

**THE EMERGENCE OF CLASSES AND THE FORMATION OF FEUDAL STATES
IN KOGURYO, PEKCHE, SILLA.**

Madaminov Tulqinjon Mamayunusovich

Associate professor, teacher of History faculty of Kokand state pedagogical institute

Abstract: In this article, instead of the Korean state, the formation, lifestyle, religion, and culture of the ancient Goguryeo, Paekche, and Silla feudal states are fully explained.

Key words: Goguryeo, Pekche, Silla, feudal lords; Confucianism, Buddhist monastery, farming, trade relations, property stratification.

In the first centuries AD, many tribes settled on the Korean Peninsula. To the north of the Hangan River are the tribes of “koguryo”, “ye” and others, to the South – “Mahan”, “chinkhan”. The inhabitants of the peninsula raised domestic animals, hunted and fished fish, seafood. But their main occupation was agriculture. They are millet, barley, rye and rice ekkam in the South. The sholikor was responsible for the construction of irrigation facilities. In agriculture, iron was used as a labor weapon. Farmers also engaged in handicrafts, spinning and weaving at the same time, sewing clothes from oxen and silk fabrics.

The growth of production forces accelerates the erosion of primitive community relations, this process occurs rapidly in the north, in an area with strong Chinese influence. References to early Korean history were primarily given by Chinese authors.[1,32]

Although the Koguryo tribe is located in the amnokkan (Yalu) River Basin and is divided into five seed groups, the process of property stratification occurs here quickly. From among the members of the clan, the wealthy nobility – the “tega” - broke away and took power, leading their tribesmen to subjugate neighboring tribes. The adjacent community areas were conquered by Koguryo and the okcho and ye tribes were subjugated. The subjugated tribes paid tribute to Koguryo with grain, Boz, otter fur and fish products, supplying slaves and women for the services of Koguryo nobles. [2,65]

Property inequality increases within the Koguryo tribe throughout the wars of conquest. At the same time that the nobles were rich at the expense of military booty, the commoners of the tribe who fought these wars for the nobility, seized their hard labor, became khonavayran and joined with the poor part of the conquered tribes, forming a class of exploited – “poor courtiers” (khaho). But the captains of the conquered tribes, united with the nobles of Koguryo, formed a single ruling class. [3,43]

The period of the founding of the class society in Koguryo (2nd-3rd centuries) became eventful, full of fierce class struggles. The oppression of the population by the nobility provoked a number of popular uprisings. In such conditions, the ruling class entered the state structure as a weapon of oppression of the masses under exploitation. In Koguryo, the state apparatus was controlled by the king, and the military official nobles were divided into 12 categories according to their positions held in administrative management. Laws were created to protect private property. For example, those who committed the robbery were reduced to a guilty slave when the cattle was damaged, paying the same damages with 12 large lovers. Although there are different opinions among Korean researchers in the founding of the Koguryo state, it can be concluded that the process was completed in the 3rd-4th centuries. In the 4th-5th centuries, the Koguryo state owned the entire northern part of the Korean peninsula – from the lower reaches of the Hangan River to the Lyoudun Peninsula. [4,64]

The Pekche community was part of the Mahan tribal alliance, which conquered neighboring communities and laid the foundation for its state in the 3rd-4th centuries, occupying the south-western part of the Korean Peninsula. The boundaries of this state were laid out as far as the lower reaches of the Hangan River and along the Kimgan River. [5,21]

Some time later, by the 5th-6th centuries, the Silla state was formed as a result of the decay of primitive communal relations in the tribes of the south-eastern part of the peninsula. The seat of this state was the Saro or Sobol community, which settled on the site of the present-day city of Kyonchju, and later established its rule over communities located in the Naktongan River Basin, also gaining land in the center leading to the western shores of the peninsula. Thus, the territory of the Korean Peninsula is divided between 3 states: Koguryo, Pekche and Silla, and in the future, struggles for the unification of the country will be initiated on the requirements for the development of feudal society. [6,24]

The socio-economic system of the three states is among the issues that have not been resolved in science. Some Korean historians regard these three states as original slave states, and some researchers as of great importance the oppression of dependent peasants by the feudal class under the slave system.

