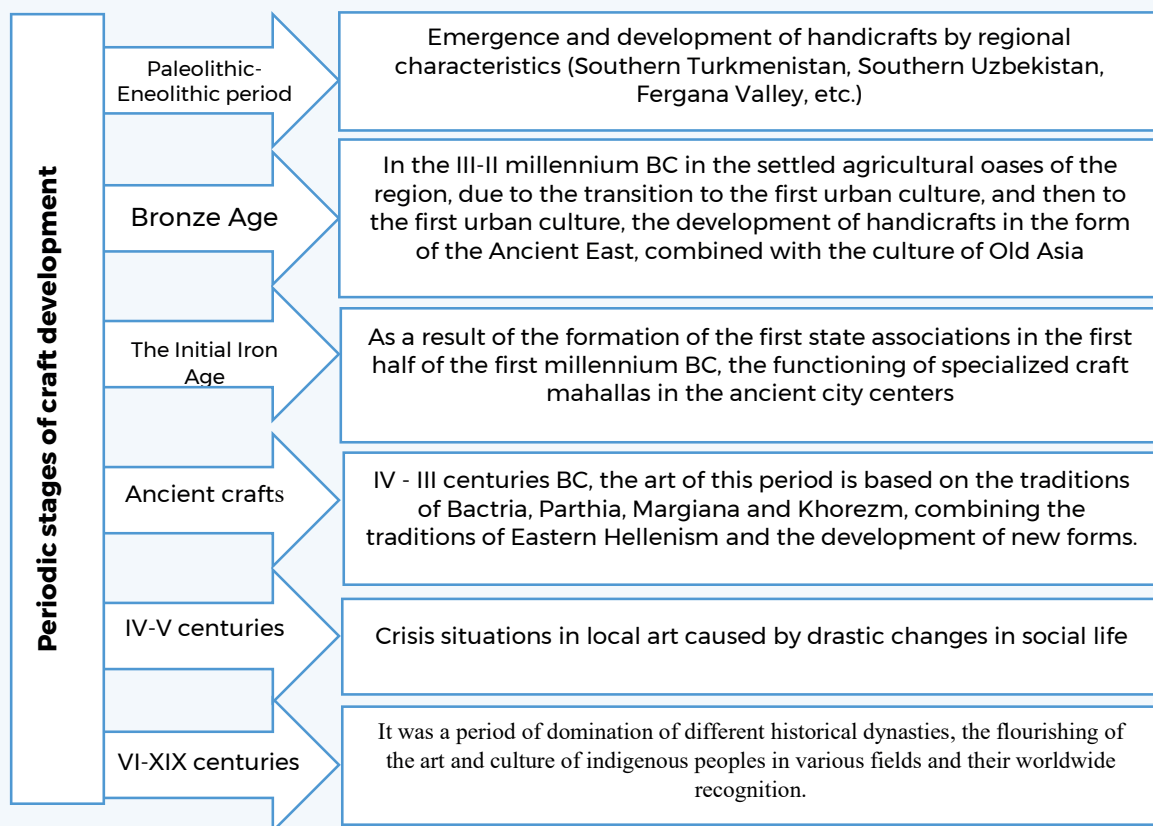


Figure 1. Historical stages of development of handicraft activities

Today it is not difficult to understand the contribution of each historical stage in the development of handicrafts, as well as the logical connection between the socio-economic and political reforms carried out in each period in the development of this industry. In particular, the reforms of the Sahib-Kiran ((a. and p.), a title meaning "Lord of the (auspicious) conjunction"[Sahib-Kiran

[Electronic resource: https://referenceworks.brillonline.com/entries/encyclopaedia-of-islam-2/sahib-kiran-SIM_6468]].) Amir Temur in this area find their reflection today. This can be seen in two stages, in the implementation of the types of craft activities and in the large-scale reforms carried out in the framework of its development. (Table 1).

