

The Formation of the Central Administration of the Shaybanians in the State of Bukhara

Abduazimov Davronbek Bakhtiyor uglu

2nd year doctoral student of Gulistan State University

davron2801@mail.com

Abstract: This article describes the processes of formation and centralization of state administration in Bukhara during the Shaybanid period, the processes of the formation of the central administrative apparatus, and the new aspects of state administration that emerged under the influence of the Shaybanids in the history of Uzbek statehood, based on objective and scientific historical facts.

Keywords: Shaybanids, state administration, thousand-headed chieftain, Qazi, senior sharia courts, yor-yousu, daruga, devanbegi, kushbegi, mirokhur, khan-ulusbeks, tumanbegi, yarimtumanbegi.

Entrance

As we all know, the Shaybani period is one of the most important stages in the history of Uzbek statehood in Central Asia, which left an indelible mark on the pages of history as a period of political centralization in the region, the improvement of the administrative apparatus, and at the same time, the flourishing of science and culture. Muhammad Shaybani Khan, who ruled during this period, and his descendants, built a strong centralized state in Transoxiana and Khorasan.

The Shaybani state was a large state by its nature, with a khan at the top who had unlimited power. In the political system and state administration of the khanate, along with the rules and regulations established during the reign of Timur and the Timurids, there were also traditions characteristic of the nomadic Uzbek state. One of the main features of the formation and development of the Shaybani central government is clearly manifested in the transition from a tribal system of government to a state system. The Shaybani state, unlike other states that existed in Central Asia, such as the Kokand and Khiva Khanates, was able to make the transition from a tribal union to a system of governance based on a professional state apparatus.

In this process, instead of tribal chiefs, governors appointed by the khan were introduced. Central ministries were established. A permanent military system was formed.

Another important aspect is that the harmony of religious and secular power increased somewhat. Religious scholars played an important role in state governance. While this played an important role in the process of centralization of governance in the history of statehood of that period, it later became an important factor in the decline of the state. Fundamentalism and religious dogma hindered the innovation and development of the state in all aspects.

The development of the economic system also contributed to the formation and development of the central government of the Shaybanids in Bukhara. In particular, the tax system was improved, and taxes such as khiraj, zakat, and tamga were regulated. The efforts of the rulers of the dynasty to restore the Great Silk Road were also an important step in the development of

trade routes. The state's support for handicrafts and agriculture also had a significant impact. The period of Muhammad Shaybani Khan (1500-1510) is of particular importance in the formation of central government in the Shaybani state. He united the Uzbek tribes and created a central state. He united all the Uzbek tribes within a single citizenship. He established Bukhara as the main political center. In particular, the transfer of the capital from Samarkand to Bukhara in 1505 led to the creation of the foundations of central government.

The transition from the tribal system to the state system is also associated with his name. In particular, the position of governor appointed by the khan was introduced instead of tribal chieftains. Some sources also mention the introduction of the positions of "ulkabek" or "ulusbek" in each region. Muhammad Shaybani Khan introduced the suyurgol system in state administration, that is, he entrusted the management of the conquered territories to his children, relatives, brothers, and sultans who were tribal leaders. In particular, Balkh was given to Sultan Shah, Hissar to Sultan Mahdi and Hamza, Andijan to Sultan Mahmud, Kunduz to Sultan Ahmad, Herat to Janwafobi, Merv to Kobiz Naiman, Tashkent to Suyunhoja, Khorezm to Kepakbiy Kushchi, Samarkand and Kesh to Muhammad Temur, Bukhara and Karakul to Sultan Mahmud, and Turkestan to Kuchkunchikhan.

He also redistributed land and water in the country. The nomadic tribal nobility, defeated by local landowners, increased their property by confiscating, selling, and taking over the land that remained ownerless. Shaybani Khan carried out a monetary reform in 1507. According to this, new silver coins and copper coins with the same weight - 5.2 grams - were minted and put into circulation in all major cities of the country. This reform was carried out in order to regulate the economy and revive trade. At the same time, this reform made it possible to strengthen the political and economic position of the central government, weaken the position of local governors, increase the ability of peasants to pay taxes, and increase state and akhan property.

Shaybani Khan also carried out reforms in the field of education. The need to create a group of officials and make them the mainstay of society led to this reform. Khans and sultans needed officials with knowledge and diplomatic skills in all areas. According to the reform, a multi-stage training system was introduced. This led to the creation of a qualified state

The first forms of the Divan structure were financial, military, and judicial departments from the capital, which were controlled uniformly in the regions through a single executive body. The army was reformed, and the system of the thousand-man (unit of 1000 people) and the hundred-man (unit of 100 people) was established.

The reign of the next ruler, Kuchinchi Khan (1510-1530) is associated with the improvement of the Divan. In particular, the strengthening of the position of Qazi Kalon, the emergence of a balance between Sharia courts and yor-yusu (traditional laws) in the judicial system, the increase in the prestige of the position of Daruga, as well as the reduction of the powers of regional leaders are considered significant due to the emergence of a permanent mechanism of control from the central government in the administration. Ubaydullah Khan (1533-1539) went down in history as one of the most creative rulers of the Shaybanid dynasty. During his reign, the central government system was further improved. A secondary government system was introduced in each region: olkabek (provincial governor) and tumanbegi (district head). The powers of the governors were clearly defined, their discretion was limited. The administrative importance of the city of Bukhara was strengthened. He developed a collection of laws called "Shaybanid Nomakhan". The main laws of the state were explained in detail and firmly established. The rights of judges have been expanded. Courts were divided into administrative and criminal courts.

The reign of Abdullah Khan II (1583-1598) is notable for its strong centralized state building. The introduction of the practice of personally appointing all regional governors reduced the influence of tribal chieftains. It was precisely from the time of Abdullah Khan II that specialized ministries began to appear. That is, the devanbegi - prime minister, head of finance and state affairs, the kushbegi - minister of military affairs, the mirohur - commander of the cavalry, and

other specialized ministries and organizations were formed. There was a renewal in the military sphere, in particular, a standing army was created. In addition to the tribal armies, professional military units emerged. The reign of Abdullah Khan II is considered the period of the highest development of the central government of the Shaybanids. His reforms were preserved during the subsequent reigns of the Ashtar Khans and Mangits.

Another important feature of the central administration is that it is managed in a hierarchical order of khan-ulusbeks-tumanbegi-yorimtumanbegi.

So, in Bukhara, the central administration of the Shaybanids period was more centralized and systematic compared to the Kokan and Khiva khanates. In Kok, tribal influence prevailed, and in Khiva, geographical and economic conditions prevailed. In the formation and development of the central government, the unity of religion and state was strong in Bukhara, while local traditions prevailed in Khiva and Kokan khanates.

Фойдаланилган адабиётлар рўйхати

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