The state organization takes the field as an active force in the establishment of private ownership of the land of feudal lords. The state crushing apparatus played a decisive role in the dependence of peasant communities. Now entire peasant communities have become dependent populations, paying taxes and fees established in favor of the state, and also paying taxes from the state to a separate feudal-official who has acquired “counties to feed” or land ownership. In Koguryo, the “Jewish” system typical of feudal society is also common in Silla. The situation of the slaves also changes, now it becomes impossible to kill them. In the early 6th century, the custom of killing 10 lab slaves at the King's funeral in the Silla state is abolished by a special decree. Korean manuscripts report that when Sadaham, the military chief of Silla, who suppressed the uprising of the subjugated Kaya community in 558 ad, was given 200 hostages in the form of a reward, he would not enslave them and release them as ordinary peasants. In order to strengthen their state, local nobles not only assimilate the organizational forms of the state from China, but also accept ideas. Starting with the spread of Confucianism in Korea in early AD, the ideas of the small obeying the Elder, the servant obeying the master, were very much in the interests of the ruling class. A special Confucian training school was established in Koguryo to train public officials. [7,56]

In conclusion, Buddhism also entered Korean States from China, playing an important role in the formation of feudal society. Buddhism would be an ally in the struggle of all Korean nobles to strengthen the feudal system, subjugate the masses of the people, with its centralized church organization and the feudal lordship of the monasteries. Early Buddhist propagandist monks appeared in Koguryo in 372, bringing with them many Buddhist scriptures, images of the Buddha. These propagandist nuns are welcomed with joy at the Royal Court. Near Pyongyang, the construction of 2 huge Buddhist monasteries begins.

At the request of the king of Pekche, Buddhist propagandists from southern China are sent to his capital in 384. The rulers of Pekche actively participated in the spread of Buddhism, and large land-muks were given to Buddhist Rukhani.

List of literature used:

1. Istoriya stran zarubejnogo Vostoka v srednie veka. pod redaktsiey Atsamba F.M. Belyaeva Ye.A. i dr. Izdatelstvo Moskovskogo Universiteta-1952g.
2. B.D.Grekov A.Yu.Yakubovskiy Oltin O'rda va uning qulashi. O'quv ped dav nashr-1956y.
3. SHuxrat Ergashev. Qadimgi tsivilizatsiyalar. Toshkent.” O'zbekiston” -2016y.
4. Entsiklopediya tayn i zagadok. CHudesa sveta po stranam i kontinentam.M.2010g.
5. V.G.Yan. CHingiz-xan. Izdatelstvo “Sovetskiy pisatel”.M-1957g.
6. I.Jabborov. Jaxon xalqlari etnografiyasi. T. “ O'qituvchi”-1985y.
7. Xaydarali Muxammedov. Xorijiy mamlakatlar davlati va xuquqi tarixi.II-qism. T.-2003y.

8. Musaev, Odil, et al. "Socio-philosophical interpretations of such concepts as" ethnos" and" nation" as social unit." International Journal of Advanced Science and Technology 29.5 (2020): 1936-1944.
9. 11. Yusupov, Axrorjon. "Cultural, spiritual and ideological factors in increasing the social activity of citizens in society." O‘zbekiston milliy universiteti xabarlari 1.5 (2022).
10. Yusupov, Axror. "Сущност концепсии политической активности граждан." Общественные науки в современном мире: политология, социология, философия, история. 2020.
11. Musaev, Odil, et al. "Socio-philosophical interpretations of such concepts as" ethnos" and" nation" as social unit." International Journal of Advanced Science and Technology 29.5 (2020): 1936-1944.
12. Kurbanovich, Yusupov Axrorjon. "Teoretiko-metodologicheskiye podkhody k povysheniyu politicheskoy kultury grajdan". Jurnal perspektivnoy zoologii 44.S2 (2023): 3916-3925.
13. Yusupov, Axror. "Сущност концепсии политической активности граждан." Общественные науки в современном мире: политология, социология, философия, история. 2020.
14. Yusupov, A. K. "Rol grajdanskoj aktivnosti v demokratizatsii obshchestva." Voprosy politologii 10.9 (2020): 2709-2716.
15. Qurbonovich, Yusupov Axrorjon. "YOSHLAR IJTIMOYIY-SIYOSIY FAOLLIGINI OSHIRISH ISTIQBOLLARI." IJTIMOYIY FANLARDA INNOVASIYA ONLAYN ILMIY JURNALI 3.11 (2023): 42-46.
16. Yusupov, Axrorjon, and Baxodirxan Kodirxan ugli Numanov. "Kipchaki ferganskoy doliny i ix uchastiye v etnicheskom protsesssa." Uchenyy XXI veka 6-2 (2016).
17. Kurbanovich, Yusupov Akhrorjon. "The Role of National Identity in Increasing the Socio-political Activity of the Youth of Uzbekistan." JournalNX: 177-179.
18. Yusupov, A. K. "Rol grajdanskoj aktivnosti v demokratizatsii obshchestva." Voprosy politologii 10.9 (2020): 2709-2716.
19. Kurbanovich, Yusupov Akhrorjon. "Theoretical and methodological approaches to increase the political culture of citizens." Journal of Advanced Zoology 44.S2 (2023): 3916-3925.
20. Yusupov, Axrorjon, and Baxodirxan Kodirxan ugli Numanov. "Kipchaki ferganskoy doliny i ix uchastiye v etnicheskom protsesssa." Uchenyy XXI veka 6-2 (2016).
21. Kurbanovich, Yusupov Akhrorjon. "The Role of National Identity in Increasing the Socio-political Activity of the Youth of Uzbekistan." Journal NX: 177-179.
22. Yusupov, A. K. "Rol grajdanskoj aktivnosti v demokratizatsii obshchestva." Voprosy politologii 10.9 (2020): 2709-2716.
23. Yusupov, Axrorjon, and Baxodirxan Kodirxan ugli Numanov. "Kipchaki ferganskoy doliny i ix uchastiye v etnicheskom protsesssa." Uchenyy XXI veka 6-2 (2016).
24. Yusupov, Axrorjon. "Cultural, spiritual and ideological factors in increasing the social activity of citizens in society." O‘zbekiston milliy universiteti xabarlari 1.5 (2022).
25. Yusupov, Axror Kurbanovich. "ROL NATSIONALNOY IDENTICHNOSTI V POVYISHENII OBIJESTVENNO-POLITICHESKOY AKTIVNOSTI MOLODEJI UZBEKISTANA". Elektronnyaya konferensiya "Globus". 2021.
26. Yusupov, A. K. "Rol grajdanskoj aktivnosti v demokratizatsii obshchestva." Voprosy politologii 10.9 (2020): 2709-2716.
27. Qurbonovich Y. A. Yoshlar ijtimoiy-siyosiy faolligini oshirish istiqbollari //ijtimoiy fanlarda innovasiya onlayn ilmiy jurnali. – 2023. – T. 3. – №. 11. – S. 42-46.

