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## TRADE RELATIONS AND SLAVERY BETWEEN THE KINGDOM OF XIVA AND THE STATES OF IRAN

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### ABSTRACT

This article was published on the basis of theoretical and comparative analysis of data recorded in scientifically based literature, archival documents and written sources on the trade relations between Khiva Khanate and the state of Iran and the issues of slavery in Khiva Khanate. Also, the status of Iranian slaves in Khiva Khanate and the price of slaves in the markets were covered based on scientifically based literature.

### KEYWORDS

Muhammad Kozim, V.A. Papazyan, Nadirshah, Shergazikhan, D. Gladishev, N. Muravinlar, S. Gmelin, Mak Gahan.

### INTRODUCTION

economic-political relations between the Khanate of Khiva and the state of Iran conducted intense trade relations even during military conflicts. Silk fabrics made by khwarezmian masters were also issued to Iran [1.1983.P.269]. The Iranian traders themselves brought various goods to Khiva, in return for which they took the silk of Khiva [2.1947.P149]. Historical sources indicate that the amount of fabrics of various types was significant within the goods brought to Iranian cities by khwarezmian merchants. The Iranian muarrikh Muhammad Kozim Khiva Khan reported that a trade caravan sent by Sherghozihan (18th century) came to Mashhad and sold various types of cloth (what kind of

cloth is unknown) along with other goods[3.1974.P85]. Also noteworthy is the information of the khwarezmian historians about the Khwarezmian merchants of two hundred (1804), who set out for Mashhad with many cloth and innumerable miscellaneous goods ("usamayi bisyor and amtai-yi beshumor") [4.1982.P224]. Iran itself is known to have produced a wide variety of silk and cotton fabrics, even issued in large quantities for foreign trade.

First of all, it should be noted that the silk and other textile centers of Iran were located mainly in its northern and northwestern part, and this sphere was

mainly in the hands of Armenians who mediated trade with Europe.

Iran dealt with some issues of the history of trade highways V.A. Papazyan also notes that from the 40s of the 17th century, Safavid Iran was a major part of Foreign Trade and Silk exports were all carried out through caravan routes to northern Iran, Armenia, Asia Minor and Mesopotamia[5.1986].P16]. In this respect, it can be concluded that fabrics imported from Khorezm are mainly intended for the markets of the Eastern and southeastern provinces of Iran. Internal in Iran. Wars, obstacles to communication routes, the abundance of Customs created difficulties in mutual economic relations between parts of the country.

In particular, among the tortures that Khiva ambassador Khoja Muhammad brought to Russian Tsar Feyodor Ivanovich on November 11, 1585, was the precious Maskhad bow, painted with all kinds of colors, on which gold zari was kept (19.1932.P.68). This is considered to be evidence of Khiva's trade with Iran.

Methods and degree of study: the history of the interaction of the Khiva Khanate with the Iranian state is the least studied, with the XVIII – XIX centuries being taken as a periodic border in most of the existing work.

According to reports, Khiva and Bukhara yarn, cotton, tanned sheepskin and lamb skin were purchased in Iran.

According to reports, XIV ava bought Bukhara yarn, cotton, tanned sheepskin and lamb skin in Iran. Indian traders were very interested in the products of the Khiva Khanate but, in the mid-18th century, few brought the Khiva goods of Indian traders from Khiva to Astrakhan. Because these goods were bought by Indians from Iran and then brought to Astrakhan.

It should be noted separately that among the goods imported to Russia from Central Asia were Iranian coins. For example, 1749 14 merchants to Astrakhan through Orenburg 17896 rub. 17 batch goods, including 10532 rub. listed are 3 batches of silver weighing 15 Poods 10 pounds. 3 batch of silver it is the so-called "Abbasid" silver coin of Iran. Middle Asian traders traded silver for goods in Orenburg. Silver is every (Russian unit of measurement i.e. misqoli (weight measurement equal to 4.25 grams) 18 bags at the money Psalms in Moscow. dan or a pudi 691 R. 20 k. received from (20.1990.P.118.). Silver coins were brought to Russia from avaxiv Bukhara through middle Asian traders. So it can be concluded that in the middle of the 18th century, trade relations were thicker.