Table 1. Comparative analysis of handicrafts during the reign of Amir Temur and the present¹

The main directions of handicrafts	Types of crafts	
	During the reign of Amir Temur	At the present time (directions provided by the legislation)
Types of crafts specialized for military activities	Weapons; armor; saddle making; archery tent making; falcons and others	Today it is fully industrialized, and only some types, such as saddle bows and some weapons (knives, daggers, swords, etc.) are produced by artisans in the field of leather, blacksmithing and souvenirs, on an order basis and as souvenirs.
Types of crafts specializing in the construction industry	Paint preparation; wood carving; pattern (ganch ¹) carving painting; construction; glassmaking; architecture; rope making; stone carving; carpentry and others	All types, except for architecture, construction, directions, exist today, some of which were included in some directions. These directions apply not only to craft activities, but also to industry. Also enameling works from modern directions
Types of handicrafts that specialize in making items for daily household and other needs	Pottery; blacksmithing; needlework; shoemakers and shoe repairing; knife making, soap making, welding, weaving items from twigs; basket making; metal carving; making haberdashery; leather tanning and making it, etc.	Almost all of these directions also apply within the industry. Pottery, blacksmithing, leatherworking, carving, handicrafts are available. Also, modern trends include porcelain, tinsmithing, items made in volumetric and shaped molds, designer furniture.
Specialized types of crafts for clothing and certain items	Weaving of various fabrics from cotton, silk and wool; making items from precious stones and metals; gold brocading; goldsmith; printing flowers on fabrics; embroidery; sewing, calico making carpet weaving; felt pressing and so on	All these types are available today together with the types such as hats, national costumes, toys, small sculptures, watches, souvenirs. The industrialization of these areas also applies.
Other types of handicrafts of various state importance and specializing in other fields	Coinage; calligraphy; making musical instruments; preparation of spices and medicines; various pastries and desserts.	Money production is industrialized. Along with calligraphy, there are miniature, fine arts and a broad range of directions, directions of national musical instruments. The line of various pastries and desserts has been excluded from the craft line since 2017, and some spices and medicines are also not included in the craft line, although manual labor is used in the preparation.

¹ Uzbek national type of carving patterns

² Prepared by the author on the basis of historical sources and data of the Republican Association "Craftsperson"



It is clear from the table-1 that although some areas of handicraft activities have lost their significance due to industrialization at several historical stages, the types that are inherent in our national traditions and cannot replace manual labor have been preserved from generation to generation. However, it should be noted that while the type of activity is mainly manual labor, it is recommended to include in the craft areas such types as national dishes, sweets, various spices, dried fruits, which are part of our national values. The reason is that, these types of activities also include the basic features of national crafts and

are based on mentor-mentee traditions. Also, given the complexity of the ethnic composition of the Uzbek people, the long-standing way of life in each region, the high attention in the international arena to these values, these areas will further glorify our country, expand tourism opportunities, hold various international exhibitions also come in handy.

At present, in our country, if we summarize the areas of handicrafts and the number of artisans working in it, comparing the statistics on handicrafts, we can see that the members of the association are mainly engaged in modern handicrafts (Table 2).

The predominance of manual labor in many art and historical crafts, the time-consuming processes of growing and preparing natural raw materials, and the preparation of new creative works slow down the growth of production and increase its cost, however, the purchase of these products is closely related to the high level of ceremonies and tourism opportunities associated with our various values, as well as the implementation of international and state orders.

Even today, these reforms play a special role in supporting the direction of folk arts. This can be seen in the introduction of a national catalog of folk applied arts, in which the directions of folk applied arts are grouped separately in the general craft structure, giving

special priorities to support them.

In particular, if we look into the period of Amir Temur and the Timurids, we can see that crafts can be divided into two main groups:

1. Ordinary handicrafts: handicrafts related to household items, clothing, food and various household services.

2. Folk applied art: architectural decoration, types of artistic crafts, manuscripts, miniatures, etc. (Saidkasimov S. et al., 2001).

