



## THE SOCIAL LIFE OF THE MONGOLS

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**ABSTRACT: Objectives:** *The study aims to shed light on the social life of the Mongols, and to show through it the components of the Mongolian society of the ruling class, the public class, the merchants class, craftsmen, and the slave class, and the laws that linked these components to the customs and traditions that they practiced by conveying an image of their character, morals, and their food and drink habits, their homes, their clothes, the traditions, holidays and occasions they adhered to despite the lack of sources that talk about the social aspect in general, most of the writings of contemporary historians were related to the military and political aspects and neglected the other aspects, and the researchers also dealt with the status of women in Mongol society, which had an influential role And big on events.*

**Methodology:** *In this study, it is relied on all historical sources, Arabic, Persian, and English, and focused on the descriptive and analytical side of the historical narratives in order to make a comparison between them and show the contradiction and similarities in them. The study focused on four axes as comprehensive of the social life of the Mongols. The third axis showed customs, traditions and holidays, and the fourth axis clarified women in the Mongolian society.*

**Conclusions:** *The nature of the social life that the Mongols lived had a great influence on the brutality and cruelty with which they were described. The life of misery, travel and conquest in search of sources of livelihood is sufficient reason to make them always thirsty for blood in order to reach their goal, which is to secure a comfortable life for them, and therefore the social environment was the most influential reason for building the characteristics and personality of the Mongolian individual.*

**Keywords:** *The Mongols, social life, society, laws, customs and traditions.*

### INTRODUCTION:

The emergence of the Mongols in the seventh century AH / thirteenth century AD is an event of special importance not only in the history of the Great East, but in the history of the entire world, because the Mongols are among the human races that brought about great and important changes in world history, as well as causing panic and terror in all the countries that affected them. After it was just a small tribe moving from one region to another in search of water and pasture, it became a large empire that included China, Persia, Mesopotamia, Asia Minor and Eastern Europe (Suleiman, 1972, part 2, p. 465).

Therefore, the history of the Mongols has always attracted the attention of historians and writers from all aspects, including the social aspect. The Mongol society was based on class, and the tribe was divided into classes, each with privileges and functions that it carried out. As well as their special laws that work to regulate the relationship between these classes, and the customs and traditions that they follow are a prominent feature in the social life of Mongol society.

That is why this research came to shed light on the views of historians on the social life of the Mongols and in all its aspects.

### 1. THE COMPONENTS OF SOCIETY

The Mongols lived an unstable life, a life of mobility and traveling. Their nomadic life had a direct impact on their social structure, as the Mongolian social structure was based on one aspect, which



is the tribal system. It consisted of groups scattered here and there, throughout the Mongolian lands, thus forming what is known as tribes, and after that Genghis Khan unified them in Mongolia (Al-Juwayni, 1985, 1c, p. 74-95). These tribes were not united by a unity of religion or language, and the tongues and religions of the Mongolian society had multiplied since the beginning of the state, so many religions spread later in the expansion of the empire (Ibn Fadlallah, 1961, vol. 3, p. 105-216). Nations and people in general are divided into several classes, a ruling class, merchants, ministers, middle class and simple people. Accordingly the Mongolian society can be divided into several classes:

### **1.1 The Ruling Class (the Nobility)**

They are given the nicknames (Bahader), which means the valiant, and (Turban), which means the noble, and (Sitsen), which means the wise (Al-Arini, 1981, p. 38). They are the sons of Genghis Khan, his descendants and his clan, and those whom Genghis Khan bestowed upon them and gave them high privileges from those who helped him in his first wars. Genghis Khan divided his kingdom among his sons and brothers and distinguished them from the rest of the people. He allocated land, fiefdoms, and a garrison for each of them - fighters (Ibn Fadlallah, 1961, vol. 3, p. 112; al-Habashi, 2021, p. 42). With the beginning of the empire and before its disintegration into independent kingdoms, the number of sons of the ruling family reached more than ten thousand souls, in addition to the followers, servants, slaves and workers (Ibn Fadlallah, 1961, vol. 3, p. 113).