One of the references to the Khiva Khanate is an article published in the Journal "Manufaktur i trgovlya" in 1843. It writes that from Russia, Iran, Kokand and Bukhara, metal objects are obtained: lead, copper, iron, cast iron. Khiva goods were transported by camel and ship by waterway to Russia, Iran and Bukhara.

Hence, firstly, the Khanate of Khiva had trade relations with the Iranian Dava, secondly, Khiva goods were carried to Russia by the hands of Indian traders, and thirdly, the Indians performed an intermediary role in the Khiva-Russian trade through Iran.

P. According to Nebolsin, in the middle of the 19th century, Khiva traded with Iran and Bukhara, from Iran, almost a single Mashkhad to Khiva, with a length of 36 arshins (a measure of length equal to 0.711 meters, i.e. 25 meters) and a width of 11-12 vershoks (a measure of length equal to 4.4 cm, that is, from 48.4-52.8 CM), small floral and chit scrolls with Green large inflorescences A slice of such chits is sold from 1.5 to 2 Tylo. In exchange for these goods, Khiva issues coins to Iran, Russian and local leather, Russian Blue, Khiva silk,

sesame and other items. Khiva was given blue tea from Kashgar through Kokand[17.1980.P185]. In addition, Turkmens bordering Iran released horses, camels, sheep, carpets, salt, oil, which was replaced by weapons, wood, gunpowder, tobacco, paint and fruit from Iran. [17.1980.P34].

In addition, dry fruits are also presented from Iran. Raisins and jiyda were brought from Mashkhad, and it was used in the preparation of vodka. One pud of Iranian raisins 16 coins (8 rub.) standing.

In his paper in 1840, Gilmersen claimed that the Khiva troops were armed with swords, spears, rifles, that the captains wore robes, that the robe was brought from Iran. (18. 1840. P. 105)

The "record of how much duty will be charged wherever Iran is" gives an idea of the situation of merchants who must pass through 6 customs to carry goods from Tabriz to Resht, and 8 customs on the road from Resht to Isfahan, paying duty to each[6.1997.P84-85]. The researcher, who pointed out that the order on the roads, the officials responsible for the transport of goods, abused their service duties, also notes that merchants on the territory of the Safavid state were more worried by the monks themselves than by pirates[5.1986.P23].

A reference in the 1823 issue of "Sibirsky Vestnik" notes that silk, semi-silk and silk fabrics produced for linen in Khiva, canavis, velvet, Boz, etc., and their prices, especially silk fabrics, were not high[7.1823.P14]. Chopping in Khiva was very well established, and the choppers of this place were distinguished from those of other regions by their quality and appearance, and were considered popular in neighboring regions.

Silk and cotton linen of Khiva, intended for the internal needs of the population, had its buyers even among

the steppe population. In the Khiva market, the Russian merchant Abrasimov, who exchanged such swarms for his last goods, noted that on his return from Khiva, he made a huge profit by successfully selling them to the people of the steppe[8.1952].P370].

Cotton calavas, as well as cotton and silk fabrics, black leather (merlushka), gold, silver and various precious stones, were carried to the Kazakh land from Central Asia[9.1997].P157]. Mac Gahan, observing a Kazakh man seen among the crowd at the Khiva market, describes that "he probably went over 30 - 40 miles of masaofo, bought a pair of sheep, and instead came to buy some tea, sugar, a few fresh toads, and a few beads-charms to his wife and daughter" [10.1880.P406].

Central Asian merchants have exported to Iran products from other countries such as tea, paper, "Russian leather", chit, handkerchiefs, mouvoutes, mirrors, Crystal, porcelain, iron and copper vessels, pots, iron and chests, as well as re-export (re-export) cash coins minted in Russian and their own[1.1983].P.269].

Results of the study: Iranian traders who brought various goods to Khiva took Khiva and Russian coins minted from these lands, as well as large amounts of leather, Russian goods such as mouvut[2.1947.P149].

But through other sources it is possible to learn about the Turkmens who conducted much more active trade with Khwarazm and Iran. In particular, the "Shajarayi turk", though not detailed, mentions three seeds (ali eli, xizr eli and tevachi) farming in the amudarya buoys as well as Taka Turkmen traders[11.1999.P128]. There is also information about Turkmen tribes who began to come to Marv for commercial and peaceful purposes, ending constant attacks due to the measures

implemented by the Nodirshah, who sought to revive economic life in Iran[6.1997].P298].

