



THE EFFECT OF THE MONGOLI CONQUEST ON THE ECONOMIC LIFE OF CENTRAL ASIA

Temurbek Ochilov

Teacher N78 School Kamashi Region, Uzbekistan

ABSTRACT

This article reflects the impact of the Mongol invasion on the economic life of Central Asia, the deterioration of the economic condition of the local population as a result of the Mongol invasion, and the unprecedented damage caused to agriculture. Information has been provided.

KEYWORDS: Mongols, Central Asia, economic life.

INTRODUCTION

Many cities and villages were looted and destroyed in the Mongol attack on Central Asia. Some cities that were hit hard by the Mongols, such as O'tror, Sig'noq, Borchilig'kent, etc., turned into deserts for a long time. The Arab historian Ibn al-Asir (1160-1244) who lived in this period wrote about the Mongol invasion: "They (that is, the Mongols) did not harm anyone, on the contrary, they killed women, children, men." They broke the bellies of the pregnant women and killed the unborn babies... The waves of this calamity spread in different directions and its tragedy became common and it spread to all the provinces like the wind drives the clouds in different directions. A people came out from the borders of China and occupied the provinces of Kashgar and Bolasogun in Turkestan, Samarkand, Bukhara and other cities in Movarunnahr by destroying, slaughtering and looting. Tatars did not leave any cities alive, they destroyed all the land on their way. They set fire to everything that they did not like. After the Mongol invasion, the flourishing agricultural oases of Movarounnahr, Khorezm, and Khorasan were completely destroyed. Ancient and prosperous cities in the east, including Samarkand, Bukhara, Urganch, Khojand, Marv, Termiz, Balkh, Nishapur and other cities, were turned into ruins. The only dams supplying water to the city of Marv - Sultanband, Bandi Amir on the Balkhob River, and the only dams that provide water to the city of Samarkand - were demolished by order of Genghis Khan. In particular, Balkh and its surroundings experience a water disaster for 6 months. The main population of Samarkand, the majority of Bukharans, the inhabitants of large cities such as Urganch and Marv, either left their native cities or were exterminated. For the first time, the conquerors came to this country to see the achievements of the highly cultured population in the fields of science and architecture, high-level crafts, commerce, and irrigated agriculture. After the invasion, the production of jewelry, weapons, weaving of fine fabrics, and the production of decorative ornaments, which had gone to the east, ended. In the oases, due to the lack of water, the land became dry and agriculture was destroyed. The famous silk trade routes with a history of several centuries have been lost. Manifestations of science and culture were despised. The surviving population faced destruction, oppression and violence. Mahmoud Yalavochni was appointed as the deputy of Movarounnahr. His residence was in the city of Khojand. Mahmud Yalavochni was undoubtedly a large 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 vassals, local governors, darugas-military administrators, and some Mongolian military detachments. Mahmud Yalavoch was entrusted with the responsibility of regular control of the tax revenue to prevent an uprising against the Mongols in the country. Many noble nobles, merchants, and some scholars also began to treacherously join the service of the conquerors in order to save their lives and the rest of their property. In turn, the Mongols, who tried to be their means of support in the country, also started to support people of this category. As a result of the tyranny of the Mongol khans and the local nobles and landowners, the working people began to be oppressed in two ways. The amount of tributes and taxes increased more and more, and the number of various fees and fines collected from the population began to increase excessively. The name of the new land tax was "kalon" and it was collected in the amount of one tenth of the harvest. After the congress of 1235, a gross tax - "capchur" was established. According to him, one out of 100 cattle was taxed. (This tax was mainly introduced taking into account the nature of 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 extorted from the population in increased amounts. Especially the artisans were in a difficult situation, and those who survived in their lands were used 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 Siyurkokten (mother of Kublai and Munka) 1. The traveler Plano Carpini, who was in Mongolia in 1246, noted that the best craftsmen were in the service of the khagan and that 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 that produced military weapons and equipment owned by the Mongols were called "enterprises", and the craftsmen there were considered as slaves. The name of the special tax paid by craftsmen is called "stamp". The Mongols also used slave labor without rights. During the reign of the Mongols, the status of land ownership also changed, and the newly awarded lands received the Mongolian name suyurgol. Suyurgol differed from Iqta in terms of its size (it included very large areas of land, water basins, steppes and pastures). During this period, peasants mostly worked for rent on state, property (private land), and 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 a great ruler, 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. The owners of many paid plots 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. From 1235, according to the decree

