

## INFORMATION ABOUT HANDICRAFTS IN THE WORK “SHAJARAI-TURK” BY ABULGHAZI BAHADIR KHAN WHO WAS KHIVAN KHAN AND HISTORIAN

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**Abstract:** In the article, the author reflects on the emergence of the khanate, the transformation of Khiva into a capital city, its territories, the management system of khans and their succession to the throne, trade relations with neighboring countries, economic, social and political life. Also, in the article, the development of crafts in the Khiva Khanate in the 16th-18th centuries, its types and status, is discussed based on the information given in the work “Shajarai-Turk” by the Khan of Khiva and historian Abulghozi Bahadirkhan.

**Keywords:** Central Asia, Khorezm, Khiva Khanate, Abulghazi Bahadirkhan, Shajarai-Turk, crafts, metalworking, blacksmithing, sealing, pottery, leatherwork, weapons, coppersmithing.

The history of ancient Khorezm, especially Khiva Khanate, which made a great contribution to the history of world civilization and the development of science in Central Asia, has attracted the attention of world scientists since time immemorial. Memoirs and scientific and artistic works of tourists and ambassadors who came to Khorezm serve as an important source for studying the history of those times. Khorezm, in particular, the emergence of the Khanate of Khiva, the transformation of Khiva into a capital city, its territories, the management and exchange of khans, military campaigns, relations with foreign countries, the economy and culture of the city, its rise and crisis, the ethnic composition of the population, their lifestyle, trade, as well as The issues of craftsmanship and applied art of that time have been studied by many scholars to this day. In particular, archaeological excavations conducted in Khorezm by scientists such as foreign archaeologists and ethnographers V. V. Barthold, A. Y. Yakubovsky, S. P. Tolstov, N. N. Vakturskaya, V. N. Yagodin, Y. N. Rapoport, E. E. Nerazik, V. A. Bulatova, N. A. Sazonova, P. P. Ivanov, M. M. Ivanin, and local scientist such as Y. Ghulomov, M. M. Mambetullaev, G. K. Khojaniyazov, S. M. Kdyrniyazov, O.T. Dospanov. During these archaeological excavations and ethnographical research, many scientific materials have been found. It is also studied by using the memoirs, reports, and diaries written by merchants, tourists, soldiers, and ambassadors such as F. Skibin, A. Kalmykov, M. Ivanin, N. Muravyov, H. Vamberi, G. Danilevsky about what they saw in the territory of the Khiva Khanate. As primary sources, we can have valuable information through the written works of historians and poets such as Nizamad-din Shami, Yakut Hamavi, Abulghozi Bahadirkhan, Shirmuhammad Munis, Muhammad Riza Agahi, Muhammad Yusufbek Bayani, etc.

Khiva was located on the left bank of the Amudaria and was supplied with water from the Palvan Canal. Although Khiva was designated as the capital in 1556 by Dostkhan, the son of Bozhikhan, the country was named Khiva khanate from the time of Arab Muhammad Khan. Academician Ya. Gulomov writes, “Those who moved the center to the city of Khiva during the time of Arab Muhammad Khan, from this period the khanate received the name Khiva khanate” (Y. Ghulamov, 1957. 207). In another source, it is said that “... at the beginning of the 17th century, during the time of Arab Muhammad Khan (1602-1623), when political stability was established in Khorezm, Khiva became the capital city of the state” (A. Khakimov, A. Akilova, 1997. 30). Khiva was considered one of the major craft centers of Khorezm at all stages of its development. In 1697, the merchant Skibin, who came to Khorezm to trade, wrote about the city of Khiva and its inhabitants: “The city of Khiva is smaller than Bukhara, although it has the same structure. There are many other cities dependent on Khiva. The inhabitants are not warriors, but craftsmen” (Materialy po istorii Uzbekistana, Tojikistana i Turkmenii, 1932. 266). During the Khanate, pottery, textiles, clothing, tanning, metalworking, woodworking and woodworking, coppersmithing and engraving, stonework, and jewelry developed in Khiva. Also, such crafts as weaving and carpet weaving were considered the main branches of handicrafts.

