

# Land ownership relations in the Kokan Khanate

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**Annotation:** This article describes the uniqueness of land ownership relations and their types and methods of use in the Kokan khanate. In addition to the types of land properties given in this article, the Kokan khanate also used the forms of ownership, rent, accent, and seclusion. .

**Key words:** Real estate, Foundation, Chek lands, Kojiq lands, Gray lands, Special or Miri lands, lease, accent, Vafnama, Mosque madara, Religious courts.

In the Kokan Khanate, as in the Bukhara Emirate and the Khiva Khanate, the basis of the economy was agriculture, and representatives of the ruling dynasty and high-ranking administrative officials, prominent religious leaders owned fertile lands and pastures. There were several types of land in the Kokan khanate:

Most of the lands called Amlok lands (zamini malkami, zamini khos) were considered state property. Such lands are at the disposal of the khans, and the main part of the income from them is in the hands of the khans and begs as land rent (khiroj, tanabona, etc.). can be transferred or sold. In the middle of the 19th century, the khans tried to collect almost all the land in the hands of the central government. The lands belonging to the khans can be conditionally divided into three parts:

Special (khas or miry) lands • the income from them was used for the needs of the palaces of the khans and private armies.

Reserves (landless lands) • were created as a result of Khans taking fields, meadows, reed fields and thickets belonging to the population as their own.

Chek lands belonged to the khans and their family members. The khans often leased their "chek" lands.

In the Kokan Khanate, there was a group of villages, which were managed by the name of Khos, and the income from them was used to support the Khan, his palace and guards. The reports of income and expenditure from these villages were carried out by persons appointed by the Khan. In the khanate, one of the lands at the disposal of the khan was the Czech lands.<sup>1</sup>

Private land ownership was established by allocating land to large state officials for their services to the state, as well as by selling it to private individuals (property is independent). The representatives of the first category of private land owners owned not the land, but the income from it, as well as the buildings they built there. Also, those who paid tax in the amount of 1/5 of the cultivated crop. Since they did not have the right to leave land as inheritance, they made a foundation so that a certain part of the land they currently own will be preserved for their children. It is known that foundation lands cannot be sold, donated or bequeathed. Therefore, the part of the income from the land that was bequeathed to the disposal of religious institutions, specified in the deed of foundation, would belong to the descendants of the official who transferred the land to the disposal of the foundation property. The second category directly owned the purchased land. Such lands were not taxed. The document on the sale and purchase of state land was signed in courthouses. The land seller, that is, the khan himself, took part in it.<sup>2</sup>

Private land ownership was also formed by giving land to military personnel. The lands given to the military were called tanho lands. Tanho lands mainly belonged to military-administrative officials. Tanho is a form of property that arose due to the gift of some of the lands to the people who were given special services by the ruler, and the right to collect taxes on such lands was given to tanhodars, the owners of the

<sup>1</sup>Akbar ZAMONOV, Alisher EGAMBERDIYEV, "History of Uzbekistan" Tashkent-2022.300-305-p

<sup>2</sup>Khudoykulov T.D. Kokan khanate in the 19th century (social-political, economic and cultural life). - Tashkent: "TAFakkur", 2016.

lands. He received as a gift the land, several villages, and even the annual or half income of a large estate. . If tanho or khiraj was presented to the military, it was called tarkhan.

The foundation lands were the lands assigned to religious courts, mosques and madrasas, mausoleums of great religious leaders, and they also had a high position in the ownership system of the khanate. The transformation of private lands into waqf property was carried out in the khanate under various conditions. These conditions do not differ much from the methods that were common in Islamic countries throughout the Middle Ages. Foundation lands were exempted from all taxes, and the income from them was used for mosques and madrasahs. Foundation land properties were usually managed by mutavalli. It was considered a very lucrative profession. The income from the foundation properties was used by the teachers and students teaching in the mosques, mosques, madrasas and schools, imams and managers, mutawallis in large or small amounts. Their use of the foundation income was considered legal. Foundation properties and Shaykhulislam regularly checked the use of income from them for the specified purposes. Khans introduced the position of mutavallibashi, who supervises the activities of madrasa mutavallis, and he monitored how the waqf income was spent. This did not allow the looting of foundation income by some unscrupulous mutawallis. Only the mutawallis were involved in the affairs of such a madrasah, and the mudarris had no right to interfere in such a financial sphere. They only informed the mutawalli about the needs of the madrasa. The increase of foundation lands in the Koqan khanate not only increased the economic potential of Islamic clerics, but also significantly changed their importance in state administration. There are various forms of foundation properties, which are It also allowed the persons who transferred their land to the foundation property under limited conditions to use the said foundation property for their own interests. only after his death, the property of the foundation was completely transferred to mosques and madrasas.<sup>3</sup>

A foundation is basically a property of various forms designated for the benefit of Muslim institutions such as a madrasa, mosque, mausoleum, mosque, and its official legal document is called a waqfnama. Foundation names are drawn up and sealed in the presence of foundation, qazi, alam, mufti and impartial witnesses. Waqfnamas have been renewed over time, depending on the circumstances (due to the loss of the waqfnama, its invalidity, and other reasons).

The lands were leased to peasants for cultivation. Slaves and dependent peasants were the majority in the khanate. It is known from the sources that they were called by different names in different regions of the khanate. In particular, in the Tashkent oasis, the classes who worked for hire on the lands and gardens of large landowners were called black pots. Seasonal hired work was widespread in the khanate and was one of the only conditions for landless people to get married. Among them are poor landless and horseless laborers who are hired for 1/4 of the harvest on private land. Usually, a seasonal contract is concluded with the hired worker and he is given a boon. The person who received the bonak was completely dependent on the employer zamindar and did not have the right to work for another owner. If the worker transferred to another employer before the agreed period, he was obliged to return the full amount to the owner. In the khanate, one of the main forms of land lease on state and private lands is korandalik, and the terms korandy and koranda are used to refer to the tenant and koranda. Farmers leased land on the condition of receiving 1/2 of the harvest, and worked with their own tools and horses.<sup>4</sup>

In conclusion, the land ownership relations in the Kokan khanate were carried out in a unique way with the land ownership relations of the Bukhara and Khiva khanates. and these lands were leased to ordinary villagers. The income from the endowment lands was used to purchase various equipment for mosques and madrasas in a small area

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