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## **SOCIO-ECONOMIC LIFE AND TAX SYSTEM IN THE JIZZAKH OASIS IN THE XV-EARLY XVI CENTURIES**

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**Abstract:** This article provides detailed information about the role of the Jizzakh oasis in the history of the Timurid state, socio-economic life and the tax system. With the help of available sources, literature and material and cultural objects, the economy of the population of Jizzakh oasis in the XV-XVI centuries, forms of land ownership, tax regime and its peculiarities were compared and opinions were expressed.

**Keywords:** Jizzakh oasis, Turan state, Istahriy, horse breeding, Great Silk Road, fulusi justice, Boburnoma, property lands, tithe, Khoja Ahror Vali, Pishagor, Abu Sa'id Mirza

### **INTRODUCTION**

In Uzbekistan, as in any other field, a number of innovations and innovative studies are being conducted to study the problems of the history of the Uzbek people and its statehood. It is impossible to create the future without studying the past. After all, the value and value, essence and weight of today are fully understood only through the scales of yesterday. Indeed, no society can develop forward until practical conclusions are drawn from history that serve the present and the future. In the minds of today's young generation, the attitude towards the maze has completely changed, and now it is necessary to study the past on the basis of objective, truthful, clear facts together with the history of the world.

It is known that Central Asia, in particular, the territory of modern Uzbekistan, played an important role in international trade and cultural relations

during the reign of Amir Temur and the Timurids. When Amir Temur took power in Movarounnahr, he managed to establish a centralized government, to ensure the peaceful coexistence of the population, the development of all spheres, the full security of international caravan routes.

### **METHODS AND MATERIALS**

After the death of Sahibkiran, in spite of the frequent civil wars of the Timurid princes in the XV century, a number of beautification works were carried out in the villages of Movarounnahr and Khorasan. Private entrepreneurs supported their efforts to develop new lands in the steppes, dig canals and rehabilitate abandoned lands. In fact, such entrepreneurs are exempt from all taxes and fees for a year or two.

In the Middle Ages, in other regions of Movarounnahr - Sughd, Fergana, Shosh, as well as in Ustrushana, agriculture was more developed and became a diversified agricultural region. As Istahri writes about these regions ... "There are no cities, villages, crops and pastures without water supply. They have the purest, softest, sweetest water." Ibn al-Hawqal, on the other hand, gives astonishing information about the abundance of fruits grown in this country, and even the "feeding of domestic animals" with the fruits. In turn, Yakut gives information about Zaamin's "abundant flowing water, endless crops, orchards, countless livestock." An unnamed author of Hudud al-Alam describes Jizzakh as a "river city." From the early Middle Ages, in this region, from Gallaaral to Khojand, according to the current territorial concept called the country of Ustrushna, a large number of farms based on irrigated agriculture based on water sources such as Sangzor, Zominsuv, Shahrisonsoy and Syrdarya were established. The historian-tourist also admits that in the Middle Ages in Ustrushna, especially in the Jizzakh oasis, there was a wide network of irrigation systems, rich in irrigated agriculture. Excess agricultural products grown in the oasis were sold in neighboring regions, especially in the markets of Khojand.

According to written and archeological data, during this period the Ustrushans, especially the Jizzakhs, were mainly engaged in grain growing - wheat, barley, oats, rice, sesame, peas, beans; in horticulture - grapes, apricots, cherries, peaches, walnuts, almonds, pomegranates; in horticulture, melons, watermelons, squash. Cotton growing has played an important role in agriculture.

The Mongol invasion and their one-and-a-half-century rule, like all the cultural oases of Movarounnahr, disrupted the basis of the economic life of the Jizzakh oasis - agriculture, irrigation networks, and plunged it into a deep crisis.

During the reign of Amir Temur and his descendants, special attention was paid to the agriculture of the Jizzakh oasis. The old urban and irrigation networks will be rebuilt, the towns of Qaliyatepa and Orda will be restored, and the irrigated agricultural lands around them will be turned into arable lands. Jizzakh is gradually regaining its former position in the political and economic life of the country.