At the end of the 16th century and the beginning of the 17th century, the rule of the Uzbek khans began to strengthen in Khorezm. The country's economic, social, and political life is moving Khiva as a result of the change of the Amudaria basin from the Caspian to the Aral Sea. About this, Abulghazi says in his work "Shajarai-Turk": "Thirty years ago, before I was born, the Amudaria flowed from the Black Stallion grove above the place called Khost, went to the Tuk Fortress, and put its water in the shore of the Sir Sea (*Caspian sea*). Because of this reason, Gurganch became a desert" (AbulghaziBahadir Khan, 1992. 1992. 185). Because of this, the city of Khiva, considered the center of the khanate, developed significantly. The history of the crafts of that time can be illuminated by some information about the crafts given in the Shajarai Turk work of AbulghaziBahadir Khan. Khan and historian AbulghoziBahadir Khan is the owner of the highest lineage and throne and was born in Urganch, the capital of the Khanate of Khorezm, in the 15th of Rabi'-ul-Awwal month of 1022 AH or 23rd of August 1603 AD under the zodiac sign of Virgo. When he was young, he studied at Arab Muhammad Khan Madrasa named after his father. Young Abulghazi stands out among his brothers with his sharp mind, ability, and intelligence. Even though Abulghazi was caught up in the struggle between distant and close relatives, especially between father and son, brothers and sisters for the throne, he received education from the most learned people of his time and diligently studied folk literature and the history of the country from a young age. Abulghazi became a broad and deeply educated person. In 1644, he took the throne of the khanate, managed it fairly, and managed to establish a firm and stable order in the khanate. He gives the following information about this in his work «Shajarai-Turk»: "One year after the death of Asfandiyar, in the land where Amudaria put its water, it was called Aral, and at the beginning of the year of the sheep, in the year 1054 AH., I was raised as a khan" (AbulghaziBahadir Khan, 1992. 1992. 175). During his reign, the importance of the city of Khiva increases even more. The word "Bahadir" was added to his name for his talented commander and military success which means "Brave". Among the Khans of Khorezm, AbulghaziBahadir Khan is the only ruler who voluntarily handed over the khanate throne to his son Anusha Khan during his lifetime. He died in 1663 and was buried in the Pahlavon Mahmud mausoleum in the city of Khiva. He is a ruler as well as a historian. AbulghaziBahadir Khan remained in history not as a ruler but as a great scientist. Abulghazi Khan created two major historical works, one of them "ShajaraiTarokima" (Family Tree of the Turkmans) written in 1658-1661, which provides valuable information about the origin of Turkic tribes, especially the Turkmen people. The second one, written in 1661-1663, is known as «Shajarai-Turk" (Family Tree of the Turks), which describes the social-political, economic-ethnic history of Khorezm in the first half of the 16th-17th centuries. About the reasons for the writing of «Shajarai-Turk" the author himself said: "But... the fathers of Abdullah Khan of our community together wrote the history of our fathers from the time they left until they came to us. I thought I would suggest this history to someone. I didn't find anyone suitable. It was necessary. That's why I said it myself" (AbulghaziBahadir Khan, 1992. 1992. 131). The foundation of the Khorezmschool of historiography by AbulghoziBahadir Khan with his "Shajara" (Genealogy) has been proven in science. AbulghaziBahadir Khan's work «Shajarai-Turk" mentions a lot of information and handicraft products of Khiva khanate in 16th-18th centuries. In particular, during the Khiva khanate, the art of making seals developed, and seals were made of copper, gold, silver, and other metals. AbulghoziBahadir Khan in his historical work «Shajarai-Turk" records that "On this day, a sealer brought from the bazar (*market*) and dug (*make*) a seal in the name of his father" (AbulghaziBahadir Khan, 1992. 1992. 11). Officials and religious leaders also had their seals, which were made in various forms. Usually, the owner's name, position, the date of the seal, and only some of the seal Quranic ayah are written on the seal. Each ruler had his seal-maker and they called "mukhrkan". Sometimes noble women also had their own seals. It is said about this in the work "Shajarai-Turk": "Muhammad Ghazi Sultan, the cousin of his father, dug a seal in the name of his sister" (AbulghaziBahadir Khan, 1992. 1992. 134). In Khiva, the craft of producing weapons - daggers, helmets, swords, spears, and bows - was also developed (Y.Rakhmanova, 2019. 88). In «Shajarai-Turk" it is said that "When they got to the cart, they got off the horse and entered the Kuran and put the sword down" (AbulghaziBahadir Khan, 1992. 1992. 159). In the same sources, there is information such as "Khivan people used to make firearm and cold weapons: staves and spears, bows and arrows were overflowing" (A.Khakimov, A.Akilova, 1997. 33). AbulghoziBahadir Khan notes in his historical work "Shajarai-turk" that "the soldiers who fought against the enemy rode off with archer tools tied" (AbulghaziBahadir Khan, 1992. 1992. 157). In another place, the words "Suddenly Abdulaziz Khan came together and put down the rifle", and in this place, the words "They are stabbing together with spears" (AbulghaziBahadir Khan, 1992. 1992. 186) are used. Also, in the work «Shajarai-Turk" the

