



LAND OWNERSHIP AND TAX SYSTEM IN CENTRAL ASIA DURING THE ARABIC CALIPHATE

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ABSTRACT

After Arabs invaded the central Asia, they set their army in that city and control under the population at that moment. After Movaraunnakhr passed to Arabic control, there were so many farmers who were respectful they were kept as previous. By the middle of the 8th century political power in the Movaraunnakhr region was adapted to the political system of the Arab caliphate. Khokimyats were obliged to submit to the deputy Khokim, despite the fact that the administrative and administrative method under the authority of provinces and other rulers maintained their form.

KEYWORDS: *urban and rural area, middle age author, economic life, population, Arab caliphate.*

INTRODUCTION

During VIII age arab's richest population and farmers combined with each other and that time many richest farmers. Large own Land and property passed to Arabic richest military population. Native population especially mens sent under compulsion to Arab's army component. As a result of army, one parts of population killed and another part become prisoner.

Arabs put own army into all urban and rural area and they tried to collect the tax from the population and sent to them community works.

There were disagreement and contrast among ownership, this problem was caused to intervention of arabics or passed poverty from once two twice.

Gave information middle age author, there were farmers had village communities, they paid the tax which was Khiroj. Farmers lived free fortress they had army who supplied with weapon.

This type of military men was named rod. Farmers obeyed to caliphate duty among spokesman who lived native population worker population, especially kadivar, kashovor's and also slave rent a land from farmers to work and paid the tax. If there were disagreement among farmer's own home or fortress caliphate sort out this problem. Each legal problem's looked through and based the islam's laws[1].

MATERIALS AND METHODS

Many local leaders have embraced Islam in order to preserve their rights and privileges. Those who did not convert to Islam would lose their property or pay large sums. In order to keep the economic life out of the

hands of the Arabs, the sassanids imposed a tax system in the occupied territories.

These are mainly:

1. Qavonin or mukatia a gathering of treasures from small provinces and districts.
2. The purpose is to pay a certain percentage of the harvest. The amount is determined by irrigation.
3. Copper is a quantitative tax based on the sere of the land and does not care whether or not the ten crops are planted[1].

The tax system includes land tax (one-tenth or one tenth of the crop) livestock, crafts, zakat (one-for-one), and the jizyah tax for non- Muslims.

According to modern scholarly literature, the center of control of the Arab conquered territories in central Asia is Marv, and hence Movounnakhr and Khurasan were ruled by the Khaleefah.

As we have already mentioned, by the middle and the end of the 8th century political power in the lands of Movarounnakhr and Khurasan had been adapted to the political system of the Arab caliphate.

RESULT AND DISCUSSION

During this period, the main task of the local Khokims in Sogd, shash, Ferghana, Khorezm, Usturishona, Takharistan wasto spread the ideas of Islamic region among the population. The activities of local Khokimyats are largely controlled by the Khaleefah Moreoner, they obey the Khaleefah's deputy in Khurasan was a must Following the Arab invasion Muslim legislation was also introduced in Movarounnakhr. The shariah, which is the basis of Islamic jurisprudence, relied on the Holly Book of



Hadith and the answers and decisions of scholars of science. Another point is that the prevailing nature of Islam in terms of morality and discipline has led to its rapid adaption by the Arab population. Like Kutayba it is not possible to bring him under aggression and violence. As soon as the essence of Islam reaches its core, its motivation and belief will grow[2].

CONCLUSION

By the middle of the 8th century political power in the Movaraunnakhr region was adapted to the political system of the Arab caliphate. The administration of the Bukhara khuds and other rulers in sogdiana was obliged to submit to the Khaleefah's deputies, despite the fact that the form of the administration office had retained its form, most of the local rulers had embraced Islam in order to preserve their right and privileges. The nodes who did not convert to Islam were deprived of their land or paid compensation.

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