During the reign of the ruler Ulugbek (1409-1449) in Temurid, special attention was paid to the Jizzakh oasis. Because Ulugbek's rule coincided with the period of intensification of opposition forces in Tashkent, Ettisuv, Mongolia. Jizzakh has long served as an strategically important "eastern gate" for the capital Samarkand.

Therefore, the cities of Kaliyatepa, Orda, Moltoptepa fortress were quickly repaired, farm work, water supply, put in place. The results of the above creative work can be seen in the memoirs of Mirzo Babur, who wrote.

It is known that during the Timurids the pastoral cattle-breeding: sheep-breeding, cattle-breeding, camel-breeding and horse-breeding played an important role in the economic life of the population of Movarounnahr and Khorasan. If we think about the livestock system of the Jizzakh oasis at that time, which was an integral part of the Timurid state, the information about it is almost not mentioned in written sources. The Jizzakh oasis has long been considered one of the most favorable for the development of animal husbandry due to its geographical features - mountains, foothills, plains and deserts, various plant species and available water

sources. Just as sheep-breeding is the basis of cattle-breeding, this branch of cattle-breeding is developed in Jizzakh oasis as well. The development of sheep-breeding was due not only to the meat-fat and milk used for its food, but also to the wool and skin obtained as a valuable raw material. In Jizzakh, karakul sheep, known as "tailed sheep", are specially bred. Karakul skins are highly valued not only in Central Asian markets, but also abroad, and there is a great demand for it.

Cattle breeding, which is another important branch of animal husbandry, has long been developed in the whole of Movarounnahr, as well as in the Jizzakh oasis. Cattle are valued primarily by the nomadic, semi-nomadic, and semi-nomadic, sedentary population as primarily food, dairy, as well as working animals and commodities. In the urban areas of the Jizzakh oasis there is a domestic livestock breeding, in which the main focus is on dairy cows and bulls.

As for the camel sector, it has been almost completely forgotten in the Jizzakh oasis in recent years. Mirzachul, which is connected to Jizzakh, is a wide pasture for camels on the one hand, and on the other hand, the camel was the main means of transportation on the caravan route across the steppe. For this reason, camel breeding in Jizzakh until recently played a certain role in animal husbandry.

Horse breeding is also an important branch of animal husbandry and has played an important role in the national economy. This is because the horse was widely used as a means of transportation in the sedentary way of life of the people of Central Asia, ie in plowing, plowing, threshing, forage, harvesting, and plowing. In military operations, cavalymen often decided the fate of the battle.

Horse breeding is also developed in the Jizzakh oasis. According to some sources, the homeland of the black horse was Jizzakh. Also, during the reign of Amir

Temur, in the pastures of Jizzakh, in the foothills of Forish and Nurata mountains, thousands of annual herds of the owner were fed and great importance was attached to the creation of thoroughbred horses.

During the reign of Amir Temur and the Timurids, Samarkand, Bukhara, Tashkent, Shohrukhiya, Termez, Shakhrisabz, Karshi and many other cities of Movarounnahr became centers of handicrafts. In the cities, the number of handicraft mahallas is increasing, and new guzars, streets, market stalls, tims, and hills (domed bazaars) associated with the profession are emerging. Many cities had handicraft neighborhoods such as jewelry, coppersmithing, needlework, refrigeration, stonemasons, glassblowers, and tanners.

## **RESULTS AND DISCUSSION**

Jizzakh is no exception to the status of a city located on a major trade route. During this period, the city of Jizzakh functioned as an administrative, trade and craft center of the oasis. Most of the things you need for daily life and running the farm are made by local craftsmen from Jizzakh. In Jizzakh he was engaged in handicrafts such as pottery, blacksmithing, soap making, jewelry, coppersmithing, weaving, tanning, carpet weaving.

