



## REVIEWS ON LAND OWNERSHIP RELATIONS IN UZBEK KHANATES

Poyonov Abdusamad

Teacher of Termez State University

### ABSTRACT

This article describes the issue of land-water relations during the Uzbek khanates, the history of land and water use, agricultural production and its forms, and the analysis of historical sources and scientific literature.

**Keywords:** Uzbek khanates, agriculture, types of ownership, land ownership relations, private lands, lands of vakf, artificial irrigation facilities, state lands.

### INTRODUCTION

In the years of independence, one of the issues that began to be truly studied is the history of the statehood of the Uzbek khanates, the history of socio-economic relations during the khanate period. During the reign of the Uzbek khanates, the socio-economic life developed in a unique way. In particular, the issue of land-water relations during the Khanate period occupies an important place in the history of the Uzbek statehood of the late Middle Ages. While the period of the khanates is generally considered a period of disunity from the point of view of statehood, from the socio-economic point of view, all three khanates have certain common features. In particular, land ownership relations, land and water use patterns, which are in practice throughout Central Asia, have developed jointly. Regardless of how complicated the political relations were, it is correct to say that the attention to artificial irrigation works did not decrease during this period. It was natural for our country, whose agriculture is largely related to artificial irrigation, to have continuous efforts in this field.

In general, land-water relations during the Uzbek khanate period and its specific aspects occupy an important place in the history of the khanate statehood.

### MAIN PART

The socio-economic and political situation of the peoples of Central Asia in the second half of the 18th century and the first half of the 19th century was very complicated. During this period, Bukhara, Khiva and Kokan khanates, which could not overcome the feudal disunity in Central Asia, appeared in the Movarounnahr region. The territories of Movarounnahr, inhabited by large nomadic Turkmen and Kazakh tribes, were administered independently. In addition, such regions as Shahrisabz, Kitab,





Aralbuyi, Jizzakh, Oratepa, Tashkent, Karategin, Darvaz, Vahon, and Shoghiyan existed as lands of independent feudal rule.

In all three khanates, many lands were under the hands of khans and nobles. State lands were called “amlok”, “mamlok”, and “mamlaki padshakhi”. Agriculturists who were handed down from generation to generation and paid tax rent to the treasury cultivated these lands.

Khans often gave state lands where peasants lived to high officials or high priests as a reward for their services. Such landowners could receive some or all of the tax levied on the peasants. Thus, in the 18th-19th centuries, part of the state land was divided into pieces; the state owned the land and collected taxes.

From the 16th century, some landowners tried to demarcate their property and take some land at their discretion. For this, they tried to make an agreement with the Khans to free themselves from taxes by giving a certain part of the land to the Khan instead of taxes, or by giving money. In the 17th and 18th centuries, according to this agreement, large lands became the private property of large owners. The agreement was concluded not with the consent of the khan, but by the judicial authority of the judges. Khans could participate in this as private individuals selling state lands. The lands acquired in this way could not be returned to the treasury, and the ownership of such lands was called “Mulki khuri holis”. [1, pp. 189].

The heads of the nomadic and semi-nomadic Uzbek tribes took over the land that was previously the property of the community-tribe. Examples of this are the Katagan and Sino-Kipchak lands in the Bukhara Khanate, the Mangit lands in Khorezm, the Kipchak lands in Ferghana, and other lands. In addition, land was obtained by pledging or selling land to large landowners in return for their debts.

The khans worked to end the independence of the large landowners, and for this purpose, they carried out military campaigns against the provinces that tried to become independent. It is known that the Khans of Bukhara carried out military campaigns on Urgut, Shahrisabz, Balkh, Hisar, Khans of Khiva on regions inhabited by Kungirov, Marv, Turkmen and Karakalpaks, Khans of Kokan on Khojand, Oratepa, Tashkent, Turkestan. [2, pp. 284].

If the campaigns were successful, the large landowners along with their relatives and loved ones would be killed or turned into servants of the khan. The acquired lands were converted into "Tanho" lands with temporary land ownership. In "tanho" lands, there would be little fertile land. They were given for the temporary service of the "tanho". "Tanho" could not give or bequeath the occupied lands to someone else.

At the beginning of the 19th century, there were more than 36 thousand navkars (men in military service) in the Bukhara Khanate. They used a certain part of the state land





as "tanho" land. During the period of Amir Haydar (1800-1826 years), some officials received large lands from the state. They received these lands not as conditional gifts, but as full personal property, exempt from taxes. During the period when most efforts were made to centralize the Manghit dynasty, i.e., in the second half of the 18th century and the middle of the 19th century, land was not granted. [1, pp. 191].

The centralization policy of the khans in the Khanates of Khiva and Ko'kan also proved unsuccessful in relation to the Khanate of Bukhara. Especially in Khorezm, large landowners kept a large number of properties in their hands. In the middle of the 19th century, in Fergana and Khorezm, land was given and sold as private property to officials.

In order to keep the land in their hands and in the hands of their descendants forever, large landowners often turned it into an inheritance, that is, a property passed down from generation to generation.

