

The Shaibanid Dynasty's System of Government

Zarina Fayzraxmanova

*Teacher at the Tashkent branch of the National Research University "MEI" Federal state budget
higher education institution*

Abstract. this article provides information on the reforms in the field of the public administration system of the Bukhara Khanate during the reign of the Shaybanids, the formation, centralization, central and local administration of the Bukhara Khanate, as well as the family administration of the Shaybanid dynasty in Movarunnahr, administrative and clerical work on individual estates under them is analyzed.

Key words: *Bukhara, Shaibani Khan, Ubaidullah Khan, Abdullahan, management, suyurgal, centralization, administrative and clerical apparatus.*

Introduction: In the "Development Strategy of New Uzbekistan for 2022-2026," which was developed based on the principle "From the Action Strategy to the Development Strategy" with the aim of building a New Uzbekistan as a result of reforms in the country, elevating spiritual development to a new level is defined as a separate direction (5). Furthermore, the goals were set to organize conferences under the slogan "New Uzbekistan - Third Renaissance," to thoroughly study and widely promote the rich scientific heritage of our great ancestors, to further advance the study and promotion of Uzbekistan's history, and to implement the concept for the development of historical science until 2030 [5]. Therefore, studying the spiritual life and external relations of the Bukhara Khanate during the reign of the Shaybanid dynasty is of great importance.

The Shaybanids worthily continued the high culture established during the Timurid era. The advancement of science and culture during the Shaybanid period was also influenced by the emergence of accomplished scholars among the rulers of this dynasty. For instance, Shaybani Khan, Kuchkunchi Khan, and Ubaydulla Khan were highly educated individuals. The libraries of Shaybani Khan, Abdulaziz Khan, and Abdulla Khan contained magnificent collections of books. Shaybani Khan, Ubaydulla Khan, and Abdulla Khan II were patrons of science and enlightenment. Following the Timurids, Shaybani Khan endeavored to develop Samarkand and Bukhara as centers of science, culture, and art.

The rulers of the Shaybanid dynasty had their own suyurgal estates, the owners of which, according to the customs of the Chinggisid or Uzbek tribes, were obliged to submit to a single person. This person was intended to be an elderly, respected, brave, and experienced person at the head of the family, household, and lineage chain. Certain laws and regulations were also common in military, administrative, and state administration. In state governance, the family principle prevailed. The provinces and districts of Maverannahr were divided among members of the Shaybanid dynasty.

From the establishment of a centralized state by Muhammad Shaybani Khan in Mawarannahr and a large part of Khorasan until the end of the khanate's history, the high-ranking officials of the country played a significant role in state administration, socio-economic, and political life. For this reason, in the history of the Shaybanid state, the position of the khan and the order of its occupation were of great importance in the central administration.

Main Part. Unlike the Timurids, the Shaybanid sultans entrusted the administration of the conquered lands only to representatives of their dynasty. At the head of the state stood a khan, elected by the heads of tribes and clans. However, his rights in governing the state were partially limited. From matters of war and peace to the appointment of educators (atalik, atka) for princes, no measure was carried out without the advice of tribal and clan leaders, priests, sultans, and sons (commanders, military men of Genghis Khan's lineage) [1]. From this it is clear that such councils, convened in the presence of the khan, played a large role in the management of the Shaybanid state. The rules of state administration strictly adhered to the laws of Sharia, the ancient laws of Tura and Yasaq [2].

The political strife that began in the country after the death of Ubaydullakhan (1533-1540), the family struggle for the throne, and the fact that each of the Shaybanids had the opportunity to claim the throne in this struggle established the order of succession from father to son. In this context, Abdullah Khan ibn Iskandar Khan's (1583-1598) declaration of his uncle Pirmuhammad and his father Iskandar Sultan as throne heirs due to their advanced age (Abdullah Khan ibn Iskandar Khan's political measure was implemented within a single family and did not consider the interests of the dynasty) demonstrates his political aspirations to be the sole ruler in Transoxiana. However, among the Shaybanid sultans ruling in Transoxiana and Khorasan at that time, there were Shaybanid sultans who were older than Pirmuhammad (1556-1567) and Iskandar Sultan (1567-1583).

