

THE RELATIONSHIP OF KOKAN KHANATE CRAFTSMANSHIP WITH THE FINANCIAL SYSTEM

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Annotation: The article briefly analyzes the influence of the development of crafts in the country on the financial system of the Kokand Khanate. Unique types of handicrafts in the khanate were researched on the basis of archival documents.

Keywords: Money, finance, craft, country, silver, gold.

The development of the handicraft sector in any state accelerates the flow of new financial income into the country's economy. Analyzing the financial situation of craftsmen helps our research draw conclusions about social life and the economic situation of the population. In the Kokand Khanate, ordinary people lived in groups and were divided into groups such as cattle breeders, farmers, merchants, and craftsmen. These, in turn, as a socio-cultural stratum consisting of various categories, occupied an integral place in the political, economic, and cultural life of the Kokand Khanate.

According to the results of the financial survey after the Russian conquest, the total annual income of the Kokand district in 1883 was 388,535 rubles. In total, 1,855 craft workshops operated in Kokand, and they generated 333,867 rubles in income per year. [1.1].

When studying the toponomic history of Kokand from a financial perspective, many neighborhood names related to professions were found, and it is interesting that many of them have retained their historical names even today. For example, Historical toponyms such as *Adrasbof*, *Jiyakchilik*, *Jig'achi*, *Jomado'zlik*, *Jo'robdo'z*, *Jo'xori kappon*, *Zargarlik*, *Kamongaron*, *Karbasbof*, *Ko'nchilik*, *Ko'pa farang*, *Mahsido'z*, *Misgarlik*, *Mixchagar*, *Muhammad Sharif Po'stindo'z*, *Naddoflik*, *Nonvoylik guzar*, *Olachabof*, *Panjarasoz*, *Parpashabof*, *Paxtakash*, *Pillakash*, *Poyakilik*, *Pustindo'z*, *Rixtagar*, *Sarbon*, *Sarrojlik*, *Sirchi*, *Sirchi Qori*, *Sovungar*, *Sovutsoz*, *Salkashon*, *Tandirchilik*, *Taroqchilik*, *Taqachilik*, *Temirchilik*, *Usta Bozor*, *Qinchilik*, *Xodabozori*, *Charxin ko'prik*, *Chinnisoz*, *Chitgarlik*, *sharif*

korson, Shirmonpaz, Egarchilik, Elakbof, O'qchi, Qaymoqli guzar, Qog'ozgar mahalla, Hosabof poyon, Hosabof bolo are all associated with the names of crafts.

From the establishment of the Kokand Khanate until the beginning of the 20th century, there were 415 professions related to the production of products, 182 related to catering and service, and 111 related to the spheres of culture, education and spirituality in Kokand. In total, 708 types of crafts were developed[2.1.].

One of the most important crafts in the financial system of the Kokand Khanate was coinage.[3.1.] The minters were called zarrobs. In the Kokand Khanate, there were very few people of this profession. This gave the craft a special character. The workshop that produced coins was called zarbhkhana. The mints were located in the palace of the Kokand Khans, that is, in the inner part of the Horde. Minting money in other parts of the country was prohibited. Information on the minting of gold, silver, and copper coins in the Kokand Khanate can be found in the research of Z. Khatamova [4.1.]. In it, the researcher analyzed the coins minted by each of the country's rulers based on manuscript sources.

The fact that there were two mints in the palace of Khudoyor Khan, the first of which was located in the middle part of the palace, and the second in the State House, which was the main part of the palace, suggests that they operated under the ruler's control. The first mint produced semi-finished alloy, and the second minted coins from the resulting product. Thus, these two mints performed the same function. When minting coins, the ore was first brought to a molten state. The quality of the coin alloy was determined based on the financial situation of the country. For example, in times of financial hardship - this could be war - more silver and copper were added to gold coins, and more tin, spirit, and lead were added to silver coins.

Archival documents contain some information about *zarbxona-mints*. Products brought to the mints for the preparation of alloys were stored in the warehouse. The craftsmen first weighed the products they received on a scale, then wrote down the quantity and signed it in the receipts and disbursements book in the warehouse. The book also contains the signature of the storekeeper.

Davlatxona -Government office The mint in was a closed courtyard consisting of seven or eight rooms. In our opinion, the main reason for this may be that the work on minting gold, silver, and copper coins was carried out in separate special rooms. The work of the craftsmen working with the dies in these rooms was considered final. The semi-finished alloys transported from the first mint to the mint in the State Mint were also weighed on scales, the amount was recorded in a special notebook, and the master who brought them was signed. When the coins

were ready, they were weighed on another scale. If the specified weight was less than one *dirham*. If it exceeds this, the edges of the coin are trimmed with a special tool and their weight is adjusted. If the amount is too small, it is sent for melting again.

The coins that came from the carts to the treasury of the Kokand Khanate were placed in bags, with seals on the straps. It was established as a rule that 100 coins should be placed in each bag. The coins placed in the bags were recorded in separate notebooks both in the mint and in the treasury. The names of the craftsmen who worked in the mints are not found in the archival documents. This means that they were people who were specially protected or kept strictly secret.

During the study of the history of the financial system of the Kokan Khanate, unique seals were encountered in archival documents[6.1.]. In the Central Asian states, including the Kokand Khanate, the state ruler - the khan - and all dignitaries had their own personal seals. Regional governors, muftis, qazis, eshans, and mirzos were able to conduct their affairs with their official seals. All legal documents in the khanate had to have a seal. Seal making was called muhrkanlik, and those engaged in this work in the khanate were people who had mastered the arts of jewelry, calligraphy, and carving. The palace of the Kokand Khan Khudoyorkhan is today the Kokand State Museum-Reserve, where you can see 21 copies of seals related to the history of the khanate. They were used by sheikhs, qazis, merchants, doctors, and other professionals. The seals of the Kokand khans have not survived to this day. We find them in sources, various documents, letters to foreign kings. Sealed documents and sources are printed on documents related to political and economic issues.

Jewelry is a craft related to gold, silver, and copper, and since everyone from the khan's family to ordinary people were always interested in this field, there was always work for those engaged in this craft. It is no exaggeration to say that it was one of the most developed crafts in the Kokand Khanate. There was a separate Jewelry mahalla in the city of Kokand.

Archival documents indicate that a cradle would be made in the khan's household on the occasion of the birth of a baby, and the jeweler would play a key role in this process.

In documents on the financial system of the Kokand Khanate, when the amount of expenses amounted to a large sum of money, the identities of the people requesting and allocating money from the treasury remain unknown. We believe that the reason for this is that the document was written by specific people. The content of the financial document, stored in the 1043 fund of the National Academy of Sciences of Uzbekistan under the number №3662,

confirms our opinion. It records the allocation of money to a senior elder jeweler to make a gold cradle, and the year is written as 1289/1872-1873[7.1.].

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