of the Khagan , the communication service and movement of each Yom was assigned to the residents of 2 districts. Rashididdin wrote, " The people along the banks of the Yamlar had no patience and courage." Local people are artisans, farmers, herdsman, who he was obliged to participate in public works and work for free, regardless of his status. The low-value coins issued by the Mongols in order to revive the trade and domestic life did not find a place among the population. On the contrary, despite the threat of coercion, since 1232, money circulation was stopped in Samarkand, trade fell to the level of barter. In Fergana, Shosh, Termiz and other regions, after the Mongol conquest, minting had ended by itself. As a result, money circulation in Movarounnahr soon went completely out of control. Unprecedented oppression, humiliation and poverty of the population, excessive increase in taxes, dried up the livelihood of the working population. Among the population, the movement of protest against the violence and tyranny of the Mongols grew stronger, and this protest was especially reflected in the rebellion of Mahmud Tarabi in 1238. This liberation uprising began in the village of Tarob, three farsahs (about 18-21 km) from Bukhara on 35th of 1238. Artisans, peasants and poor people, whose situation was aggravated by the tyranny of the Mongols and local nobles, took an active part in this uprising . The uprising is led by Mahmud Tarabi, a master craftsman who originally hails from the village of Tarob. Mahmud Tarabi first makes fiery appeals against the tyranny and indolence of the invaders in his village . Addressing the insurgents gathered around him, he said: "Oh, right seekers, how long will we wait and wait?" It is necessary to cleanse the earth of those who do not fear God. Whoever can get hold of any weapon, be it a sword, an arrow, or a club. It is necessary not to leave alive even one of those who do not fear God," the words call the people to fight for freedom. At this time, a convoy loaded with military equipment from Sheroz is helping to arm the rebels. Seeing that the power of the rebellion is increasing, and the people are moving to the side of the rebels, the Mongolian leaders are forced to ask for help from the governor of Movarounnahr, Mahmud Yalavoch. Mahmud Tarabi with many of his supporters is heading towards Bukhara. The famous sheikh Shamsiddin Mahbubi, a scholar of aqeed (religious science) from Bukhara, took up arms and joined the ranks of the rebels with his comrades. Historian Juvaini Mahmud wrote about Tarabi: "He insulted, humiliated, and killed a large number of wealthy people, and some of them escaped from him." On the contrary, he showed favors and favors to the common people and the darbadars. Indeed, Mahmud Tarabi showed examples of kindness to the people of Bukhara . Mongolian soldiers and Bukhara nobles who fled from Bukhara came and took refuge in Karmana. Here they gather some strength and start a military campaign against Mahmud Tarabi. Knowing about this, Mahmud Tarabi leaves the outskirts of the city to the Karmana road with a large military force in order to fight the enemy. After two fierce battles, the invaders retreated in defeat. The rebels pursued the Mongols as far as Karmana. 10,000 Mongols were killed in this battle. But in this victorious battle, the leaders of the rebels Mahmud Tarabi and Shamsiddin Mahbubi were killed. The rebels now elect his brothers Muhammad and Ali to replace the martyred Mahmud Tarabi . But these new leaders have no military experience, the people do not know them well, and they did not have influence among the masses. This had a negative impact on the progress of the uprising. Less than a week later, a new Mongolian army led by Yulduz Noyan and Khagan Korchi arrived to suppress the uprising. Mahmud Tarabi's supporters were completely crushed in a two-sided battle, and more than 21,000 fighters were killed on both sides¹. This national liberation uprising led by Mahmud Tarabi left a unique mark in the history of the freedom

struggles of our people. It was, first of all, a struggle against the invaders and the general oppression of the local nobles who sided with them. This freedom uprising showed the Mongol invaders that no matter how cruel they established a regime, the people would not be afraid to fight for the freedom of their motherland. After this revolt, the Mongols tried to regulate the taxes and tributes collected by the steppes. After Mahmud Torabi's rebellion, Mahmud removed Yalavoch from Movarounnahr for the reason that Khigatai was slow in suppressing the rebellion. Soon, the Khagan sent him to Dasin (Beijing) as the deputy of the city. After that, Mahmud Yalavoch's son Masudbek was appointed as the deputy and tenant of Movarounnahr. He held this position until his death (1289). In the 2nd half of the 13th century and the 1st half of the 14th century, changes in economic life, the development of trade, moreover, the gradual adaptation of the Chigatai Mongols to a more settled life, the relative revival of the cultural life that had declined during the invasion brought First of all, construction and architecture related to urban development began to be launched. Local religious scholars and secular nobles, sometimes some of the Mongol nobility, began to sponsor the construction work. Engraving, brick carving, tiling, and architectural calligraphy, which had a special place in architecture, were revived. Houses, mausoleums, mosques, madrasas, palaces, and minarets began to rise in Movarounnahr and Khorezm with the participation of local builders. Many architectural monuments built during these times have survived to this day in one form or another.

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