### **1.2 Public Class**

Each group or tribe had a chief who might be a king (Khan \_ Qaan) or a leader (Baki \_ Beki) (Al-Arini, 1981, p. 38). The environment in which they lived had a great influence on their social and economic lives, especially since the environment in which they lived was very harsh, as they had never known stability (Horth, 1982, p. 11). Therefore, they worked in hunting, grazing, or plundering their enemies, and there were no artisans, engineers, or scholars in this class, and retardation prevailed among most of this class (Al-Juwayni, 1985, part 1, p. 62; Khatlab, 1990, p. 45; Al-Sadati, 1987, p. 22). With the formation of the empire and the expansion of its geographical scope, and the entry of vast lands under the rule of the Mongols, including material, human, natural and industrial resources, many new classes appeared, and soon the change of society and its classes varied greatly. Ibn Fadlallah says: "And the people of this kingdom has entered the non-Arabs, married them and married them, and mixed them with souls in matters, so that is why their rules were exalted" (Ibn Fadlallah, 1961, vol. 3, p. 216; Al-Habashi, 2021 CE, p. 41).

### **1.3 The Class of Merchants and Craftsmen**

At the beginning of their launch and expansion, the Mongols were nomadic tribes who mastered grazing, hunting, and traveling, and their invasions and raids were to increase the property through looting and plunder (Al-Jawzjani, 2012, Part 2, p. 119; Al-Dhahabi, 1985, Part 3, p. 165). The Mongols were aware of the limited progress of their civilization compared to the peoples that came under their rule, and they also discovered the difficulty of leading the empire with a primitive and limited system, so it was necessary to work on benefiting from those with expertise (Al-Jawzjani, 2012, 2c, p. 120). The Mongols attracted people with expertise in various fields, such as makers, merchants, and craftsmen, and not long after the founding of the empire, this class had a prominent impact on the Mongolian society, and the role of Muslim advisors emerged at the beginning of the establishment of the state, so Genghis Khan had three Muslim advisors, and he made one of them a foreign minister and ambassador. With the Muslim state, others are entrusted with the economy and trade (Al-Jawzjani, 2012, 2c, p. 121; Al-Habashi, 2021, p. 43).

### **1.4 The Slave Class**

The Mongol expansion in all directions had many results, including the emergence of this class, and slaves were sold in the markets at cheap prices due to the large number of prisoners. The merchants were proud among themselves of the number of slaves and concubines they owned (Ibn Fadlallah, 1961, 3c, p. 137). The Mongols used them in a variety of fields, so they used young men and men to march with the armies, and in military actions such as digging trenches and fighting in the first ranks, and the Mongols were keen to keep a number of captives alive in every battle so



that Genghis Khan alone had more than five hundred companies (Ibn Fadlallah, 1961, Part 3, p. 140; al-Habashi, 2021, p. 45).