It is known from a number of historical sources and researches that during this period the state gave special priority to the support of the directions of folk arts and crafts compared to ordinary crafts (Bartold V.V., 1964; Sayko E.V., 1969; Saidkasimov S. et al., 2001). (Figure 3)

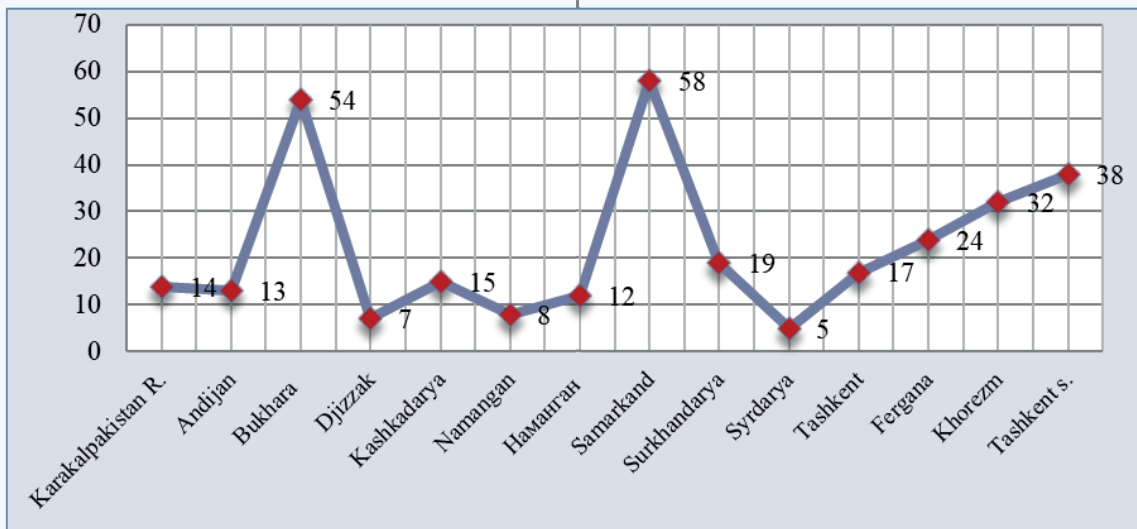
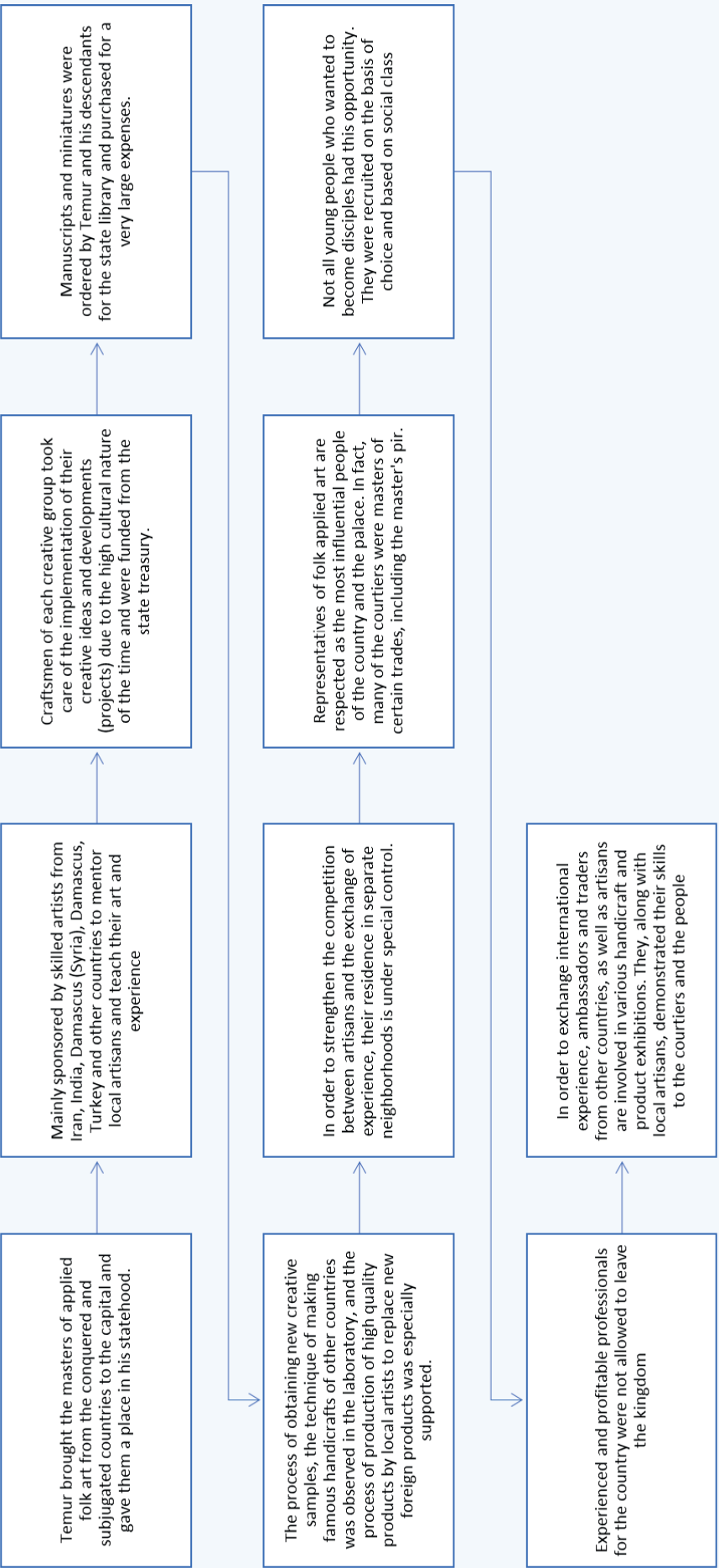


