



THE ISSUE OF CRAFTSMANSHIP IN THE FINANCIAL SYSTEM OF THE KOKAND KHANATE

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Abstract:

The article analyzes the financial system of the Kokand Khanate and issues of handicrafts in its development.

Keywords: Khan, money, tax, finance, trade, craftsman

There are many types of craftsmen in the Kokand Khanate. Examples are textile, pottery, blacksmithing, coppersmithing, carpentry, etc. The products of blacksmiths and coppersmiths from Kokand, knife makers and hat makers from Chust, potters from Rishton, and silk weavers from Margilan were sold in the neighboring khanate and other countries such as Kashgar and Russia. Sh. Koldoshev, an expert on the history of the Kokand Khanate and one of the Orientalists, said that the products brought by the Kokand merchants from China and Kashgar greatly contributed to the development of handicrafts in the khanate, which led to an increase in the volume of fabrics produced in "yarn factories" in cities such as Tashkent. Kokand artisans dyed and reprocessed Chinese fabrics. ... 700-1000 coins were minted at the Khan's mint from the imported yombus and put into circulation in two regions. These coins in circulation in Eastern Turkestan were controlled by elder Kokand.[1.]

F. Nazarov, who was in the Kokand Khanate in 1813-1814 and noted that the local population was engaged in various handicrafts, wrote about the production of various handicraft products from cotton and silk raw materials[2.]. The artisans of the cities and villages of the Kokand Khanate had workshops for the production of silk, thread, satin, silk, alacha, bekasam, paper, pottery, wood and metal products, and shops where these products were sold. In addition, until 1876, there were 276 silk looms, 428 yarn looms, and 232 gauze weaving looms in the city of Ko'kan. In the city, there were 599 handicraft shops owned by the Khan and 1312 shops owned by the craftsmen themselves[3.]. The information presented above shows that artisans have an important role in state administration and economic life, and they have their own importance in tax policy.

The products made in the workshops of craftsmen in the Kokand Khanate were mainly made by manual labor in heavy work processes. Most of the workshops were located in the houses of the artisans, and they were engaged in handicraft work when they had grown out of farming and other household chores. The main workers were also considered family members. According to V. Akramov, it is difficult to know the exact number of craftsmen who worked in the city of Ko'kan. Because the number of artisans was recorded by the elders and the heads of stalls in the market. Craftsmen and women artisans in home workshops are not included in these figures¹. Professionals and artisans who lived and earned their living in regions, cities, districts, villages and villages in the Kokand Khanate paid zakat to the state once a year. Artisans often moved from city to city, taking into account the demand and supply in the Khanate markets. In 1868, the book containing the zakat data collected from Tashkent contains a list of craftsmen, where they are from, and the amount of money received from them. For example, it is written that 3 rubles were taken from master Mulla Mirabrор[5.]. At the same time, although Tashkent came under the control of the Khanate, according to this document, we know that artisans from other regions of the Khanate also sold their products in the markets of Tashkent. In this notebook, the names of the craftsmen from Samarkand are also mentioned and the amount of zakat money paid by them is also recorded. Artisans sometimes sold their products themselves in central city markets. Merchants who bought from them delivered to different countries. In both cases, tax officials collected zakat.

A large amount of zakat was collected from artisans and merchants to the Khan's or beg's treasury. These two areas have developed in an inextricably linked manner.

¹Akramov V. Social, economic and cultural life of the city of Kokan (second half of the 19th century and the beginning of the 20th century).—Tashkent, 1973.— B. 22.



Since the legal norms of the state were implemented on the basis of Islam in the Kokand Khanate, let's dwell on the shari'a order of zakat received from artisans and merchants. Zakat is payable on any goods or products purchased for commercial purposes. Zakat is paid to the Khanate of Kokand regardless of whether the goods are brought from a foreign country or bought from the local market. The type of product can be food, cloth, housing, livestock, books, equipment, land, or anything else. Zakat is paid even if those trade goods are stored in a warehouse, in a person's house, workshop, or store. Even if the equipment is acquired for the purpose of re-production, zakat is given because it was acquired for commercial purposes.

There is also a specific procedure for calculating the amount of zakat from artisans' products and zakat from merchants. Shaykh Muhammad Sadiq Muhammad Yusuf stated: "In both cases, merchandise and other goods purchased for commercial purposes are measured by their market value, and cash money owed to the zakat giver and debts that are expected to be collected (nasiya money) are also added to it. zakat is given"[6.]². Zakat is collected from the merchant's goods loaded on the camel, the camel is not counted. Zakat is determined from the profits of the craftsman's products, and no contribution or investment is made. Here, investment means that the work tools and sewing tools of a craftsman or tailor are not included in the calculation of zakat. Zakat is collected if the raw materials received by the craftsman for the production of products are stored in a workshop or warehouse for a full year.

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