In the 15th century, the Timurids traded regularly with a number of distant and close neighbors: China, India, Tibet, Iran, Russia, the Volga region, and Siberia. The embassy relations of the Timurids with neighboring countries played an important role in the expansion of mutual trade with foreign countries. Ulugbek and Shohrukh regularly exchanged ambassadors with China. In their time, good neighborly relations were also established with Tibet and India.

In the Jizzakh oasis, at the crossroads of important trade routes in Central Asia, the caravan route from the Fergana Valley and Khojand through Uratepa joined the road from Tashkent via Mirzachul, from where the road to Samarkand and the northern plain of Nurata Mountain began. It is known that the main road from Jizzakh to Samarkand passed through the Ilonotdi gorge. This road was very important because it was the only road from Fergana and Tashkent to Samarkand.

During the reign of Amir Temur and the Timurids, the importance of the Great Silk Road increased, and not only local trade relations, but also international

trade and embassy relations were established. The Jizzakh oasis retained such an important aspect during the 16th century Shaybanid period.

The economic development of the Turan state, founded by Amir Temur, was to some extent connected with the monetary reform of that period. It is known that in.

1428 Ulugbek reformed the currency in circulation. Ulugbek forbade the exchange of lightly minted and circulating coins. These new fuluses of Ulugbek, popularly known as "fulusi adliya", which means "fair child", open a wide way for domestic retail trade. These fair babies were used in the local trade system in the Jizzakh oasis, as in all the provinces of Movarounnahr.

To clarify the above information, we draw attention to the results of archeological excavations in the ruins of the city of Qaliatapa, an ancient site of the Jizzakh oasis, which served as a military fortress during the reign of Amir Temur and the Timurids.

Jizzakh team of the Institute of Archeology of the Academy of Sciences of the Republic of Uzbekistan T. Under the leadership of Shirinov in 1981 in the northern part of the city of Kaliyatapa conducted the first, planographic excavations \* and unearthed the remains of square-shaped raw bricks and architectural structures made of straw from the last period of construction of the monument.

During the excavations, samples of glazed (floral), unglazed pottery used in the household, more than 20 coins were recorded. The coins were sent to Moscow State University professor, numismatist GA Fyodorov-Davidov for reading and analysis, and it was determined that they were coins of the Ulugbek period. Similar finds were later made in the village of Taraqli, south of Qaliatapani.

Thus, during the Timurids of the XV century, the territory of the Jizzakh oasis played an important role not only in the processes related to military purposes, but also in the system of agriculture, animal husbandry, trade and embassy relations.

During the 15th century, there were still four main forms of land and ownership in Movarounnahr and Khorasan: "property of the Devonian", "property", "property of the foundation", and "community land". Most of the irrigated land is state property. These lands were still owned by the ruling sultans or emirs. During the Timurids, the gift of state lands in the form of "suyurgol" was widespread.

The second largest part of agricultural land was "property" - private land. Both large areas of large landowners and small plots of hardworking farmers were included in the list of privately owned lands. Most of the property lands were in the possession of administrative, military and religious figures. For example, Hoja Ahror, one of the largest landowners living in the second half of the 15th century, had about 1,300 estates, some of which numbered 300 couples.

The property of Khoja Ahror existed in various parts of Movarounnahr as well as in the Jizzakh oasis. Zahiriddin Muhammad Babur, in his book "Boburnoma", describes the history of the march to Samarkand and tells the following information: One of the summer settlements is Pashogarnikim, the property of Hazrat Khoja .... ”

So, it is known from these inscriptions that Babur Mirzo came to Pashagar (Pishagor) from the settlements of Jizzakh oasis, and then formed an army of his skilled generals and sent it to capture the fortresses of Yor yaylak (now Bakhmal district). According to Babur, he spent the winter of 1498-1499 in Pishagor fortress, one of the property villages of his Uvaysi piri-teacher Khoja Ahror Vali.