Figure 2. Regional grouping of masters of folk arts included in the National Catalog¹

¹ Information of the Republican Association of Craftsmen (as of October 1, 2020)

Figure 3. Reforms in support of folk arts and crafts during the reign of Amir Temur and the Temurids ¹



¹ Compiled by the author based on a study of historical sources.

It is clear from the above-mentioned reforms that Amir Temur, along with representatives of science and religion, valued the representatives of the leading fields of handicrafts, and personally headed the socio-economic and cultural development of the country.

In the system of measures reflected in the legislation on handicrafts adopted in recent years, one can see the gradual continuation of the reforms implemented by Amir Temur in the literal sense. It is known from historical sources that various exhibitions and fairs were held regularly to celebrate his victories

over other countries, as well as weddings associated with the family of the owner and the development of traditional handicrafts on various holidays. Today, the fact that regular exhibitions and festivals at the local and foreign levels, as well as the participation of national craftsmen in international festivals and exhibitions in recent years, are supported at the level of state policy can be seen in the system of measures and privileges set out in the legislation adopted separately. (Table 3).

Table 3

Privileges to support exhibitions and festivals at the international and local levels in the field of national crafts²

PRIVILEGES FOR EVENTS OF LOCAL AND FOREIGN SIGNIFICANCE TO BE HELD IN UZBEKISTAN
Large-scale promotion of handicrafts, which opened the Great Silk Road connecting East and West, which has long been important for the market economy of all peoples, preservation and restoration of handicraft traditions and schools, joint research, exchange of experience and master classes, encouraging talented artisans in the field
Board members approved by the Organizing Committee and up to 15 creative delegations (up to 12 artisans and up to 3 members of the organizing group) as participants from each country will be invited to the biennial festival which is arranged to be held in Kokand and their accommodation, food, travel to and from Uzbekistan (including flights via third countries), domestic transport and travel expenses will be funded.
Privileges for the sale of handicrafts in foreign countries and participation in exhibitions and festivals
A craftsperson may export handicrafts worth up to \$ 5,000 (five thousand) for display at exhibitions, competitions and fairs abroad without concluding an export contract and filing a customs cargo declaration.
A Craftsperson has the right to deposit the proceeds from the sale of handicrafts, which are exported for display at exhibitions and fairs in foreign countries, in their accounts in commercial banks of the Republic of Uzbekistan, including bank transfers, as well as cash in foreign currency. These funds can be freely managed, including in the form of cash from bank accounts.
The Ministry of Foreign Affairs of the Republic of Uzbekistan in accordance with the legislation provides practical assistance to the Craftsperson in the issues of travelling to foreign countries and entering within its competence. It also assists the Association "Craftsperson" in establishing relations with embassies and other foreign representative offices in the field of handicrafts.
Uzbekistan Airways national airline company provides a special discount of 25 (twenty five) percent on payments for cargo (handicrafts products) in the excess of the established norm.

The high level of organization of these exhibitions in recent years, traditional national features of handicrafts on local and international levels, the charm and splendor, its unique style and school, the historical roots of handicrafts and their international significance prove the recognition of it on local and international scale.