## 2. MONGOLS LAWS

Social problems were Genghis Khan's preoccupation during the early period of his rule, as disgraceful social practices spread in society, such as murder, adultery and lying, and the adoption of looting and theft as a way of life, and Al-Juwayni mentioned, "The Mongols did not have before the emergence of Genghis Khan a president or ruler, and all were One or two tribes living separately and not agreeing, conflict and strife existed and raged between them, and some of them considered theft, perjury, immorality and immorality to be courageous and heroic (Al-Juwayni, 1985, part 1, p. 62; Al-Dahouk, 2015, p. 33). After Genghis Khan subjugated all the neighboring tribes to his obedience (Ibn Khaldun, 2001, Part 5, p. 586; Al-Sayyad, 1980, Part 1, p. 358) and he made the city of Karakorum his capital, and after his victory over all his opponents and subjected them to his authority, he established a law for them to have a debt that they would follow, so he put the book of Eliasa (Ibn Taghri Bardi, part 7, p. 480) in order to follow it in their dealings and rulings (Ibn Khaldun, 2001, Part 5, p. 595). Al-Qalqashandi mentioned the teachings of Eliasa in his book: "Whoever commits adultery will be killed, whoever commits sodomy will be killed, whoever deliberately lies, witchcraft, spies on anyone, or entered between two who were fighting and helped one of them against the other, he will be killed, whoever is given merchandise and loses in it, then he will be killed after the third time. Furthermore, whoever feeds a captive of a people or clothes him without their permission, he will be killed, and whoever finds a runaway slave or captive who has escaped and does not return him to the one who was in his hand, he will be killed. Moreover, the animal's legs should be clamped, its stomach should be slit, and its heart should be pierced until it dies. Then its meat is eaten, and that whoever slaughters an animal as a sacrifice of Muslims, he will be slaughtered, and whoever falls his luggage or his bow or something from his belongings while he is fleeing or running in case of fighting and there is someone behind him, then he goes down and hands his owner what fell from him, and if he does not come down and does not give him, he will be killed (Al-Qalqashandi, 1915, Part 4, p. 384; Al-Dahouk, 2015, p. 33). The reason for the severity of the teachings of Eliasa is an attempt to control the daily life of the Mongols, because of the large number of killing among them, as if there is no deterrent without it, because this mentality knows only killing, Al-Suyuti said about them: "There is no exception or survival in their killing. They kill men, women and children, as if their intention is to annihilate the species and to annihilate the world, not the intention of kingship and money... They are famous for their evil and treachery" (Al-Suyuti 1988, p. 330, Al-Dahuk, 2015, p. 34). The severe legal articles and strict penalties that included Eliasa were a reason for the righteousness of the Mongols and eliminated the conflict and strife among them (Ibn Khaldun, 2001, Part 5, p. 595; Ranciman, 1969, Part 3, p. 416).

## 3. CUSTOMS, TRADITIONS AND FEASTS

The existence of a lot of common character and morals, for all members of human societies, and in all its different categories on the face of it simple, but there is an indisputable fact that any society, and in any part of the earth, is almost unique to the extent greater than other peoples in morals, and the character that distinguishes it, and makes it a specific category on its own, and therefore the Mongols have something that distinguishes them from others in customs, morals, character and traditions.

### 3.1 *The Character and Morals of the Mongols*

Some ancient historians reported on the Mongols' barbarism and brutal dealings, while Ibn Fadlallah mentioned many situations and events that indicate good cohabitation and decent morals. The Mongols did not allow an individual to eat his food alone, but the livelihood was divided equally, and if a man passed by people who were eating, then it was permissible for him to sit with them without asking permission (Ibn Fadlallah, 1961, vol. 3, p. 107; Al-Habashi, 2021, p. 50). Al-Qalqashandi mentioned some of their etiquette: "No one should eat food from anyone's hand until



the one who is eating eats from it, even if the one who eats is a prince and the one who eats is a prisoner, and no one is singled out to eat alone, but rather he feeds everyone he sees...” (Al-Qalqashandi, 1915, vol.4, pg. 315; Dahouk, 2015, p. 33). Modesty was a feature of their dealings with each other, and they hated affectation in speech and the khan was called by his name without exaggeration, and they excused themselves from the deceased’s money, and if there was money for the dead, it was not taken or entered into the state treasury, and it was not given except to his heirs, and if there was no heir, then the money was given to his neighbors and acquaintances. They were overpowered by the characteristic of generosity, so the common people used to come to them to ask for debt repayment or to ask for aid, and they would give them more than their needs. It is mentioned that a Muslim man entered upon Makno bin Tulwi bin Genghis Khan, and asked him for money to make a pilgrimage to Mecca, so he gave him his request (Ibn Fadlullah, 1961, vol. 3, p. 108\_124; Al-Habashi, 2021, p. 50). Their workers and slaves had a special interest from the Mongol khans, so they honored them and fed them the best food, and they clothed them with their clothes, and if a slave showed a tendency to marry, they make him married, in addition to allocating time to judge between people and listen to their needs on a permanent basis (Ibn Fadlallah, 1961, vol. 3, p. 132; Al-Habashi, 2021, p. 51).