28. Kurbanovich, Yusupov Akhrorjon. "Theoretical and methodological approaches to increase the political culture of citizens." *Journal of Advanced Zoology* 44.S2 (2023): 3916-3925.
29. Yusupov, Aksrorjon i Usluddin Ergashev. "Kadimgi Misr madaniyati, dini va urf odatlari". *Interpretatsiya i issledovaniya* 1.18 (2023).
30. Qurbonovich, Yusupov Axrorjon. "YOSHLAR IJTIMOY-SIYOSIY FAOLLIGINI OSHIRISH ISTIQBOLLARI." *IJTIMOY FANLARDA INNOVASIYA ONLAYN ILMIY JURNALI* 3.11 (2023): 42-46.
31. 33. Yusupov, Axror Kurbanovich. "ROL NATSIONALNOY IDENTICHNOSTI V POVYSHENII OBIJESTVENNO-POLITICHESKOY AKTIVNOSTI MOLODEJI UZBEKISTANA". *Elektronnaya konferensiya "Globus"*. 2021.
32. Yusupov, Axrorjon, and Usluddin Ergashev. "Qadimgi Misr madaniyati, dini va urf odatlari." *Interpretation and researches* 1.18 (2023).
33. Qurbonovich, Yusupov Axrorjon. "YOSHLAR IJTIMOY-SIYOSIY FAOLLIGINI OSHIRISH ISTIQBOLLARI." *IJTIMOY FANLARDA INNOVASIYA ONLAYN ILMIY JURNALI* 3.11 (2023): 42-46.
34. Yusupov, Axrorjon, and Baxodirxan Kodirxan ugli Numanov. "KIPCHAKI FERGANSKOY DOLINY I IX UCHASTIE V ETNICHESKOM PROTSESSA." *Uchenyy XXI veka* 6-2 (2016).
35. Kurbanovich, Yusupov Axrorjon. "Rol natsionalnoy identichnosti v povyshenii obshchestvenno-politicheskoy aktivnosti molodeji Uzbekistana". *JournalNX*: 177-179.
36. Yusupov, A. K. "Rol grajdanskoy aktivnosti v demokratizatsii obshchestva." *Voprosy politologii* 10.9 (2020): 2709-2716.
37. Yusupov, Aksrorjon i Usluddin Ergashev. "Kadimgi Misr madaniyati, dini va urf odatlari". *Interpretatsiya i issledovaniya* 1.18 (2023).
38. Kaxramon, K. (2022). XIX ASR OXIRI VA XX ASR BOSHLARIDA TURKISTONDA XALQ SUDYA (QOZILAR) FAOLIYATIGA KIRITILGAN O 'ZGARISHLAR. *Yosh Tadqiqotchi Jurnali*, 1(5), 240-245.
39. Karimov, K. (2023). Turkistonda mustamlaka davri ijtimoiy munosabatlarga oid hujjatlarning tarixiy-huquqiy tadqiqi. *UzA Ilm-fan bo'limi*.
40. Venera, K., & Karimov, K. (2023). Turkistondagi ijtimoiy, siyosiy, iqtisodiy o'zgarishlar, boshqaruv tizimi, mahalliy aholi vakillarining jamiyat hayotidagi ishtiroki. *Ijobiy maktab psixologiyasi jurnali*, 1213-1218.
41. Karimov, K. (2021). Turkistonda mahalliy boshqaruv tizimida qozilik mahkamalari faoliyati tarixidan. *FarDU. Ilmiy xabarlar*.
42. Karimov, K. (2020). Turkistonda tarixan shakllangan qozilik mahkamalari faoliyatiga kiritilgan o 'zgarishlar. *Qo'qon DPI. Ilmiy xabarlar*.
43. Karimov, K. (2023). XIX ASR OXIRI VA XX ASR BOSHLARIDA TURKISTONDA MUSTAMLAKA HUQUQIY TAKSANOMIYASI TOMONIDAN QOZILAR FAOLIYATIGA KIRITILGAN O'ZGARISHLAR. *Interpretation and researches*, 1(1).
44. Karimov, K. (2021). Qozilik mahkamalari hujjatlariga oid ayrim mulohazalar. *Sohibqiron yulduzlari*.
45. Karimov, K. (2023). SUDIY MASSASALARNING MASABBIY SHAXSLARI VA ULARNING TASHKIL TARIXI. *Abay nomidagi KazUPU-ning XABARSHYSY, «Yurispredentsiya» seriyasi*.
46. Sadikovich, Karimov Kahramon. "DESCRIPTION OF KAZI POSITIONS AND THEIR ACTIVITIES IN THE LOCAL GOVERNMENT SYSTEM." *INTERNATIONAL JOURNAL OF*

