

## SOCIAL PROCESSES IN CHAGATAI ULUS

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**Abstract:** This article analyzes the socio-economic history of the Chagatai tribe, land relations and tax system during the Mongol period. After the death of Genghis Khan, the role of Mahmud Yalavoch in Movarunnahr, the introduction of new forms of taxation (for example, "kalon", "kopchur", "tamg'a") and land reforms are shown. The Mongols' policy of tax collection and land management, and the plight of artisans and peasants, are discussed. Also discussed is the decline in trade and the derailment of money circulation. The article contains important information about the socio-economic system of the Mongol period.

**Key words:** Chagatai tribe, Mongols, Mahmud Yalavoch, land relations, tax system, economic reforms, social strata, handicrafts, farming, tax forms, "kalon", "kapchur", "tamg'a", land ownership, property relations, money circulation, Central Asia, Mongol rule, economic crisis.

**Annotatsiya:** Ushbu maqolada Chig'atoy ulusining ijtimoiy-iqtisodiy tarixi, Mo'g'ullar davridagi yer munosabatlari va soliq tizimi tahlil qilinadi. Chingizxon vafotidan keyin Mahmud Yalavochning Movarounnahrdagi roli, yangi soliq shakllarining (masalan, "kalon", "qopchur", "tamg'a") joriy etilishi va yerlar bo'yicha islohotlar ko'rsatilgan. Mo'g'ullar tomonidan soliq yig'ish va yer egaligini boshqarishdagi siyosat, hunarmandlar va dehqonlarning og'ir ahvoli haqida to'xtalib o'tiladi. Shuningdek, savdo-sotiqning pasayishi va pul muomalasining izdan chiqishi ham muhokama qilinadi. Maqola Mo'g'ullar davrining ijtimoiy-iqtisodiy tizimiga oid muhim ma'lumotlarni o'z ichiga oladi.

**Kalit so'zlar:** Chig'atoy ulusi, Mo'g'ullar, Mahmud Yalavoch, yer munosabatlari, soliq tizimi, iqtisodiy islohotlar, ijtimoiy qatlamlar, hunarmandchilik, dehqonchilik, soliq shakllari, "kalon", "qopchur", "tamg'a", yer egaligi, mulk munosabatlari, pul muomalasi, O'rta Osiyo, Mo'g'ul hukmronligi, iqtisodiy inqiroz.

## INTRODUCTION:

The expansion of the Mongol Empire in the 13th century and the reforms carried out in its territories occupy an important place in the history of Central Asia. As an integral part of the Mongol Empire, the Chigatai tribe underwent significant changes in its socio-economic

system and governance structure. After the death of Genghis Khan, the tax system, land relations, and economic activities in this region changed to new forms. During Mahmud Yalavoch's regency in Movarounnahr, the new land reforms and tax policies introduced by the Mongols had a strong impact. Also, changes in land ownership and property relations created difficult economic conditions for residents and artisans. This work presents an in-depth analysis of the changes during the Mongol rule by studying the socio-economic history of the Chigatai tribe.

### MAIN PART

According to Rashididdin, after the death of Genghis Khan, 4000 soldiers came to Chigatai. Their leaders, in turn, were from the Barlos, Jaloyir, Kovchin and Orlot tribes. According to Ibn Arabshah, the Kavchins are located in the north of Amudarya, in the eastern parts of Bukhara, the Barlos are in the Kashkadarya oasis, and the Orlots are in the north of Afghanistan. Later, Mahmud Yalavoch relied on these tribes for his policy and used the Mongol army. Being a nomadic people, Mongols did not understand the system of government very well. During his lifetime, Genghis Khan announced that he would appoint Mahmud Yalavoch, a famous merchant from Khorezm, who had been working for a long time in the service of the Mongols, as the viceroy of Movarounnahr, and he will soon be appointed as the viceroy of Movarounnahr. His residence was located in the city of Khojand. Mahmud Yalavoch was undoubtedly a great and wealthy merchant, and according to sources, his wealth was so great that he could even prepay the tax levied on the whole of Movarounnahr. He had at his disposal the support of the Mongols, the tax-collecting Mongolian chiefs, local governors, military administrators, and some Mongolian military detachments.

Mahmud Yalavoch was entrusted with the responsibility of regular control of tax revenue and prevention of riots against the Mongols in the country. Many of the nobles, merchants, and some scholars treacherously joined the service of the conquerors in order to save their lives and the rest of their property. In their turn, the Mongols, who tried to be their means of support in the country, started to support this category of people. As a result of the tyranny of the Mongol khans (provincial governors were called khans, and the supreme ruler was called qoan or khagan) and local nobles and landowners, the hardworking people began to be oppressed in two ways. The amount of tribute - taxes increased more and more, and besides, the number of various fees - levies, fines - collected from the population began to increase excessively. The name of the new land tax is called "kalon" and it was collected in the amount of one tenth of the harvest. After the congress of 1235, a gross tax on cattle - "kapchur" was established. According to him, a tax was paid for every 100 cattle. (This tax was mainly introduced taking into account the Mongolian lifestyle). According to Yasoq, a food tax called "shulen" was introduced for the state treasury. According to this tax, two-year-old sheep from each herd and one biya from every thousand horses were taken for the price. Taxes were mainly collected by the khans in the form of barot (rent) in advance for the treasury, and then violently increased amounts were collected from the population. The situation of artisans was especially difficult. Those who survived in their lands were treated as the property of local khans. For example, the representative of Kublai Khan, who was in Bukhara in 1262, notes that 5,000 artisans belonged to Botukhon, and 3,000 belonged to princess Siyurkokte (mother of Kublai and Munka). The traveler Plano Carpini, who was in

Mongolia in 1246, noted that the best craftsmen were in the service of the Khagan and they were treated like slaves. This group of urban artisans was given daily food and treated like slaves, while the second group of urban artisans were heavily taxed.