### **3.2 Food and Drink Habits**

The Mongols relied primarily on animal meat (Marco Polo, 1996, p. 581; Ibn Katheer, 1997, vol. 13, p. 87) and different types of horses, dogs, wolves, foxes, and mice (Al-Qazwini, 1960, p. 581; Badr, 1999, p. 77). Ibn Al-Atheer mentions this by saying: “And they do not prohibit anything, because they eat all animals, even dogs, pigs, and others.” (Ibn Al-Atheer, 2003, vol. 10, p. 335). It is mentioned that they ate the placenta of animals after birth, but rather that they used to eat human meat. This happened when Tolui Khan moved in the year (628 AH / 1230 AD) to the state of Al-Khataa for the purpose of seizing it, so the soldiers ran out of supplies and expenses, so they became hungry a lot, which prompted them to eat human meat and fodder Al-Jaf (Al-Hamdhani, 1960, p. 33; Al-Dabbagh, 2019, p. 56).

### **3.3 Mongols dwellings**

The Mongols did not live in fixed houses, but rather lived in movable tents so that they could at any time and with the utmost speed and flexibility remove them and re-erect them in other places without making any effort (Al-Sayyad, 1980, p. 332; Badr, 1999, p. 79). Dwelling in the Mongolian language (Port), which takes a semicircular shape resembling an inverted bowl (Al-Shaer, 1995, p. 11; Badr, 1999, p. 79). These houses had roofs made of thick felt, and the roof took its circular shape so that strong winds would not blow it when storms and winds intensified. As for its walls, it was a group of reed materials pulled together with strips of tree bark, and the top of the housing was left open with a small hole intended for the entry of air and light, just as smoke from stoves was emitted from it (Fahmy, 1981, pg. 22; Line, 2011, pg. 98\_101). Ibn Battuta describes those dwellings that he stayed in during his trip, saying: “The rag, which is sticks made of wood, whose heads are gathered together and become like a dome, on which the felt is placed, and the top is opened for the entry of light and wind, and it is closed when needed.” (Ibn Battuta, 1986, p. 300) and they owned vehicles which had two wheels next to the carts that had four wheels, as it was covered with black felt and painted in a very effective way, protecting its owner from getting wet during the rain, and carrying women and children along with carrying supplies and equipment (Marco Polo, 1996, vol. 1, p. 106; Marjouna, 2010, p. 195) Tents were sometimes pulled over four-wheeled carts, as these carts were of great importance, because they needed to disassemble and build tents with movement (Al-Ghamdi, 1999, p. 67; Marjouna, 2010, p. 196).

### **3.4 Their Clothes**

The clothes of the Mongols corresponded to the environment in which they lived, from the extreme cold in the winter and the extreme heat in the summer. So the dominant feature in making clothes was leather, that is, the skins of animals that they owned or hunted, and from camel hair, and these clothes were different for men from women, and the clothes of the rich differed from the clothes of the poor. It is mentioned that the dark colored clothes emitted an unpleasant smell, which was caused by the fact that they covered their bodies with leather and fur, and the rich