47. Каримов, Кахрамон. "РОЛЬ УЧЕБНЫХ ЗАВЕДЕНИЙ В ПОДГОТОВКЕ НАРОДНЫХ СУДЕЙ В КОНЦЕ XIX-НАЧАЛЕ XX ВЕКОВ." *ВЕСТНИК «Исторические и социально-политические науки»* 78.2 (2023).

48. Sadikovich, Karimov Kahramon. "DESCRIPTION OF KAZI POSITIONS AND THEIR ACTIVITIES IN THE LOCAL GOVERNMENT SYSTEM." *INTERNATIONAL JOURNAL OF SOCIAL SCIENCE & INTERDISCIPLINARY RESEARCH* ISSN: 2277-3630 Impact factor: 7.429 12.12 (2023): 136-144.

49. Жороева, А. М. (2019). О методах управления аграрным сектором экономики региона Кыргызстан. *Экономика и управление: проблемы, решения*, 1(3), 18-21.

50. Жороева, А. М. (2020). О состоянии и основных направлениях развития коневодства в Кыргызстане. *Учет и контроль*, (1), 33-38.

51. Жороева, А. М. (2019). Об организации учета в коневодстве в соответствии с международными стандартами. *Учет и контроль*, (1), 25-28.

52. Жороева, А. М., & Рысбаева, А. К. (2021). Проблемы в развитии коневодства Кыргызской республике. *Учет и контроль*, (5), 10-17.

53. Райымбаева, А. Ч., & Жороева, А. М. (2021). Совершенствование системы управления и анализа затрат хозяйствующих субъектов Кыргызской Республики в условиях рыночных преобразований. *Учет и контроль*, (9), 8-14.

54. Жороева, А. М. (2020). PERCEPTION OF THE CONCEPT «MAN» IN THE KYRGYZ NATIONAL WORLD VIEW. *Известия Национальной Академии наук Кыргызской Республики*, (1), 174-179.

55. Joroeva, A. M. (2020). QIRGIZ RESPUBLIKASI OTICHILIK KORXONALARINING HOJJIYAT FAOLIYATLARINI ALGARISH SHARTLARI. *Nauka, novye texnologii i innovatsii Kyrgyzstana*.

56. Жороева, А. М. (2019). О проблемах трансформации и капиталовложения в экономику региона Кыргызстана. *Экономика и управление: проблемы, решения*, 5(1), 41-45.

57. Жороева, А. М., & Рысбаева, А. К. (2021). Проблемы в развитии коневодства Кыргызской республике. *Учет и контроль*, (5), 10-17.

58. Tolibjonovich, M. T. (2021). Eastern Renaissance And Its Cultural Heritage: The View Of Foreign Researchers. *ResearchJet Journal of Analysis and Inventions*, 2(05), 211-215.