



## ECONOMY AND LIFESTYLE OF THE POPULATION OF THE KOKAND KHANATE

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**Annotation.** This article contains information about the customs, lifestyle and occupations of sedentary, nomadic and semi-nomadic peoples living on the territory of the Kokand Khanate, in particular about agriculture and its types, the development of crafts, the development of animal husbandry, trade relations, economic relations with other countries, the tax system etc.

**Key words:** sedentary, nomadic, semi-nomadic, Kipchaks, Mings, Yuzes, Kirghiz, Kara-Ktai, kirk, rice, wheat, corn, cotton, irrigated agriculture, grain growing, gardening, silk, carpentry, coppersmithing, jewelry, textiles, ceramics, Chust, Kokand, Andijan, Namangan, Said Kozim, Mir Soliboy, Mirza Khoja, Iso Kazi, Mulla Salih, Kamilboy, tanop, khansalik.

### **1. Relevance of the topic:**

Statistics related to population growth are important in analyzing demographic processes, determining their prospects, and planning the development of society. In today's global information era, there is a growing need for research related to the living, migration, and reproduction of peoples in different periods in order to understand the demographic processes taking place in the world. The conclusions drawn help to determine the priorities of the state policy in the field of demography. In this regard, the study of the demographic trends, lifestyle, and occupations of the population of the Kokand Khanate is relevant as it serves to clarify the gradual processes related to the residence, migration, location, increase and decrease of the population in the territory of Central Asia.

### **2. Methods and level of study:**

An attempt was made to carry out the research on the basis of historical sources and literature, observing the principles of objectivity, historicity, objectivity, scientificity and modernity. In addition, comparative analysis, critical analysis, logic, semantic and pragmatic analysis methods were used in the research.

### **3. Research results:**

In the territory of the khanate, mostly settled, partially nomadic and semi-nomadic population lived. Uzbeks and Tajiks made up the majority of the population, Kyrgyz, Kipchaks, Karakalpaks, Kazakhs, Kalmyks, Uyghurs, Persians, Arabs, Indians, Afghans, Gypsies, Russians, Jews, Armenians also lived in the khanate after the establishment of the General Governorate of Turkestan[1; b. 59].

In the composition of the population, the settled population is the majority compared to the nomadic and semi-nomadic population. At the beginning of the 19th century, more than 40

percent of the population were nomads and semi-nomads, and by the end of the century they made up 15 percent[2; b. 64-65].

According to the economic activities, the majority of the settled population was engaged in farming, sericulture, cotton growing, crafts, handicrafts, and trade, while the nomadic and semi-nomadic population engaged in animal husbandry[3; s. 183].

The area where thousands of Uzbeks live is very convenient for farming and cattle breeding. The Ming can actually be divided into two types: farmers and herders. Northern thousands were engaged in farming up to Dargom, from this stream to the south, farmers and herders led a semi-nomadic lifestyle. They grew rice, barley, wheat, maize, oats and other grain crops. In Urgut regions, they planted tobacco. The Mings had few gardens but many lakes, and some engaged in sericulture, albeit on a small scale[4; s. 10]. The mulberry tree was present in almost all regions of the Ferghana Valley. They cultivated it for the purpose of sericulture and for its fruit. Those who ate the fruit both natural and dried. Many mulberries were planted mainly in Sokh and Isfara regions for the purpose of cultivation for sericulture [5; s. 13].

The men of the Ming tribe made felt, wool and other things, cleaned rice, threshed wheat to make flour, sold nuts in the markets, and collected sugar at the end of spring. In addition to the usual household chores, the women made flowers on fabrics and carpets, wove ropes, processed goat skins, sewed furs, and even dyed leather. In many Uzbek clans, the last work was performed by men. Like other Uzbeks, they made yarn from wool and paper using a spinning wheel [4; s. 10].

Kurama peoples lived in the Kara-Ktoy fortification and around it, and they were mainly engaged in growing millet [6; s. 112-113].

The Kipchaks and Karakalpaks cultivated the wetlands around the Syrdarya, Karadarya, and Norin rivers and cultivated wheat, corn, rice, mash and other crops in these areas [5; s. 13].

The 40th issue of 1871 of the newspaper "Turkestanskije vedomosti" contains the following interesting information about the lifestyle of the Uzbek clans named Mangit, Kirq, Yuz, Bahrin, Sarayi:

"Many Sipohis came from the Yuz tribe, but they did not reach a higher level. His beard was very sparse or non-existent. They resemble the Kyrgyz of Syrdarya in their appearance and habits. They made capes, ropes, woolen threads, and were engaged in animal husbandry. When they lived next door to Karakalpaks, they did not give them daughters. Those who gave up to 150 sheep to the fat, those who did not marry without fat. 5-6 days after the wedding, they took the bride to their home. The women of Yuz used to walk in their villages with their faces open, and when they came to the city, they covered their faces. They divided the compartments within their clans into 16.