among them lined their winter coats with the skins of foxes and squirrels, and they did not wear silk and cotton textiles in the summer before they conquered the country of China (Al-Juwayni, 1985, Part 1, p. 15; Ibn Wasel, 1977, Part 4, p. 36; Al-Sayyad, 1980, p. 332). After the Mongolian openness to the outside world, their clothes became “a cloak or coat made of leather, so every man wore a cloak and a syringe over him, and a felt pad and a cloak from which nothing but his eyes appeared” (Ibn Fadlan, 1994, p. 43-44; al-Dabbagh, 2019, p. 68). As for the clothes of the rich men of the Mongols, Ibn Arab Shah mentioned about them: “They have the most luxurious clothing made of the skins of dogs, mongooses, wolves and goats” (Ibn Arab Shah, 1983, p. 539; Badr, 1999, p. 78) and they wore fur in the cold seasons. They have two garments, the first whose hairy part is inward and adjacent to his skin, and the other is his hairy part to the outside in order to protect himself from the freezing cold, and these clothes are usually made of the skin of foxes, wolves, or Asian monkeys. This is when they go out outside their homes, but inside their clothes were less, and they used to decorate their clothes with thin silk threads with a soft texture (Marco Polo, 1996, Part 1, p. 108; Lamb, 1946, p. 9). It was said that “their clothes are similar to the clothes of Persians” (Ibn Taghri Bardi, vol. 9, p. 255; al-Dabbagh, 2019, p. 69), but this is far from accurate, because the predominant characteristic of them is the Bedouins of the Chinese and others, and as for the shepherds’ clothes, they were traditional clothes, and the most prominent features of it are the coat tied at the waist, and the long shoes, as the shepherd used to watch his flock of cattle while he was on his horse. It was not their custom to replace their clothes except once a month, or for a whole season, as in the winter they never replaced them, and they did not even wash them in water because that was forbidden according to the Mongol Eliaa law, so their clothes were dirty, and the reason for not changing their clothes was the extreme cold, and because they did not have more than one robe. Al-Juwayni narrated that it was the custom of the Mongols not to wash one’s clothes in a stream of hot water, and not to sit in water during the day, and not to take water in a container of gold and silver, and if he washes actual clothes, he should not hang his clothes in the open air to dry. They believe that any action of this kind increases thunder and lightning, and thus increases rainfall, especially at the beginning of spring until the end of summer, as they feared thunder a lot, because they believed that it was from the Lord’s wrath upon them (Al-Juwayni, 1985, 1c, p. 125; Al-Dabbagh, 2019, p. 70).

### **3.5 Traditions, Feasts and Occasions**

The Mongols celebrate, according to certain ceremonies, many occasions and holidays, and they used to celebrate every year a day they call it (Benkelimishi), and this feast is linked to the Mongol legend that says that they hid in a mountain for four hundred years, until they multiplied and reproduced, and when they wanted to get out of the mountain they found an iron barrier. They lit large quantities of fire, melted the iron, and left. On this day, a piece of iron is brought and inserted into the fire and hammered on it, with ceremonial ceremonies (Al-Banakti, 2007, vol. 1, p. 400; Shabler, 1982, p. 333). As for the day of the Khan’s birth, the celebrations were great, and the Khan goes out on this day to meet the general public every year. On this day, the country witnessed the ceremonies of the great feasts (Ibn Fadlallah, 1961, vol. 3, p. 137; Al-Sayyad, 1980, p. 357; Barawi, vol. 3, p. 372). They have their own celebration of the New Year and according to their own calendar, as the first day in their calendar corresponds to the first day of February, and on this day they wear white clothes, exchange congratulations and distribute gifts wrapped in white, which is the color of the good omen for them (Marco Polo, 1996, part 2, p. 49; al-Dabbagh, 2019, p. 80). It is also their custom that the son is not named until after he grows up for fear of envy and witchcraft (Al-Banakti, 2007, part 1, p. 498). In the hunting season they have special ceremonies, as the family’s tents are moved to the hunting area, and large circles are made in which singing and entertainment take place, All the sons and relatives attend the season, and the khan is surrounded by its physicians, astrologers, and warlords (Marco Polo, 1996, Part 2, p. 59; Al-Ghamdi, 1999, p. 165; Marjouna, 2010, p. 267).

### **3.6 Strange Habits of Revenge Against Enemies**

The Mongolian army did not have morals for war, for they had many strange habits, ways and methods of killing and taking revenge on the enemies, which contributed to drawing a brutal and



