

## **SOCIO-ECONOMIC LIFE AND THE ROLE OF CRAFTS IN KHIVA KHANATE**

**Bakdurdiyeva Kunduz Kuvondik's daughter**

*Teacher of the History Department of Mamun University*

*g-mail: [yakubovakilara@gmail.com](mailto:yakubovakilara@gmail.com)*

**Abstract:** In this article, materials related to various fields of socio-economic life and handicrafts in Khiva Khanate are studied, the methodological basis of the article is provided, and data on the historical and ethnographic direction are analyzed based on the structural approach. In addition, the field of crafts is divided into groups, and each type of craft is defined separately. Also, through the semantic method, historical-comparative methods, the crafts of the Khiva Khanate and its most developed branches are highlighted on the basis of written sources, ethnographic materials and archival documents.

**Key words:** bazzoz, butcher, grocer, muzadoz, rangrez, blacksmith, coppersmith, goldsmith, "game of khans", jamabof, zarbof, telpakdoz, postindoz, weaver, mangal, muhrkan, simkor, nigirikchi, sakkaf, lockgar, sarroj, kharrot, carpenter, druggist.

**Introduction and relevance:** The Khorezm oasis was a region where various crafts flourished since ancient times, and this is confirmed by the opinions of various medieval authors. In particular, al-Muqaddasi (10th century) mentions Khorezm, located at the crossroads of the Great Silk Road, that it has many cities, gardens, vegetable gardens and plantations with devices for producing grape juice. The political, economic and cultural achievements of Khorezm in the Middle Ages had a special position. At the beginning of the 16th-18th centuries, the development of the Khorezm statehood reached a new level. In the Middle Ages, the development of crafts was also influenced by socio-economic changes in society. During the period under study, Khorezm was one of the economically, culturally and politically developed oases not only in Central Asia, but also in the East. Craft centers operated in the cities and villages of the oasis. During this period, the development of handicrafts laid the foundation for the development of the economic and cultural life of the oasis. In Khorezm, especially in the Middle Ages, the pottery, glass, textile, stone-working and metalworking industries were of particular importance [1.1963.P.41-45.]

**Research results:** The policy of state centralization during the reign of the great dynasty of the Khorezmshahs-Anushtegin in Central Asia laid the foundation for the development of urban development, agricultural culture, handicraft production and foreign trade in the oasis. The process of urbanization reached its peak in Khorezm before the Mongol invasion. Many cities were built on the right and left banks of the Amu Darya. As in previous periods, during this period the process of settlers arriving in neighboring areas with the culture of the city continued. Cultural life developed in cities located in the border areas (Shemakhakala, Puljoy, Bugrokhon). Some ancient fortresses were repaired and cultural life was resumed in them (Shohsanam, Yorbakir, Mizdakhkon) [3.1962. P.323.]

The fact that Khorezm is a region where various crafts were developed is confirmed by the information in the work "Description of Khorezm", which describes Khorezm before the Mongol invasion. It says: "In the Khorezm country there are markets in 60 places. Ten thousand butchers, ten thousand grocers, ten thousand bazzozs, eight thousand attars, twenty thousand muzadozes

(shoemakers), six thousand kavushdoze shops, five thousand ranger shops (painters), eight thousand ahangar (blacksmith) shops, three thousand copper shops, three thousand jewelry stores...). The historian al-Maqdisi reports that from Bulgar to Khorezm, among other things, "copper, daggers and swords" were brought, and from the oasis "...locks, bows that only strong people can pull" were taken out. Another source reports that before the Mongol invasion, locks, saddles, and horseshoes were exported from Khorezm for foreign trade.

The Arab authors an-Nuwayri and Ibn Abdujur noted that locks, saddles, and horseshoes were exported from Khorezm in the 13th and 14th centuries and were highly valued. According to the reports of Muhammad ibn Mansur, "Abdul Messiah" and Shahabuddin al-Umari, it is noted that turquoise, kernel, and other stone products were exported from Khorezm for foreign trade. Al-Qurayshi, one of the authors of the 13th century, claims that about 50 types of specialized crafts existed in the capital of Khorezm during this period, Zakariyo al-Qazwini claims that the inhabitants of Urgench were skilled craftsmen, especially in the era of blacksmithing and carpentry.

By the 13th century, the development of crafts in Khorezm reached a high level. In foreign trade, as in earlier times, great importance was attached to relations with China, Mongolia, Movarunnahr, Iran, Iraq, Transcaucasia, the Volga states (Bulgaria) and the nomadic steppe tribes [5.2000.P.202.]

Ibn Batuta (1338), who wrote about the old capital of Urgench in the 14th century, described the bazaar there and wrote that the bazaar of this city, where various crafts were developed, was so crowded that "people could not go forward or back because of traffic jams."