² Resolution of the President of the Republic of Uzbekistan dated December 29, 2017 No PP-3451 "On measures to simplify the procedure for export of goods intended for exhibitions in foreign countries" // Ministry of Foreign Trade, Ministry of Foreign Affairs, Ministry of Culture, State Decision of the Customs Committee. "On approval of the Regulations on the simplified procedure for the export of handicrafts for display at exhibitions, competitions and fairs in foreign countries." May 2, 2018, No. 3004 // Resolution of the Cabinet of Ministers of the Republic of Uzbekistan. "On organizational measures for the International Crafts Festival". November 9, 2018, No. 960

CONCLUSION

According to the nature of present day, adhering to the traditions of production of handicraft products (services) belonging to different historical periods with a high creative approach, it is necessary to create preferential conditions for teachers and craftsmen working in the field of folk arts and crafts, which are passed down from generation to generation, as well as for the younger generation to master these crafts:

1. The first step is to start with the full use of local capacity, to do this:

- Involvement of traditional family tree successors, who have been members of the association for many years, with at least 15-20 years of experience, in writing methodological manuals, books or scientific articles in exchange for a special award (financial or material), if necessary, to establish cooperation between researchers;

- Formation of skills of craftsmen on scientific researches, organization of master classes by qualified specialists on use of the available library and electronic resources;

- Identify and purchase and publish copies of scientific and historical books on the unique field in the hands of the population and artisans at the expense of the state or association, as well as increase the available resources in the national and regional libraries, provide artisans with these resources;

- Establishment of an electronic library of foreign and local sources on the official websites of the Association of "Craftsperson" in order to improve the scientific skills of craftspeople;

- Conducting Republican scientific-practical conferences in the field of national crafts from time to time;

- In order to develop a creative and innovative approach among artisans, it is necessary to hold a competition of projects for the restoration of historically significant types of products and services;

2. In order to increase the number of scientific and historical research in the field in the future, to increase the number of areas of national crafts that play a leading role in the institutes of culture and arts, including:

- organization of the educational process on scientific, historical and practical aspects of handicrafts;

- Establishment of cooperation between mentors and craftspeople with rich experience in teaching

- Opening of international-class artistic craftsmanship;

- Attracting leading qualified professors and craftsmen from foreign countries with rich experience in the field of handicrafts.

- Establishing cooperation with international experts with rich experience and scientific potential in writing literature, textbooks on some of the leading types of crafts;

- It is necessary to develop a mechanism

to increase the number of binary defences of research works and its special incentives in accordance with the Regulations established by the Higher Attestation Commission in cooperation with international and local researchers and local experienced craftsmen working in this field;

- Establishment and improvement of the system of sending the youth studying handicrafts and folk arts to foreign countries for internships or advanced training sessions;

- organization of master classes of foreign craftsmen on the use of raw materials, technologies, creation of products and services in cooperation with organizations and associations in the field of foreign handicrafts;

- Introduction of craft clusters in areas specializing in handicrafts, including the establishment of special laboratories for the production of products and raw materials, the restoration of its historical forms, and the implementation of new creative development;

- In order to effectively use the scientific and practical knowledge in their fields and pass it on to future generations through the appointment of high salaries by the state that satisfy master craftspeople with many years of experience in the field of handicrafts and to continue the traditions of handicrafts passed down from generation to generation. It is necessary to create a separate modern school (center) "Young Craftspeople", rather than in music schools or centers of "Barkamol" (Harmoniously Developed Generation), which will gradually unite several areas, first in each regional center and then in the districts, based on the specifics of each region,

- In this process, in order to attract students and unorganized youth and the unemployed to the center:

- to pay attention to teaching them the secrets of creating rich specimens of handicrafts,

which have a long history, taking into account the existing privileges created for them;

- Prepare videos about each of the teachers involved in this activity and turn-by-turn present them to students and pupils of educational institutions and in the field;

- Conducting meetings with mentors and artisans in educational institutions or their workshops on a regular basis every month;

- it is necessary to create scientific-historical and visual literature and manuals that provide information on the types of professions with a long tradition using the knowledge and skills of our experienced masters and craftspeople, and present them in educational institutions.

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