following information is given about Khan's war with the Kalmyks: "They defeated Kalmyks with the help of rifles. There tura<sup>1</sup> shot them with a rifle".

The Khanate of Khiva also had military flags called "tughs" other than national flags, as in other neighboring countries. Tughswere used in military units and semi-independent regions or Bekliks. It was made of a long pole or spear with a horse's or ox's tail attached and a golden ball or copper crown set to the tip. The person who carries the tughis called "tughdor" or "tughsaba" (K. Khudayberganov, 2019. 74). In the fund of the "Ichan-Qala" state museum-reservation in Khiva, there is a copper crown of tugh made by craftsmen with the word "لاالهالا اللهمحمدرسو لاله" which means "There is no god but Allah. Muhammad is his messenger" written on it, dated 936 AH (1529-1530 AD). In the work «Shajarai-Turk», it is said this, "They gave the tugh and added an army and gave Khazarasp" or "they also sent the trumpet and the tugh on a camel" (AbulghaziBahadir Khan, 1992. 1992. 185, 187).

In the 16th and 17th centuries, pottery in Khiva did not develop significantly. But the craftsmen kept the traditional methods in their work. Khiva ceramics are glazed with blue-turquoise and decorated with patterned lines in a white mold (Y.Rakhmanova, 2019. 71). Pottery is an important branch of craftsmanship, the beginning of this craft goes back to the Neolithic period. During these times, the field of pottery production began to appear. Ceramic pipes that refer to the 16th century kept in the fund of the Khiva "Ichan-Qala" museum reservation show that pottery craft kept under the number KP 5958/55-59 was widely developed in Khiva. Bodias<sup>2</sup> made by Khiva potters are known to have been very popular. Various liquids, foodstuffs, medicine, as well as wine and buza<sup>3</sup>were stored in small and large pots made by potters.AbulghaziBakhadir Khan describes this in his work as "He runs and marks the buza with a knife, and hands it to the owner of the house saying that this is thebuza"(AbulghaziBahadir Khan, 1992. 1992. 185).It is also said in the sources that "Khivan people used calabashes and khums<sup>4</sup> as water containers"(Y.Rakhmanova, 2019. 71).Another of the crafts developed during this period in the Khiva Khanate was tanning, i.e. leather processing. City tanners used to prepare tans from various animal skins. They have divided their products into two types, which are shoe soles and a talatin product for the upper part of the shoe. Talatin is a soft tan usually made from ox hide. Tanning is widespread in all lands where cattle breeding is developed, especially the cities of Khiva, Khazarasp, Khanka, and New Urganchwere considered the major tanning centers of Khorezm. The professions of the masters engaged in tanning were called by different names with the change of time. Fur makers and shoemakers are called tanners, soft tan and leather makers are called "sakhtiyongar", and leather water bottle makers are called "meshgar". The masters who sew leather shoes are called by three different names –"cobbler", "makhsiduz"<sup>5</sup> and "kavushduz".The masters who make headwear are called "chugirmaduz", "telpakchi" and "tumakchi". Fur makers sewed warm and light furs from cattle and sheep skins.The Ambassador of the Russian Empire, N. Muravyov, wrote in his dairy that, "Rich people wear fancy clothes. They wear fur and burk<sup>6</sup> on their heads during winter trips" (Dairy of N. Muravyov, 1820. 124).According to the sources, "Fur makers used to buy raw materials from the cities of Khiva, Urgench, Tashkhavuz, and Kungrad. Five thousand hides were produced in these cities" (Collection of documents of KHPSR. 185-190). When Abulghazi mentioned the death of Yadgar Khan and the martyrdom of Berka Sultan in his work said that, Berka Sultan was chased by his servants by the order of Shahbakhtkhan, and Berka Sultan "He ran out barefoot with his winter coat on his back". In the same place, Berka Sultan, "Encircled his barefoot by wearing a fur skirt" (AbulghaziBahadir Khan, 1992. 1992. 119, 148). Describing the quality of Temur Sultan who was Abulghazi's younger brother said, "In the winter days, the erkandur Sultan has a winter coat with gold buttons, stones, and he points at his opponent. He took it and put it on the horses back. He was walking with a whip on his horse" (AbulghaziBahadir Khan, 1992. 119, 148).