It is known that in the Timurid period the main tax levied on irrigated agricultural lands was called "khiraj". The rent is paid for the product or money. It is defined as one-third (33%), one-sixth (16.5%), and one-eighth (12.5%) of the crop, depending on yield and soil fertility. A part of the land was taxed in the amount of tithes, ie one-tenth of the harvest (10%). Such lands were usually in the possession of scholars and mashayiks who had a significant influence on the science, enlightenment and spiritual life of their time. Forty-one, or 2.5%, of zakat

was taken from livestock. In addition to land taxes such as tribute, tithes and alms, and zakat on livestock, the citizen was obliged to pay a number of fees for the services of various officials engaged in tax collection and its accounting.

This tax regime in the 15th-century Timurid state was applicable to every segment of the Turan state, as well as to the population living in the Jizzakh oasis.

In addition to basic taxes, locals were also involved in begging. Everyone involved in the beggar had to bring with him the necessary equipment and enough food to work. As mentioned above, most of the property lands were in the possession of administrative, military and religious figures, and Khoja Ahror, one of the largest landowners living in the second half of the 15th century, owned about 1,300 estates. By this time, property, land, and great wealth belonging to Hoja Ubaydullah were emerging in various towns and villages of Movarunnahr. While some of these were purchased, some were transferred to his name through vows. One of the reasons why the peasants made a vow to transfer their lands to Hajj Ubaydullah was that by the decree of Abu Sa'id, only tithes (tithes) of land and property belonging to Hajj Ubaydullah were collected. In addition to the land and property of others, various other taxes were levied on him. This finally put the Farmers in a difficult position. Therefore, most of the peasants transferred their lands to Hajj Ubaydullah in his name by offering them, and they themselves continued to work there. As a result, they would get rid of excess taxes. "The writings of Zahiruddin Muhammad Babur in the Baburnama must have been in this sense".

Hoja Ubaydullah protected not only the interests of farmers and herdsmen, but also the interests of craftsmen and traders. As an example, Hodja Ubaydullah once asked Abu Sa'id Mirza to abolish the personal stamp tax, and the Temurid ruler abolished the stamp for all in honor of Hazrat Hodja.

Hoja Ubaydullah spent most of his wealth on paying the excess taxes imposed on the people and building madrassas, khanaqahs, mosques and other buildings. In addition, he had endowed a large number of lands and property in

order to repair the madrasa, mosque, and khanaqahs he had built, and to provide for the people who worked and lived there, as well as the teachers and students. This is what Hajj Ubaydullah himself said about the number and purpose of these foundations. “(Khoja Ubaydullah) used to say that 254 waqfs were built to provide for the occupants of the buildings that were built. The purpose of this is that while we are alive, our brothers should not worry about survival. After us, the income of these foundations will be used for them.

From these data it can be seen that Hoja Ahror had a great influence in the history of the Timurid state, his estates were located in different regions of Movarounnahr and he was able to make a number of privileges, specific changes in tax regimes in the interests of the people. Residents of the Jizzakh oasis, which connects the central cities and villages of Movarounnahr, also enjoyed such benefits.

### **CONCLUSION**

1. After the death of Sahibkiran, in the struggle of the Timurid princes to ensure the integrity of the state, to protect it from external enemy attacks, the Jizzakh oasis served as the first battlefield for the defense of the capital Samarkand.
2. The population of the Jizzakh oasis was engaged in agriculture, animal husbandry, handicrafts and trade in the XV-XVI centuries. Local and international trade caravans passed from Jizzakh to Samarkand through the Ilonotdi gorge. This had a significant positive impact on the socio-economic and cultural life of the population of the oasis.
3. Residents of the Jizzakh oasis, which was part of the Timurid state, paid taxes on land taxes, tithes, trees, livestock, as well as taxes, and paid a number of fees for the services of various officials involved in its collection and accounting.
4. In the second half of the 15th century, with the intervention of Khoja Ahror, who had a great influence and property in the history of the Timurid state,

the political process, a number of privileges and tax regimes were introduced in the interests of the people. The residents of the oasis also had such privileges, as this famous scholar also had property in the Jizzakh region.

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