The workshops for the production of military weapons and equipment belonging to the Mongols were called "enterprises", and the craftsmen there were considered to be of the level of slaves. The name of the special tax paid by craftsmen was called "tamg'a" (stamp). The Mongols also used slave labor without any rights. During the reign of the Mongols, the state of land ownership also changed, and the newly awarded lands were named "suyurgol" in Mongolian. Suyurgol differed from iqto in terms of size (it included very large areas of land, water basins, steppes and pastures). During this period, peasants often worked for rent on state, property (private land), waqf (land at the disposal of religious authorities). Part of the tenant-middle-class peasants were called Muzarys.

As early as the time of Ogedei (1229-1241), who was considered the great khan, the Mongols began to give various labels and rewards to some of their servants, large landowners, and merchants. Payza was made of precious metal (gold, silver) or brass, wooden boards, and the seal of the patron was put on it. People with such a salary, including ambassadors, tax collectors and other persons, had the right to demand various fees and payments from the population. Many landowners had the right to demand free horses, fodder, shelter, and food from the population. The stations located on the trade routes were called "yom" (jom), and their service and expenses were borne by the local population. Many ambassadors, couriers, representatives and others on state affairs passed through these stations, and the people served them free of charge and provided for them. Starting from 1235, according to the decree of the Khagan, the communication service and movement of each district was assigned to the residents of two districts. "The people along the banks of the Yomlar had no patience and courage," wrote historian Rashididdin.

The socio-economic history of Chigatoy ulus, especially in the issues of forms of land relations, has been little studied.

In Central Asia, during the Mongol period, there were three types of land besides waqf (i.e. religious institutions): Court, mamlakai-devan and mamlakai-inju. A court was an unconditional property that could be sold, given, and inherited, and was not tied to the obligation to serve the state.

The work "Culture of the Chigatoy Nation" describes the social strata of the society, forms of feudal land ownership of the nomadic and settled population, the tax policy of the khans, the state of trade, crafts, and the development of the culture of the region.

In the second half of the 13th century. Movarounnahr's rule continued along two lines:

-on the one hand, local rulers, maliks, sadrs and sayds continued to rule in the cities;

- on the other hand, the real ruler of the country, Masudbek, was the peasants with the Darugs, the Bosogs and the Mongolian military detachments.

Private estates were characterized by cadivarism as a particular form of relationship between large landowners and peasants who appropriated their land. Apparently, farming and leasing of land was widespread. Peasant contributors were called karande. They were permanent and hereditary contributors, but did not have the right to continue their contribution. Karande cultivated private property, foundation and state lands. They belonged to the lowest and weakest category of the rural poor,

There is also a term for landless or landless poor Muzori peasants who own only property (and sometimes a small plot of land) and are forced to develop private or state land as sharecroppers.

Another category of land is devan lands, which were in the hands of the devan finance department, the income of which was the main item of the state budget.

The third type of land ownership was the property of the representatives of the khan dynasty, which meant the lands and the peasants and townspeople attached to them, as well as people under the patronage of the khans, their wives and princes. During this period, there was also a land category in the Chigatoy ulus: iqto conditional ownership (profit), which actually became inheritance.

The local population, regardless of whether they were artisans, farmers, herdsmen, or anyone else, had to participate in the common work and work for free. The low-value coins issued by the Mongols in order to revive the domestic economy and the trade sector did not find their place among the population. On the contrary, in spite of coercion, since 1232, money circulation in Samarkand has ceased, and trade has fallen to the level of barter. After the Mongol conquest in Fergana, Shosh, Termiz and other regions, minting of money ended by itself. As a result, money circulation in Movarounnahr was soon completely disrupted.

### CONCLUSION:

The socio-economic history of the Chigatai tribe clearly shows the influence of the Mongol Empire in Central Asia and its management policy in the region. Tax reforms, land relations and changes in the economic system implemented by the Mongols created difficulties for the population. During Mahmud Yalavoch's viceroyalty in Movarounnahr, new forms of taxation, new methods of land administration, and the economic pressures of Mongol rule exacerbated the differences between social strata. Harsh conditions for artisans and farmers, a decline in trade, and a halt in currency circulation led to an economic crisis. At the same time, the systems introduced by the Mongols had a significant impact on the economic life of the nation and fundamentally changed the land and property relations of that time. This analysis created new insights into the political and economic changes of the Mongol period in Central Asia.

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