In 1773, S. was on the eastern shores of the Caspian Sea. Gmelin reported that the Turkmens traded with all their neighbors: the khivans, bukharians, Kazakhs, karakalpaks, astrobodians and Russians[12.1958.P207]. The author also noted that the Turkmens, who conducted a much more intense trade with Astrabad and Mozandaron, took the Persians in kirjim-boats with the necessary products: oil, salt, animal wool (coverings), blankets, woolen cloth bags, carpets, camel wool fabrics, Bukhara fabrics, saddles, silver objects, etc., and returned with flour, rice, European blue, silk and cotton fabrics, Iranian money, swords, daggers and other weapons.

Horses bred in Khiva were also supplied by Turkmen. N, who expressed a negative opinion above. Although Muravyov himself was an excellent horse in Khiva, the best of the horses were mentioned by the Turkmen as being brought from Gurgon and Atrok.

Khiva's trade relations with Astrabad are narrated to have been actively engaged by the Yovmut Turkmen tribe, while the mashhad Bukhara trade through the desert was attended by the tekke Turkmen tribes. Slaves, horses, camels, sheep, carpets, and felt were mainly transported from the desert regions to Khiva and from there to Bukhara. Slaves were sold only for money, and the rest were exchanged. Grain from Khiva and Bukhara, lamb skin, Russian metal objects and thread fabrics were issued to Turkmen tribes (21.1873.P.34).

Under the leadership of Rizokulikhan Lolaboshi of 1851, ambassadors visit from Iran. The main goal of the embassy mission was to achieve the liberation of all Iranian citizens who were in complications in the Khanate, bring them with them to Iran and force the

Khan to issue a special decree aimed at banning the crowds of people who were organizing on Iranian borders, as well as to force the import and sale of Muslims, that is, the abolition of As a result of the negotiations, unfortunately Lolaboshi did not achieve his goal(22.1978.P.16).

Shia sectarian representatives were in dire straits. Because, as a result of the March of the Khiva Khans or Bukharan emirs to the territories of Iran, and most importantly the “crowd” – invasions of Turkmen tribes, thousands of captives were sold as Shiite – unbelievers as slaves in the markets of Khiva and Bukhara. Even the state had introduced a special tax exemption tag for serfdom, which would further develop slavery.

The second volume of the work” Firdavsul-iqbol ” in the first book briefly cites the story of the murder of Sherghozikhan by Iranian slaves in 1726-1727 [13.2019.P155]

The first time the liberation of slaves in the Khiva Khanate in large quantities (in public) was carried out by the Iranian King Nodirshah. He had freed many slaves after the conquest of Khwarezm in 1740. In particular, in the first book of the work “Firdavs-ul-Iqbal”, the second volume describes these events: “The King spent another three days in tawaqquf, and in the Land of usaroikim, Shar'i sharif bila Khwarazm, Qadi Qadi was melted (in slavery, captivity), zakuran and inosan (men and women) took everyone, and each In this way, some Kalmyk and Russian slaves were taken to taste. The number of Ul jumladin Khurosan usaro was twelve thousand mutajovuz (more than) erdi vaturt thousand dorussaltana Khivaqdin erdi, alar Khurosang fluently built a Hissar in the four Persians of Obivard and, having a good season, ul killed the captives in anda”[13.2019].P159].



This information was provided by the Russian ambassadors D., who were at the same time in the Khiva Khanate. Gladyshev and N. The muravins also confirm in their memoirs [13.1951.P79].

English historian Michael Aksworthy argues that the reason for the fact that Nodhirshah carried out such an event was because his mother was captured by Turkmens and sold as a slave to Khiva [15.2006.P52].

During the occupation of Hardikul raboti (Gurlanda) on 19 September 1810, its Governor O'rozali inoq was fiercely opposed by his 5-6 slaves [13.1951.P103].

At the same time, the fact that during the campaigns to the wayward Beks, Turkmens, Dashti Kipchak Kazakhs and Iranian territories, a special army of slaves, always led by the Avaz Centurion, is mentioned a lot in the work [13.1951.P109, 276, 326, 345].