"A. Jenkinson, who visited Old Urgench in 1558, gives information about the production of bows, bows, swords, spears and other weapons in Khorezm in the old traditional way."

In the Khiva Khanate, as in other countries of Central Asia, the basis of economic life was crafts, agriculture and trade. F. Skibin, who visited Bukhara and Khiva in 1697, said of Bukhara that "its people are artisans and merchants." And as for Khiva, "there are many cities in it, and its inhabitants are not warriors, but artisans. They are also engaged in agriculture and manufacture weapons themselves," he notes.

It should be noted separately that the development of handicraft production was strongly influenced by the developed irrigated agriculture in Khorezm. In the Middle Ages, 1.8 million people lived in the oasis. Hectares of land were occupied by irrigated agriculture [6.1959.B.81-83].

The traditions of crafts, which were improved and developed over the centuries in Khorezm, were continued during the reign of the dynasties that came to power in the following centuries. In periods when the potential of the centralized state was strong, economic life and crafts developed, which were considered one of its main supports, while in periods when the ability of the central government to govern the country weakened, the opposite happened.

One of the types of products manufactured in the blacksmith's crafts are carpentry tools, axes, chisels, saws, reeds were used in woodworking, making household items, making saddles and harnesses for horses, shipbuilding. Gold and silver saddles made in the oasis were exported even to Egypt. In the middle of the 18th century, the economic life of the country was disrupted as a result of political disunity, weakening of the central government, internal strife between clans, conflicts between the nomadic and sedentary population, as well as the campaigns of the Iranian king Nadir, an external enemy. In the political sphere, the "game of khans" or "false khans" that

lasted from the time of the Khiva Khan Arang Khan to the time of Shergazi Khan and from the time of the conquest of the Iranian Shah Nadir Shah to the arrival of Mohammad Amin Inak. to the political center of the country in 1770, had a significant negative impact not only on the political, but also on the economic life of the country and had consequences. The state was ruled by khans, and real power since 1763 passed to monks - representatives of the Kungirat clan. In the political arena of the Khiva Khanate, starting from the 60s of the 18th century, the influence of the leader of the Kungirat clan Muhammad Amin Inak increased, he relied on the support of local nobility and religious figures, made many efforts to unite the country. However, the crisis that existed in the political, economic and cultural life of the Khiva Khanate until the end of the 18th century and was gradually overcome, did not leave its influence on the state of crafts. The accession to the throne of the khanate of representatives of the khan dynasty, efforts to regulate the internal life of the country, the development of internal transit and foreign trade relations created conditions for the activation of various crafts. Traditional crafts continued to develop and served as the main production areas, providing the population with clothing, food, household items, household tools, tools, etc.

In the political life of the country, the "game of khan" continued until the beginning of the 19th century. As a result, tensions arose in economic life. Muhammad Amin, who was actually in power, tried to govern the country by placing 13 khans of Genghis Khan origin on the throne of the country for 20 years. This situation in government was abolished by the beginning of the 19th century. In 1804, having received the rank of khan, Eltuzar Khan established the official administration of the Kungirat dynasty.

During the reign of Ollokulihan (1825-1842), who ascended the throne of the Khiva Khanate, many improvements were carried out in the country. Crafts, which are one of the foundations of the country's economy, have developed, and as a result of the development of domestic and transit trade, foreign trade relations with neighboring countries have become more active. This, in turn, has led to the development of urban life in the khanate, a change in their structural structure, and the development of crafts and architecture. Craftsmen working in this field enjoy special respect and veneration.

After Ollokuli Khan - Rahimkuli Khan (1842-1846), Muhammad Amin Khan (1846-1855), Abdullah Khan (1855), Kutlug Murad Khan (1855-1856), Said Muhammad Khan (1856-1864), Muhammad Rahim Khan II Feruz. (1864-1910) ascended the throne. During the reign of these rulers, great works were carried out for the prosperity of the country - irrigation structures, new madrassas, mosques, bazaars, caravanserais and other public facilities were built. In each of them one could observe the craft traditions of this period. The crisis that existed in the political, economic and cultural life of the Khiva Khanate until the end of the 18th century and gradually eliminated did not fail to affect the state of crafts. The accession to the throne of the khanate of representatives of the khan dynasty, efforts to regulate the internal life of the country, the development of internal transit and foreign trade relations created conditions for the activation of various crafts. Traditional crafts continued to develop and served as the main production areas, providing the population with clothing, food, household items, household tools, tools, etc. The import of some goods from outside the country, which began at the beginning of the 19th century, could not fully satisfy the needs of the local population. The daily needs of the population were met by local artisans. Various branches of crafts were widely developed in the khanate, in