The Forties, like the Huns, raised small cattle and cultivated rice. The Forties forgot their traditions and accepted the customs of the peoples around them" [7; s. 156].

The Kyrgyz-Kaysas lived in the Toytepa region, not far from Kokan, and they lived a simpler lifestyle, mainly engaged in grain cultivation [6; s. 112].

In addition to the settled Uzbek population, the Kipchaks, Karakalpaks, and Yuks also engaged in melon cultivation. Melons grown in the Khanate were famous for their sweetness in other regions[5; s. 14].

Uzbeks, like the Kipchaks and the Karakalpaks, began to specialize in farming and livestock [8; s. 17-19]. In addition, horticulture has also begun to develop widely. In the south-western

lands of the khanate, apricot cultivation has been established in Khojand, Konibodom, Isfara, Sokh, Chimyon, and Rishton regions. 98.4% of the fertile land in the villages of Khanabad and Shokhai in the Isfara region is made up of apricot groves. Dried apricots were popular not only in Central Asia, but also in Russia [5; s. 12].

He wrote down some information during the journey of the merchant Murtaza Faizulin to the regions of Central Asia in 1807-1823. According to him, a small town called Manqat, located near the Kyzilkurt mountain near Tashkent, was surrounded by a wall, and Uzbeks who grew grain crops lived here. They planted gardens on a small part of their cultivated land [9; s. 48]. Irrigated agriculture was the basis of the khanate. Sufficient water sources in the Fergana Valley and the Tashkent oasis created an opportunity to get an abundant harvest in agriculture. Fergana Valley, Tashkent and its environs, Khojand, Oratepa, mountainous regions were the oases where irrigation agriculture developed in the Khanate. In addition, agriculture has also improved significantly. Cattle breeding is developed in mountain and sub-mountain regions [10; b. 97]. Most of the crops are typical of the Central Asian khanates, grain growing, horticulture and polishing are well developed, and silk growing is widespread. By the 19th century, a lot of attention was paid to the field of cotton cultivation in agriculture, and the cotton fields were constantly expanding. The main buyer of cotton was Russia.

The city of Sozoq is twice as small as the city of Turkestan, and there were about 200 Uzbek households in it. They were mainly engaged in grain farming and also planted a small amount of melons and watermelons. There were almost no gardens [9; s. 49].

Agriculture is the most productive among other occupations, which is due to favorable natural climate, fertile lands, fertile varieties, sufficient water resources [6; s. 119].

Rice cultivation has been established in Isfara, Qamishkurgan, Jomashoy, Osh, Aravan, Karadarya and Kurshab regions of the khanate. Especially in Uzgan and Jalalabad, the land cultivated with rice made up almost half of the main cultivated land [5; s. 12].

More than 10 types of the best grapes, pomegranates, especially apricots exported to Iran, Afghanistan, and Russia were very popular in Bukhara and Kok. In all three khanates, 5 types of grain crops are grown: wheat, barley, sorghum, millet and rice. Cultivation of millet was especially popular in the Kokan Khanate [11; s. 113-139]. It should be noted that these products are still the main export products of Uzbekistan's agriculture.

In the 19th century, the economic life of the khanate mainly consisted of land ownership relations, irrigated agriculture, handicrafts, agriculture and cattle breeding. Along with agricultural production, crafts and trade in the cities, and livestock farming in the villages also played an important role in the economic life of the khanate [12; b. 160].

Since the main wealth of the khanate was land, most of the fertile land was considered state property. In the khanate, land ownership relations continued in a traditional way, and there were state or property, endowment, community, property, rent, lease, private forms of land ownership. The main part of the land belonged to the khan and his family.

The lands belonging to the khanate are divided into imlok lands, waqf lands, property khiraj and property ushriyyah. Individual farming is also developed among peasants. Many of the poor peasants who were separated from their land worked as serfs for large landowners.

The life of hard-working people in the khanate was hard, most of them did not have land, so they worked on the land of big landowners. Such peasants, who make a living by selling their labor, are called chorikors [13]. The laborer who was hired by the landowner and farmed using

his horses and tools, paid 1/5 of the harvested crop as rent, and handed over 3/4 of the remaining crop to the landowner. He himself has 1/4 of the harvest left.

Due to the high importance of the income from the land, the khans paid great attention to the further expansion of irrigation networks and irrigation facilities. But all the difficulties in the process of implementation of these works are placed on the shoulders of hardworking farmers. Farmers were forced to regularly monitor the cleanliness of irrigation facilities, dig additional new ditches, clean and repair old ones[14; b. 308-309].

Villagers also performed other jobs for their livelihood. For example, until the harvest was ripe, men worked as laborers, and women went to the pastures to raise livestock.

Farmers who worked in cotton cultivation and orchards were called Korandas[15]. Their work was considered more difficult than that of laborers [16; s. 442].

In addition to their farming and livelihood, the population also fulfilled the obligations imposed by the khanate, one of which was the village. In this way, not only irrigation facilities in the khanate were repaired, but also new canals and ditches were dug, roads were built, and mosques and madrasahs were built. Also, hashar was widely used in agricultural work, especially in rice cultivation[17], reed cutting, firewood and cocoon picking[18].