One of the important branches of metalworking in the Khiva Khanate was jewelry. Khiva goldsmiths polished gold and silver items with fine stones and created precious jewelry unique to Khorezm. Sources say that "merchants took gold and silver, which is also necessary for jewelers, from Russia, Bukhara, and Kokan" (M. Ivanin, 1873. 290). However, some sources report that "in the middle

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<sup>1</sup> A title given to princes and crown princes in Khiva Khanate.

<sup>2</sup>a deep ceramic plate mainly intended for putting pilaf.

<sup>3</sup>Buza is an invigorating drink made from grains such as millet, rye, barley, oats, and wheat. The peoples of Central Asia have been preparing B. since ancient times.

<sup>4</sup> A large barrel-shaped ceramic container designed to hold liquid.

<sup>5</sup> Warm indoor shoes made of leather.

<sup>6</sup> Warm headwear made of leather.

of the 18th century, a large amount of gold and silver, stones of certain rocks were taken from Khiva to Russia” (A. Khakimov, A. Akilova, 1997. 82). Khiva goldsmiths use traditional methods for making jewelry, such as casting, tapping, engraving, minting, glazing, buckling, sticking, wire net, etc. All ornaments had a specific function and ritual meaning. Women’s jewelry is divided into head, chest, and waist. Men’s clothing was filled with silver belts and weapons, which were considered symbols of special bravery. Jewelry on children’s clothes represented health and happiness. Khiva goldsmiths also made gold and silver buttons for the clothes of courtiers and wealthy officials. Also, A. D. Kalmikov notes that “the honorary robes of Khiva officials have large silver balls attached as a button, this is not the case in Bukhara” (A. D. Kalmikov, 1908. 51).

In Khiva, as in other Central Asian cities, textiles have a special place among the crafts. The development of this industry is closely connected with cotton ginning, spinning, and silk processing. Various textile products were made from cotton fiber, wool, silk, cotton, and hemp by city weavers. Craftsmen made clothes, hats, and shoes according to gender and age. Among them, hats, turbans, various caps, takhya<sup>7</sup>, chugirma<sup>8</sup>, outerwear, tun<sup>9</sup>, shirts, etc. can be included. Abulghazi, who described Timur Sultan in «Shajarai-Turk», says about it in the language of Timur Sultan, “I used to have a white coat” and writes that Haji Muhammad said to his younger brother Timur Sultan “do not wash your face with blood, do not remove this white coat” (AbulghaziBahadir Khan, 1992. 149). Also, Abulghazi writes from the language of the soldier’s mother of Muhammad Kulibek: “I used to sew his tun and wash his clothes” (AbulghaziBahadir Khan, 1992. 177), and in another place, when describing Iranian shah Takhmasp, he writes: “They tore his tun by force together” (AbulghaziBahadir Khan, 1992. 145)

Along with carpet weaving, the rug was made by the craftsmen of the Khanate. Sources say that “eastern rugs were made from sheep’s wool in Khiva” (A. D. Kalmikov, 1908. 51), while another source says that “Turkmen were mainly engaged in this craft” (RUz CSA, I-125, Document N-138, page 2). Before the new khan sat on the throne, he was placed on a white rug, raised from four ends and lowered three times, and announced the khan. Abulghazi wrote about this in “Shajarai-Turk” “Esh Sultan was sitting in Urgench and Dost Sultan was sitting in Khivak, Ali Sultan was holding one end of the white felt and his three younger brothers were holding the other three, and Hajim Khan was sitting in the middle, in the year nine hundred and sixty-nine, in the year when he turned thirty-nine years old, he raised a khan in Urgench province” (AbulghaziBahadir Khan, 1992. 149).