In the first half of the 16th century, supreme rulers were elected by Shaybanid sultans, clan and tribal leaders. Any measure determined by the Khan was initially discussed at a council convened by him. The proposed measure came into force only when it was approved by the council members [3].

The distribution of territories to close relatives ensured the rule of a single dynasty (family) in the country. It can be seen that they were also leaders and commanders of the military in their territory, the entire army belonged to a single family, and the highest military positions were held by representatives of the dynasty.

During military campaigns, the Shaybanid sultans who were regional leaders formed the main part of the army with their troops and were positioned in the right wing, left wing, and center, which constituted the core of the army. For instance, in the battle against the Safavid commander Najmi Sani (Yar Ahmad Isfahani) near Gijduvan in November 1512, the Shaybanid sultans were positioned as follows: Ubaydulla Sultan in the center of the army (qalb), Muhammad Temur and his son Polad Sultan (d. 1530) on the right flank (burung'or), Abu Sa'id Sultan (1530-1533) and Janibek Sultan commanded the left flank (javong'or). The center of the army was mainly commanded by the commander-in-chief. From this, it is evident that after the death of Muhammad Shaybani, the general army was commanded by Ubaydulla Sultan. According to the historian Muhammadiyar ibn Arab Qatagan, during the reign of Shaybani Khan, "Muhammad Temur, the eldest son of Muhammad Shaybani, was appointed commander of the rear guard (reserve) of the army in all campaigns" [4]. It is possible that Muhammad Shaybani tried to protect his heir and successor from bloody battles as much as possible. Moreover, in later periods, during military campaigns, the heirs in most cases commanded the reserve part of the army.

After the death of Abdulla-khan ibn Kuchkunchikhan (Abdulla-khan I), dual power emerged in the country for a certain period, and Ubaydulla-khan's son Abdulaziz (1541-1551) established his rule in Bukhara, while the late khan Abdulla-khan ibn Kuchkunchikhan's (1540-1541) brother, Sultan Abdulatif, established his rule in Samarkand. From the 50s of the 16th century, as a result of the intensification of political struggle, the descendants of Kuchkunchikhan (1541-1578) in Samarkand, the descendants of Ubaydulla Khan (1541-1552) in Bukhara, the descendants of Suyunchkhoja Sultan (1540-1583) in Tashkent, and the descendants of Janibek Sultan (1512-1598) in Karmana and Miyankal began to rule independently. In 1557, as a result of the capture of Bukhara, the capital of the country, by Abdullah Khan ibn Iskandar Khan, the process of centralization of the Shaybanid state began anew.

Almost half of the dynasty's reign was associated with the activities of Abdullah Khan ibn Iskandar Khan. In 1557-1561, he secured the status of supreme ruler for his uncle Pirmuhammad Khan, and in 1561-1583 for his father Iskandar Khan, while in 1583-1598 he officially ruled the country based on

the title of "khan" [5]. According to ancient custom, Abdullah Khan was seated on a white felt mat and raised as khan, and four individuals, recognized as the four pillars of the country, carried him from the four ends of the felt mat. These included Qulbobo Kokaldosh (the khan's milk-brother, close advisor), Turdaka Sultan (military commander), Sayyid Khoja Naqib (a person of the rank of chief vizier), and Khoja Muhammad Islam (sheikh ul-Islam), the Shaykh of Juybor, who were the closest associates of Abdullah Khan ibn Iskandar Khan [6]. If we pay attention to this aspect, it becomes clear that in this ancient Turkic tradition, the pillars of the four spheres of the country were the support of the khan, and they created a unique unity, covering the spiritual-educational, military-political, and socio-economic spheres of the state.

During the reign of Abdulkhan ibn Iskandar Khan, the struggle of the Shaybanid sultans against the central government was significantly suppressed. During this period, some individuals belonging to the dynasty were engaged in science, away from military-political processes, and research indicates that even Pirmuhammad Khan's son, Shahmuhammad Sultan, served for many years as a shig'avul (ambassador) in the state, traveling several times as an ambassador to the Ottoman state and excellently fulfilling this honorable duty [7].