A large part of the irrigated and populated land was in the hands of Muslim priests in the form of "waqf" in the Khiva Khanate, about 40%, and 1/3 in the Zarafshan Valley. Religious institutions used the income from these lands.

Domestic slavery was preserved to a certain extent in Central Asian khanates until the middle of the 19th century. In this case, some landowners mainly sold and bought foreign prisoners to do housework. There were especially many such prisoners in Khiva Khanate. Slave labor was rarely used in Ferghana. X. According to Vamberi, in Bukhara and Khiva, in addition to domestic work, slaves also performed agricultural work. Sometimes they were freed from slavery for money. [3, pp. 74]

The lands belonging to the three khanates were divided into three parts: the first was called state land (amlök, amlöki padshahi), the second was called private land of individuals ("mulk" land), and the third was called "waqf" land.

According to the laws of Sharia, if the owner who owns the land does not use the land for 3 years and abandons it, he would not pay the khiraj tax because he did not get any income from the land. As a result, the landowner loses his ownership of the land. Khan's officials considered this land ownerless and transferred it to another person.

After draining water from the state-owned reserve and gray lands, people were moved to those lands and used them. In addition to paying land rent and land tax every year, the inhabitants of these new estates were also obliged to pay to the khan the money spent on irrigation facilities. Landowners of "Amlök" paid all taxes and fulfilled their obligations on time, and for sitting in these places for many years, they received the right to become private owners.

The landowner also had the right to sell, bequeath or gift the estate. However, the person who bought it had to pay taxes again. Thus, by the middle of the 19th century,



"amlok" lands had almost turned into «mulki» lands. Because the landowners pay rent to the state, but as a result of their increasingly changing attitude towards «mulki» lands, taxes began to be imposed on «mulki» lands in the late 18th and early 19th centuries. As a result, the differences between the owners of the «mulki» and the freehold land gradually disappeared.

«Mulki» lands were divided into four parts: the first of these is called "mulki hur" or "mulki kholis". Such landowners would be exempt from taxes for their special services to the khan state or because of paying the value of the land in a lump sum to the treasury at the time of purchase.

The second type of ownership of «mulki» lands was the tithe, from which a tenth of the entire harvest was paid to the state as a tax. These lands were actually the lands of people who voluntarily accepted the religion of Islam, and the irrigated lands that were distributed among the conquerors in the subjugated areas were counted as tithe property. The lands of some persons who, with the permission of the khan, drained water into the reserves and gray lands and opened new lands were also considered "mulki ushr" and a tenth of the harvest was given to the khan.

The third type of «mulki» land, land annexed to the state by force of arms, is called "mulki khiraj". One-fifth or one-tenth of the harvest of such lands was paid to the khan state as a tax. [4, pp. 332].

The fourth property of «mulki» land was waqf, which was land donated to Muslim institutions. Not only irrigated lands, but also non-irrigated spring lands were included in the ranks of "Mulki Hur", "Mulki Khiraj", "Mulki Ushr" lands.

«Mulki» lands were created in different ways. For example, reserves and brownfields that were reclaimed from water would remain «mulki» land. The lands granted by the khan to soldiers, priests, descendants of the khan, begs, officials and others were also considered "property" lands. These lands were legalized with the labels of the khans.

«Mulki» landowners would enjoy several benefits. For example, such lands were exempted from taxes. The owner had the right to sell the «mulki» land, present it to someone else, or leave it as an inheritance to his descendants. The khans had a policy of allocating the vacant lands of the state to those who wanted to develop them. Newly acquired lands were "mulki hur" and such lands did not pay any taxes in the initial period. Newly appointed khans were taking back these lands or taxing them according to the general rule.

At the end of the 18th century, «mulki» lands increased in Bukhara with the direct help of the Khan's officials, even as a result of the conversion of "amlok" lands into «mulki» lands with various forged documents-labels, the state income began to decrease. This situation causes great economic damage to the state. Therefore, Amir





Shahmurad inspects the lands and deregisters many «mulki» lands. Deregistered landowners were forced to pay taxes based on the general rule. [5, pp. 276].

Other Uzbek khans also followed such a policy. This procedure was often repeated during the reign of the Khans who gained power because of mutual wars. The new khan would take the "mulki" lands given by his rival, the old khan, from those traitorous followers and officials and give them to his supporters or descendants. In addition, "mulki" landowners were required to show their old land titles and renew them during the new khan's era.

Especially during the wars, when the khans were in dire need of funds, the privileges given to "mulki" lands were canceled and taxes were increased. Many "mulki" lands, which had previously been tax-free, began to be taxed on a general basis. As a result, labels about "mulki" lands and privileges of owners began to lose their validity.

Thus, in the middle of the 19th century, important changes took place in the field of "mulki" land ownership, and the laws of private land ownership began to gradually lose their importance. [5, pp. 274].

In Movarounnahr, the third type of land ownership - "waqf" land - was created in the presence of religious institutions. Such lands are related to the spread of Islam to Central Asia, and they gradually increased based on Sharia laws. Under the influence of priests, Khans, begs, and partly commoners donated part of their lands to madrasas, mosques, and mausoleums.