The main source of replenishment of the slave markets of the Khiva Khanate were the "crowds" organized by Turkmen tribes. Including the work "Firdavsu-l-iqbol" in December 1821, where the yovmuts marched to Bukhara and brought many captives. According to the registration of these captives they must have been enslaved [13.1951.P361-362].

Muhammad Rizo Erniozbek's son Ogahi's "Riyazu-d-davla" (state parks) reflects the history of the Khiva Khanate under Ollogulikhan (1825-1842). This work shows in poetic style the defeat of an Iranian-qizilbah soldier in the event of Ollogulikhan's March to Mashhad as well as the fact that the price of one hundred slaves in the slave market fell for one money as a result of so much capture.

To'lub qo'shlarg'a qul bisyor-bisyor,

Ugulub o'lja ham xarvor-xarvor.

Bo'lub bozor lashkargoh fazosi,

Ki bir pul bo'lmayin yuz qul bahosi [16.2020.P61-62].

It was as a continuation of this event that it was noted that even during the march in which the Khiva troops were organized into the Gurgon, Khof and Sabzabor regions, a large part of the population, especially women and children, were enslaved in large numbers [16.2020.P64-67-69].

The work "Riyazu-d-davla" also makes many references to the slave army. So, this army could be a military group made up of red-headed Iranians and their artillery from the Russians [16.2020.P106-108].

Prince Abbas Mirzo, son of the king of Iran, gathers a large army against the Khanate troops of Khiva as well as the invading campaigns of the Turkmen tribes to march to Khurasan and send his envoy to Khan with a letter. The letter had advocated the enslavement of many inhabitants in the aftermath of the looting campaigns carried out earlier, now freeing them and further strengthening ties between the two states [16.2020.B243].

The "Gulshani state" of the Ogahi to the time of Sayyid Muhammad Khan (1856-1865) also contains much less information about slaves. In particular, he writes only in the details of the incident of the Iranian qojar offensive of 1861 (1277 Ah, In the month of Shawwal) that in the battle near Marv, taka Turkmen Iran's Hamza Mirza and Qavomuddavla chief tor-mor an army of 35,000 men, the aksari of those captured from these soldiers were enslaved. In particular: "Alqissa, the taka category, as well as the qawwiyya adversary, made bilkull maqhur and mashul, and after haddin afzun and qiyosdin barin zaru molga became mutasarrif, forigballiq bila hazrati made zuljalol's shukrin bajo kelturub, and Marv region their own dwelling and

Ma'man. And around the captives drove a group to sell to the provinces. And the Jame of the Islamic lands filled the markets with asiru bardadin, " wrote Oghahi[17.2019].P199-203].

The main source of replenishment of the slave markets of the Khiva Khanate were the "crowds" organized by Turkmen tribes. In addition, those captured as a result of the military campaigns of the Khiva Khans were also sold in slave markets.

Muhammad Rizo Erniozbek's son Ogahi's "Riyazu-d-davla" (state parks) reflects the history of the Khiva Khanate under Ollogulikhan (1825-1842). This work shows in poetic style that in the event of Ollogulikhan's March to Mashhad, the defeat of an Iranian-qizilbah soldier, as well as the capture of so much, resulted in the price of one hundred slaves in the slave market falling for a sum(23. 2020. – B. 61-62.).

In pages 37-38 of laffasius's "the emancipation", he also left valuable information on the prices, prices of slaves. In particular, Russian slaves were valued for their hard work towards Iranian slaves. While the estimates of Russian slaves averaged 100 – 200 golds, the estimates of Iranian slaves were 60 – 70 golds. If sold with the family of an Iranian slave, 100 – 150 were sold in Gold.

## CONCLUSION

In conclusion, we can say that in the Iranian state, trade has developed, and in foreign trade it has mainly issued its own goods to the Khanate of Khiva. Turkmen tribes also played an important role in the economic relations of these states. The Turkmens carried the handicrafts they produced mainly for sale to the khanates of Iran and Khiva. The rulers of both states paid special attention to the development of foreign and domestic trade.

In addition, slaves of Iranian, tukman and various other nationalities were also sold in the markets of the Khiva Khanate. The Iranian government has been forced to conduct several ambassadorial exchanges with the Khanate of Khiva in order to save its citizens from slavery. Slaves in the Khiva Khanate were mostly citizens of neighboring states who were captured during military campaigns.

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