particular blacksmithing, painting, casting, gold and silver processing, pottery and tiling, stone processing, weaving, shoemaking, tailoring, leatherworking, carpet weaving, blacksmithing, carpentry, etc. [7.1873. P.49]. The Middle Ages are a high period of development of crafts [8.1999.P.118]. Craftsmen worked in cities and villages. Village craftsmen worked in each village and mainly produced goods that were in demand and needed by the population. In most documents published in the khanate, the name of the master was added to the name of the master 9.1940.P.287 (<http://940.P.287287/>). Based on these sources, one can form an idea of

the individual types of professions in the Khiva Khanate in the second half of the 18th - 70s of the 19th century. In this place, an important place is occupied by the placement of brochures with important information about various professions [10. inv. No. 4838.]

On their basis, professions that occupy an important place in the economic life of the khanate can be divided into three categories.

The first category includes manufacturers of finished products, they can also be conditionally divided into the following areas.

1) manufacturer of fabrics and clothes: bozchi - weaver of gray cloth; zarbof - weaver of zarb cloth; weaver's woman - jamabof; chitgar - developer of chit fabric; weavers - weavers of various textile products, such as carpets, khurjun, felt; telpakdoz - sewing of hats; postindoz - fur tailor, doppichi - tailor.

2) metalworker: kandakor - one who designs a copper vessel; coppersmith - manufacturer of copper-metal vessels; shooter - rifle master; manicurist - master of nails; muhrkan - maker of seals; mangallar - manufacturer of mangal (cast oven); simkor is a type of kandakrolik, in which fine patterns are created by fixing copper, silver and gold wire on metal; blacksmith - worked with iron; jeweler - masters of jewelry; posechi - ploughshare worker; sakkof - chaser; horseshoe - horseshoe (horseshoe); rekhtagar - bronze worker; spoon; sword-knife; locksmith; Boiler production.

3) manufacturer of wooden products: carpenter - manufacturer of building materials; charioteer - charioteer; shipbuilder, boatman - shipbuilder; joiner - a carpenter who makes wooden products; nigirikchi - joiner (used in the construction of a house with wooden ribs); sieve; kharrot - joiner; saddler - manufacturer of saddlery and harness products; Carver (ganjkor) - wood carver; "raw" builders from building materials made of reed and bamboo; wickerwork - a basket woven from willow branches for storing bread and meat.

4) professions related to leather processing: tanner - tanner; mahsidoz - shoemaker; sarroy - master sewer of horse equipment; shoemaker - muzadoz; kavushdoz - shoemaker.

5) clay worker: tiler - glazed brick manufacturer; potter - ceramic ware maker; tandirchi - tandyr creator; bricklayer - brickmaker (khumbuzchi); tabakkh (bodiyachi) - plate makers; creator.

6) food producers: thresher, rice miller; zhuvozhchi - oil producer; baker - bread maker; rooster - miller - flour maker; peddler; shinnichi is a sweet juice dish made from mulberry, grapes and melon-watermelon.

7) other professions: pharmacist - powdermaker; sikchi - a person who grows and sells silk; soap maker - a soap maker; sangres - a stone carver; hakkok - an ivory craftsman; hadzhachi - a plasterer, chigrihchi - someone who separates cotton from seeds using a hand tool; mekhaksozo - a stone cutter, a stone cutter; a paper cutter; a candlestick; and so on. The second category includes specialists who provide services to representatives of different strata of the population in everyday life. This is an artist - an artist - an artist; duruzgar - a tailor; dilkor - a builder of a



house from clay and straw; a cook - a cook; kallapas - a seller who prepares cattle heads; a hairdresser; a watchmaker - a watch repairman; sakhof - a book binder; muzahib - a person who pours golden water along the edge of a paper, lavva - a titler, a weigher; a bathhouse attendant; hettots - a secretary who copies books and brochures; Gassoli - car body washers; kuchanchik - a hired service provider; an architect - a drafter of a building project; a plasterer - a plasterer and wall leveler; an artist, a fashion designer, etc.

The third category includes those who connect artisans with traders. Also, in many cases, they provided raw materials for some handicrafts. Professions specializing in the supply of products for the everyday needs of the population may be included. These are lawyers - traders in lawyer goods, perfumes and medicinal products; bazzoz - a trader in handicrafts; a fisherman - a fishmonger; a grocer - chirchi - a trader in various small goods, food products; carpentry; Miner; merchant's felt; royanfurush; solyanka; confectioner-shirapas; clothing store; tea seller; butcher; sweeper and others may be included.

In addition to the above professions in the Khans there are such names as a whistler, a trumpeter before a cannon shot, a cleaner, a mule driver, a fertilizer seller, a healer. The number of more than 100 trades mentioned above shows that crafts are widely developed in the khanate.