Almost every mosque, madrasa and other religious institutions in the cities inhabited by the settled people had such "waqf" property. Such lands were often leased to hardworking peasants under certain conditions. Priests and students in madrasahs used the income from it.

Prior to giving tax-paying state lands and "mulki" lands as "waqf", the permission of the khans was required. Scholars would approve them with labels based on Sharia laws. Khans, who were the main owners of land and water in the country, had large land areas. For example, two-thirds of all fertile land in the Bukhara Khanate was considered the emir's land. For example, in the middle of the 19th century, the irrigated land in the Bukhara Emirate was 2 million 450 thousand desyatina. Most of these lands were in the hands of the emir and his descendants. [6, pp. 134].

The main land areas in the Kokan khanate were under the control of the khan and his descendants. Such lands were called "chek" lands. For example, around Andijan alone, the lands called Olimbek "chek" were 298 desyatinas; Sheralikhon's "chek" was 291 desyatinas. There were many such "chek" lands in the Fergana valley. In the middle of the 19th century, "chek" lands increased even more. In particular, during



the time of Khudoyar Khan, many "chek" lands were collected in the hands of the khan and his descendant's. [7, pp. 67].

In the Khiva Khanate, the khan and his descendants were considered the largest landowners. In the 40s of the 19th century, the arable lands and gardens owned by the settled population on the left bank of the Amudarya in Khiva Khanate amounted to 1 million 866 thousand 666 «tanob»s - 700 thousand desyatinas. [8, pp. 135]. Most of these lands were in the hands of the Khan and his descendants, high officials and ordinary servants, priests, mosques, madrasas and merchants.

Thus, in the three khanates of Central Asia, the main part of artificially irrigated lands and canals was occupied by khans, beks and their descendants, priests, local feudal lords, merchants and usurers. The masses of working "dehkans" had the least amount of land and water. For example, out of 1 million 866 thousand 666 "tanobs" of land in Khiva Khanate, only one million tanobs was in the hands of "dehkans". Ordinary "dehkans" had more than 4 tanobs of land per capita. Those with 8-10 "tanob" of land were considered single households, and those with 4-5 "tanob" of land were considered well-off families. But the lands in the khanate were not properly distributed among the population. Hardworking "dehkans" households had an average of one "tanob" of land. Many "peasants" had even less land. Part of the rural workers was completely landless. Most of the hardworking "peasants" had one "tanob" of land and less. There were especially many landless "dehkans" in the Zarafshan Valley. According to data from the second half of the 19th century, in some villages in the valley, landless peasants made up 14.5 percent. [5, pp. 210].

## CONCLUSION

The development of artificial irrigation in the Uzbek khanates and the expansion of arable land in turn influenced the emergence of new cities. [9, pp. 25-31]. Prosperous villages and towns have been built on newly developed and drained lands. Along with agricultural production in these settlements, the development of handicrafts and trade influenced the increase of the population and the increase of settlements in the regions. In general, the development of land-water relations during the period of the Uzbek khanates on the basis of age-old traditions and experiences had a great impact on the general economic development. Based on the theoretical results and scientific analysis gathered in this article, the following conclusions were reached:

1. In the 18th-19th centuries, when the Uzbek khanates ruled, land-water relations and agricultural production traditions continued to develop, albeit slowly.
2. The development and improvement of artificial irrigation in the region continued continuously.





3. During the period under consideration, the economic relations between the agricultural vokhas and the herding population became more active, at the same time, the population of the settled agricultural vokhas increased.

4 The development of agriculture to a certain extent, in turn, affected the development of trade relations between the khanate and neighboring countries until the Russian invasion.

## REFERENCES

1. Абдураимов М.А. Очерки аграрных отношений в Бухарском ханстве в XVI-первой половине XIX века. Том 1. – Т.: 1966.
2. Azamat Ziyο. O'zbek davlatchiligi tarixi (eng qadimgi davrdan Rossiya bosqiniga qadar). – Т.: “Sharq”, 2001.
3. Vamberi X. Buxoro yohud Movarounnahr tarixi. – Т.: G'.G'ulom nomidagi Adabiyot va san'at nashriyoti, 1990.
4. Eshov B.J. O'zbekistonda davlat va mahalliy boshqaruv tarixi. – Т.: “Yangi asr avlodi”. 2012.
5. Sagdullaev A., va boshqalar. O'zbekiston tarixi: davlat va jamiyat taraqqiyoti. 1-qism. – Т.: “Akademiya”, 2000.
6. Shamsutdinov R., Karimov SH., Ubaydullaev O'. Vatan tarixi (XVI-XX asr boshlari). Ikkinchi kitob. – Т.: “Sharq”, 2010.
7. Juvonmardiev A. XVI-XIX asrlarda Farg'onada yer-suv masalalariga doir. – Т.: “Fan”, 1965.
8. Yo'ldoshev M. Xiva xonligida feodal yer egaligi va davlat tuzilishi. – Т.: “Fan”, 1959.
9. Isarov, U. I. (2019). REVIEWS OF BACTRIAN IRRIGATION SYSTEM IN THE BRONZE AGE. Ўтмишга назар журнали, 17(3).