terrifying picture of them and earned them propaganda and reverence in the chests of their enemies, and the terror was ahead of the Mongol army by a few days, and the news of the army's movement. The Mongols towards a city or a country are capable of spreading terror and panic and starting a large exodus movement (Ibn Fadlallah, 1961, vol. 3, p. 114; Al-Dahuk, 2015, p. 77). Batu bin Joji used strange methods when Kyouk bin Oktay tried to remove his governors from their positions, if he arrested the special leader to carry out Kew's orders, and he put him in a pot and boiled him as he boiled food (Ibn Fadlallah, 1961, vol. 3, p. 114; Al-Habashi, 2021, p. 62). In one of Batu's campaigns, he also issued orders to cut off the right ear of every prisoner, so the army cut off two hundred and seventy thousand ears (Al-Juwayni, 1985, Part 1, p. 270). And if the Mongols got angry at one of their followers or discovered a thief, they confiscated his money, took his children from him and sold them in the slave market (Ibn Fadlallah, 1961, vol. 3, p. 183). One of their habits is to use the policy of slow killing. They used this method with the good king Ibn Badr al-Din Lu'lu' after he left their obedience and joined the obedience of the Mamluks. So they grabbed him and wrapped him in leather and ropes and put him in the heat of the sun for a week, then cut his body and ate it after a month of torment, and he had a son at the age of three, so they cut him in two and hung him in Mosul (Al-Banakti, 2007, vol. 1, p. 455). And just as Manku bin Tolui Khan thwarted the plan of the Uyghur tribes, who were intending to carry out a raid on Muslim mosques on Friday and kill them in masse (Al-Juwayni, 1985, Part 1, p. 83; Al-Habashi, 2021, p. 63), so he carried out the execution against the planners of the event, he ordered the brother to cut off his brother's neck, then he cut the two from the middle of their bodies and hung them in front of the people (Al-Juwayni, 1985, part 1, p. 86; Al-Habashi, 2021, p. 63).

#### 4. WOMEN IN MONGOLIAN SOCIETY

The Mongol women had a high status in their society, as their importance lies in the nature of their work, whether at the level of their home or their tribe in all its political, administrative, military and social facilities. Among the Mongol women who played dangerous and important roles, and Al-Dhahabi and Al-Suyuti describe them: "And their women fight like their men, and perhaps a woman would have a baby, so she would hang it around her neck and shoot with a bow" (Al-Dhahabi, 1985, vol. 26, p. 43; al-Suyuti, 1988, vol. 1, p. 329). In the political arena, women from the Mongols appeared who participated in the Khan's rule, and in signing orders and publications issued, and some of them occupied twice the guardianship of the Mongol throne at the death of the Khan (Al-Juwayni, 1985, vol. 1, p. 222\_223; Al-Hamdhani, 1960 vol. 2, p. 16; al-Qalqashandi, 1915, vol. 4, p. 475) Among them were female rulers, who ruled the Mongol Empire, during the transitional period between the death of the Khan and the election of a new Khan. According to Mongol customs, the Khan's wife assumes the throne of the empire in the event of the Khan's death, and this transitional period may sometimes reach five years. During this period, Mongolian women proved itself and showed its superior efficiency in administration (Al-Qalqashandi, 1915, Part 4, p. 475; Al-Maqrizi, 1997, Part 1, p. 307). The most important Mongolian women who had a major role in the political events of the Mongol Empire, one of the first women was (Hotlon) the mother of Genghis Khan, who was praised by the historian of the Mongols, Al-Hamdhani, and praised her for her courage and daring, which she showed in her support for her son, Genghis Khan, and in building his strong personality (Al-Hamdhani, 1960, Part 1, p. 172; Al-Dabbagh, 2019, p. 84) and made every effort she could to provide sustenance for her children, in addition to her continuous advice to them to overcome the difficulties they faced after the death of her husband (Yisokai Bahadur) and many abandoned them, so she stood by her son until he became a great emperor, so Genghis Khan was consulting his mother in all matters pertaining to the state, and she had the deepest The effect is in itself (Al-Hamdhani, 1960, Part 1, p. 170). Likewise, among the other important women in Mongolian history is Torakna Khatun, who is the wife of Oktay bin Genghis Khan. Although he had many wives, Torakna Khatun proved herself with the strength of her personality, as she bore him five children, so he took over the guardianship of her son (Kiuk Khan) (644). \_ 647 AH / 1246 \_ 1249 AD), nearly five years from the year (639 \_ 644 AH / 1241 \_ 1245 AD), after a long struggle with her competitors, until she succeeded in her son Kyuk Khan assuming the position of Khan (Ibn Al-Abri,

1986, p. 3\_ 4; Barthold, 1981, p. 676). Moreover, among the most important women among the Mongols was the wife of Tului Genghis Khan, who is (Sior Qoqtiti), whom Al-Hamdhani praised and preferred over Torakna Khatun by saying: "Sior Qoqtiti created systems that no king could have come up with, nor could he implement them." (Al-Hamdani, 1960 , p. 197; Al-Dabbagh, 2019, p. 85). Her son, Khan Mango, used to consult her on all matters, as she was famous for her commitment in her actions and in aspects of her life, so this was the secret of her success (Al-Hamdani, 1960, p. 197).