The population of the Kokan khanate was diverse, and of course there was also the poor. Their livelihood was mainly collecting fuel and selling it. They brought and sold wormwood, yantok, cane, and sugarcane. This fuel was used not only in households, but also by bakers, brick, and ceramic manufacturers. 30,000 cartloads of steppe fuel were sold in one Margilan market [19; s. 64].

In the 19th century, the inhabitants built elaborate houses, usually in brick, thatched, salt-flooded and underground water areas. Sinchli buildings (single-sinchli and double-sinchli) were one-story (sometimes two-story) houses, which included a gatehouse, a barn, a stable, a storehouse, a kitchen, a barn, and inner and outer yards. Two-story houses suitable for local conditions were built in the cities of Kokan, Margilon, Tashkent, Khojand, Oratepa. In the construction of the city, the houses were dense, close to each other, and the streets were very narrow [1; b. 106].

It is known from history that handicrafts are of great importance in the creation of the city. The city of Kokan is located at the crossroads of important caravan routes. There was plenty of drinking water and firewood in these lands. Many caravans passed through this place. Craftsmen: farriers, blacksmiths, carriage makers, masters who repair saddles and harnesses and horse tools, bakers and other tradesmen settled here to provide service to the caravans. Their address gradually expanded and became a city. Craftsmanship has progressed and some of its types have reached the level of art.

Craftsmanship developed rapidly, especially after Kokan became the capital of the Khanate. The analysis of historical data and documents shows that in the 19th century there were more than 250 types of occupations related to production in the city. More than 40 neighborhoods were named after professions, because most of the craftsmen lived in separate neighborhoods [20; b. 177].

At the time of the first population census in 1897, artisans made up the majority of the population in large cities. In particular, 64% of the population of Namangan, 52% of Kokan, 54% of Chust, 50% of Margilon, 45% of Andijan, and 29% of the population of Tashkent consisted of self-employed households [21; b. 57].

Silk fabrics made by Kokan craftsmen were distinguished by their durability, beauty and cheapness. Therefore, these fabrics are popular and have customers even in European countries [22; s. 69].

Cities such as Kokan, Margilon, Andijan, Namangan, Osh, Chust, Rishton were considered major centers of handicrafts. In the development of handicrafts, the city of Ko'kan played an important role. In 1876, 1 brick kiln, 276 silk weaving and 428 thread gauze weaving looms, 67 tannery enterprises, 5 mills, 5 objuvoz and other crafts shops were operating in Kokon[23; s. 25-26].

There were large merchants in the Khanate who established trade relations with neighboring countries. Among them, Said Kozim established trade relations with Troitsk and Orenburg, Mir Soliboy, Mirza Khoja, Isa Qazi, Mulla Saleh with Central Asia, China and Russia, Abshan Khan with Irbit, Mamasoliboy with Kokan, Kashghar, Perovsk, Komilboy with Petropavlovsk and Irbit[ 16; s. 500-501].

According to the "Turkestansky sbornik" collection, the Kokan bazaar far surpassed the Tashkent bazaar in terms of size, cleanliness and structure. The market is covered with a wooden roof. This bazaar was built by the current khan (Khudayorkhan) who profited by renting out the stalls. The market had a total of 420 stalls[24; s. 34].

Goods made of various fabrics and gauzes, cotton, fruits and paper were exported to the Russian territories from Kokan up to 17 thousand camels, fruits and various goods from Khojand up to 2 thousand camels, mainly fabric goods and some fruit products from Namangan up to 1.5 thousand camels [ 16; s. 513].

In addition to Russia, merchants from Kokan conducted active trade with Bukhara, Afghanistan, and India. They also had trade relations with Iran through Herat. They sent blackberries, dried fruits, dyes and some local fabrics [25; s. 246].

According to Arminy Vamberi, the population of the Khanate had regular trade relations with Kashgar, Western Siberia, Bukhara, and Afghanistan [25; s. 7].

The taxes collected in the Kokan khanate were very heavy for the people, and they were forced to participate in various activities, especially the rich owners' houses, palaces, fields, and construction facilities for free[1; b. 59].

There were 3 main types of tax: 1) 1/5 of the amount of harvested grain; 2) tax on fields and other crops and fruit trees, 1 ruble for 1 field (around 20 sq.m.) of land; 3) khansoliq - money tax collected from each yard once a year up to 1 ruble.

#### **4. Conclusion:**

In conclusion, it can be said that the population satisfied their needs with the products of the khanate. Poor nomads used their livestock products, made their own cloaks (cloaks), shoes, and built their own houses. Farmers could also provide themselves with their own produce if necessary. Urban and rural artisans produced high-quality products and sold them in foreign and domestic markets. Many artisans had gardens and fields, and some also had fields, and there were opportunities to obtain additional crops of vegetables, fruits, and grains. Great attention is also paid to trade relations.

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