It is evident that there are more than 100 professions that play an important role in the economic life of the khanate, metalworkers: jewelers - jewelers; sakkof - chaser; creator of fine patterns, attaching copper, silver, gold wire to metal; rekhtagar - bronze worker; kandakor - manufacturer of copper plates; coppersmith - manufacturer of copper-metal vessels; shooter - rifle master; nailer - nailer; muhrkan - seal makers among them.

In the khanate, crafts were widely developed in the cities, as in the Bukhara and Kokhan khanates. On the territory of the country there were both small towns and large centers, such as Khazorasp, Khiva, Gurlan, New Urgench, Shahabad. G. I. Danilevsky (1842) lists 29 cities in the khanate, which were craft and trade centers. A. Vamberi (1863) indicates the number of cities as 32. Authors of the 18th century call the Khiva Khanate "The Country of Five Fortresses", meaning the cities of Khazorasp, Hanko, Urgench, Kat and Shahabad, which did not include the capital Khiva.

The period from the middle of the 18th century to the end of the current century was associated with a period of depression, political and economic chaos in the life of the khan's cities. This situation forced the population to move to other countries. At the end of the 18th and beginning of the 19th centuries, the country's governance passed to representatives of the Kungirat dynasty, and their actions to centralize the state led to significant changes. They paid much attention to the construction of irrigation structures and the improvement of the country. Migration processes were active in the Khiva Khanate during the time of the Khiva dynasty. As a result of mutual struggle with neighboring countries, the population resettled by the ruler of Khiva from the beginning of the 19th century, there was a process of exchange of experience in culture, crafts and economic activity between the population that had resettled voluntarily due to foreign economic relations and the local population. This population includes the inhabitants of the Nukus fortress, resettled in Beshkala after the victory over the Mangits in 1787 [11. UzR FA SHI, No. 9596, the village of Kakushtuvan Bukhara, occupied by Muhammad Rahimkhan in 1823 and transferred to the Iliali district, and residents resettled to the Iliali district from the occupied city of Poikand in 1824 [12.1957.P.219].

In 1841, the Khiva khan Ollokuli Khan resettled the residents of Usta, Iljik, Khiroj, Denova,

Chekasov, Khoja, Kenaf and similar small villages of Bukhara to Khorezm. They were located at the foot of the Karakoz, Kilich Niyozboy and Khanop (Old Urgench) canals [12.1957.P.219].

Conclusion: In conclusion, it can be said that at the end of the 18th - first half of the 19th century, along with political life, economic life began to be traced, and crafts began to develop among its various branches. and took a unique path of development. As a result of the crisis of political and economic life observed in the country in the middle of the 18th century, by the beginning of the 19th century, types of crafts were restored. In Khans, there are more than 100 types of crafts, including direct production of finished products, services, as well as owners of crafts, connecting artisans with merchants with their activities. Their activities were inextricably linked and had an effective influence on the development of the economic life of Khiva.

#### **References:**

1. Вактурская Н.Н. О средневековых городах Хорезма. - Т. 1963. – С. 41-45.
2. Кідірнязов М.-Ш. Материальная культура городов Хорезма в XIII-XIV веках. – Нукус: Каракалпакстан, 1989. – С. 62-93.
3. Толстов С.П. По древним делтам Окса и Яксарта. – М.: Востлит, 1962. – С. 323
4. Бунёдов З.М. Ануштагин-Хоразмшоҳлар давлати. – Тошкент: Адабиёт ва санъат, 1997. – 136 б.
5. Кідірнязов М.-Ш. О роли Хорезма в Евразийской торговле XIII-XIV вв. // ОНУ-2000. – № 1. – С. 25-31.
6. Гуломов Я.Ф. Хоразмнинг суғорилиши тарихи (қадим замонлардан ҳозиргача). - Т., 1959. – Б 81-83.
7. Иванин М. Хива и река Амударя // Туркестанский сборник. – СПб., 1873. Т. 50. – С. 49.
8. Харитонович Д.Е. Ремесло. Цехи и миф. – М.: Наука, 1999. – С. 118.
9. Иванов П.П. Архив хивинских ханов. XIX в. – Л., 1940. – С. 287.
10. Рисола-и қассобчилик. Ичан қалъа музей қўриқхонаси архив фонди инв. № 4838 қўлёзма. 3 ғарз.
11. Муҳаммад Юсуф Баёний. Шажарайи Хоразмшоҳий. ЎзР ФА ШИ, № 9596 рақамли қўлёзма. – 93а ғарз.
12. Гулямов Я. Г. История орошения Хорезма с древнейших времен до наших дней. – Ташкент, 1957. – С. 219.