### CONCLUSION


The research concluded at the end of the following results:

- \_ Mobility and travel is the most prominent feature of the social life of the Mongols, and the social structure resulted from it, as the Mongolian social structure was based on one aspect, which is the tribal system. It consisted of groups scattered here and there and throughout the Mongolian lands, and the problem of what is known as tribal conflicts arose, and after That Genghis Khan unified.
- \_ The Mongolian tribes did not united by the unity of religion or language, and the ages and religions of the Mongolian society have multiplied since the beginning of the state, and accordingly many customs and traditions emerged that are unique to one group from another.
- \_The Mongolian society was divided into classes with varying privileges, rights and duties, including the ruling class (nobles), the public class, the merchants and artisans class, and the slave class. These classes had laws organized by Genghis Khan in one book known as Eliasa .
- \_ The Mongol tribes had customs and traditions that were unique to them from other peoples, and despite historians reporting the barbarism and brutal dealings of the Mongols with other peoples, they returned and mentioned their morals and character among themselves, which were based on compassion and mercy with each other. They also transmitted many customs, whether it was in housing or clothing.
- \_ The Mongolian woman had a distinguished position in society, and she played a clear role over the years, so she was the best help and support for her husband, son and brother.

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**آراء المؤرخين في الحياة الاجتماعية لدى المغول**

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**ملخص**

**الأهداف:** تهدف الدراسة إلى تسليط الضوء على الحياة الاجتماعية للمغول، وتبيان من خلاله مكونات المجتمع المغولي من الطبقة الحاكمة، والطبقة العامة، وطبقة التجار والحرفين وطبقة الرقيق، والقوانين التي كانت تربط بين هذه المكونات والعادات والتقاليد التي مارسوها من خلال نقل صورة عن طباعهم وأخلاقهم وعن عادات الطعام والشراب لديهم، وعن مساكنهم وملابسهم والتقاليد والأعياد والمناسبات التي تمسكوا بها رغم قلة المصادر التي تتحدث عن الجانب الاجتماعي بصورة عامة فأن أغلب تدوينات المؤرخين المعاصرين كانت تخص الجانب العسكري والسياسي وأهمالها الجوانب الأخرى، كما تناولنا مكانة المرأة في المجتمع المغولي والتي كان لها دور مؤثر وكبير في الأحداث.

**المنهجية:** أتمدت في دراستنا على كل المصادر التاريخية العربية والفارسية والانكليزية والتركيز على الجانب الوصفي والتحليلي للروايات التاريخية لإجراء المقارنة بينها وتبين التناقض والتشابه فيها، فركزت دراستنا على أربع محاور باعتبارها شاملة للحياة الاجتماعية للمغول فتناول المحور الأول مكونات المجتمع المغولي، بينما تضمن المحور الثاني قوانينهم، وبين المحور الثالث العادات والتقاليد والأعياد ووضح المحور الرابع المرأة في المجتمع المغولي.

**الخلاصة:** كان لطبيعة الحياة الاجتماعية التي عاشها المغول تأثير كبير على الوحشية والقسوة التي وصفوا بها، فالحياة الشقاء والترحال والغزو بحثاً عن مصادر العيش سبباً كافياً لجعلهم متعطشين للدماء دوماً في سبيل الوصول لهدفهم، وهو تأمين العيش الرغيد لهم، ولذلك كانت البيئة الاجتماعية السبب الأكثر تأثيراً على بناء صفات وشخصية الفرد المغولي.

**الكلمات الدالة:** المغول، الحياة الاجتماعية، المجتمع، القوانين، العادات والتقاليد.