Shipbuilding, one of the types of woodworking was also widely developed in Khiva. Large and small ships were mainly used in Amudarya for trade, transportation, and military purposes. “Ship maker craftsmen from Khiva made several types of boats. Craftsmen made their boats and ships in the cities of khanate like Khiva, Pitnak, Gurlan, near the Amudaria and the big canals and ditches (Shahabad, Yarmish, Ghazavat, Heykonik-currently Palvanyap) of the oasis were engaged in this type of craft (I. Djabbarov, 1971. 94). There are reports that ships sailing for crafting and trade through the Palvanyap canal, which supplies water to the city of Khiva, and reached the bridge in the Sangarmahalla where outside the city, the Stonemasons lived, and some ships sailing from the Sirchali canal reached the Tashkuprik, which is very close to the Ichan-Kala. It is also mentioned in “Shajarai-Turk”. In particular, talking about Abulghazi Khan's conquest of the Khanate and Khiva city, “We rode from there and came to Tashkuprik. From there we came to the land where the ship is standing still” (AbulghaziBahadir Khan, 1992. 180). The sources say that “the ships of the Khiva had few nails and were made of poplar and mulberry, which do not rot quickly” (M. Ivanin, 1873. 49). About the ships, the following notes of Abulghazi in “Shajarai-Turk” about the second visit of Abdullah Khan are worthy of attention. “The king said, I will go from here to Urganch, and from there I will go to Turkman, get on a ship, and go to Shirvan, Istanbul will be four months land journey from this road, and I will come to Urganch”. In another place, it is said that “He sent him to Mangyshlak and put him on the ship of Shirvan”. Also, in another part of the work, it is stated that “He went to Mangyshlak via Urganch and got on a ship to Shirvan” (AbulghaziBahadir Khan, 1992. 150). It is also said in the work “Shajarai-Turk”, “He got on a ship and left Mangyshlak, at the beginning of the year of the mouse” (AbulghaziBahadir Khan, 1992. 158).

In the territories of the Khanate, various tools, spinning wheels, looms, carts, water mills, and porch poles were made of wood. In the sources, it is said that “Craftsmen made from wood mala, yoke,

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<sup>7</sup> National head cloth.

<sup>8</sup> National head cloth made from sheep fur.

<sup>9</sup>outerwearformenandwomen

wooden bed, door, gate, ax handles, carts” (RUz CSA, I-125, Document N-506, page 69). In his work, Abulghazi wrote about Elbarskhan's younger brother Belikach Sultan: “He was riding a carriage because he could not sit on a horse for some reason. Some phrases for example “bulayyur”, “alayyur”, “Qariqayt” used for the guys who are carrying carts (AbulghaziBahadir Khan, 1992. 123). In the report about the reign of Arab Muhammed Khan, "He loaded a thousand carts with good goods." He got out of the chariot and went to war. After all, he could not get out of the carriage. When you get the chariot, get off the horse, enters the chariot and put the sword down" (AbulghaziBahadir Khan, 1992. 159). Also, in the mention of Abdullah Khan's second visit to Khorezm, it is said, “When the night came, the end of the chariot came out” (AbulghaziBahadir Khan, 1992. 152).

## Conclusion

In conclusion, compared to many other cities and regions in Central Asia, the historical past of Khivawas not studied in depth until recently. This is because, first of all, the information about the history of Khiva in the written sources before the 16th century was very few and brief. Therefore, the work “Shajarai-Turk” written by AbulghaziBahadir Khan is an incomparable historical source with its historical importance and valuable and rare information. Abulghazi Khan says that his historical works are explained in a language that everyone can understand and that he told this history in Turkish so that everyone would know the good and the bad, he did not add a single word from Turkish, Persian, or Arabic. For this reason, he emphasizes that he wrote the work in a language that a five-year-old boy could understand. AbulghaziBahadir Khan, in the work “Shajarai-Turk” very skillfully covers social-political, economic-ethnic, noteworthy historical information and realities, the work mentions the names of many handicraft products used in those times. Through these data and notes, we can fill my scientific imagination and necessary knowledge about the state of handicrafts, their types, and fields, and handicraft products in the territory of the Khiva Khanate in the 16th-18th centuries, based on primary sources.

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