As a result of analyzing data on the activities of individuals belonging to the dynasty in the management system of the Shaybanid state in the positions of khan, heir, commander, and others, the following conclusions can be drawn: that is, we can observe that in the first period, arising from the periodization of the above-mentioned khanate administration, relative stability was ensured in the country. One of the main reasons for this is the absence of a struggle for the throne as a result of the election of the representative of the oldest dynasty on the basis of certain rules and discipline; the second aspect of this issue is that as a result of this tradition, not a single descendant of Muhammad Shaybani Khan, the founder of the state, had the opportunity to rule the country as a supreme ruler.

At the beginning of the 16th century, the conquest of Mawarannahr by Muhammad Shaybani Khan led to the division of these territories by Uzbek sultans, who were representatives of the khan's clan. In some cases, Shaybani Khan granted certain properties to some tribal leaders. From the 30s of the 16th century, after Bukhara was recognized as the administrative and political center of the Shaybanid state, all legal documents were expelled from Bukhara. A large group of officials, who formed a complex administrative apparatus in the state, was also concentrated in Bukhara.

Administratively, the Bukhara Khanate was divided into regions and districts. The main administrative unit of the Bukhara Khanate during this period was the province, and sources mention such provinces as Samarkand, Karshi, Shakhrisabz, Hissar, Balkh, Termez, Karmina, Forakul, Miyankal, Shash, Turkestan, Fergana, Uratapa, and Merv. These territories were not absolute boundaries, but expanded or shrank. Some regions, depending on the external and internal political situation, ceased to be subordinate to the central government.

According to Mirza Devon, specific traditions and laws were established in the administration of the Bukhara Khanate, and local nobles holding high positions were elevated to the position of governor by the head of state. Provincial governors were appointed by the khan. Usually, the khan's close confidants, relatives, major tribal leaders, and Uzbek sultans who distinguished themselves in military campaigns were deemed worthy of such high positions.

The Shaybanid state, formed over large territories, was ruled by the khan. In the political system of the khanate, along with the rules and characteristics of state administration, established during the period of Uzbek statehood from the Samanids to the Timurids, there were also nomadic traditions. The khan wielded unlimited power and pursued an independent policy after uniting provincial and district governors and influential tribal leaders around him. However, there were cases when the authority of some regional governors increased and they ceased to obey the central government. This situation especially intensified during the reign of Abdullah Khan II, who forcibly subjugated all rebellious rulers [8].

In state administration, the main place was occupied by the central administration, consisting of high-ranking officials of the khan's court, and local administration in the hands of the regions and districts.

Naturally, with their help and with their direct participation, the khan carried out administrative management in the state.

As in the previous dynasties, the highest state institution during the Shaybanid period was considered to be the Dargah. The Khan stood at the head of the court, which was concentrated in the palace divan and resolved all issues related to the internal and external life of the state. In particular, this court, headed by a member of the highest-ranking state officials and usually the Prime Minister, considered the political, financial, military, organizational, and other issues of the state. The decisions made here, with the Khan's approval, came into force and were put into practice. It should be noted that the opinions and interests of many high-ranking palace officials, such as kokaldash, atalik, nakib, vizier a'zam, vizier, divanbegi, military officials, such as noyon, tug'begi, kutvol, doruğa, kurchiboshi, religious scholars, such as juybor sheikhs, sadrs, sheikhulislom, were also important in making decisions.

It is known that the state established by Muhammad Shaybani Khan was based on the coordination of nomadic traditions with the traditions of the indigenous settled people, which is clearly visible in the military and administrative officials performing official duties in state administration, political and military systems, as well as their tasks, functions and their names.

The main source of income for officials consisted of lands provided by the khan and purchased by them, and uncertain (paid only during military operations) wages. Military-administrative officials were appointed to high positions by the supreme ruler.

According to the medieval traditions of state administration, the ranks and titles in the Shaybanid military administration system can be relatively divided into two types: the first - administrative-military ranks; the second - military ranks. Due to the fact that the administrative officials of the palace entered the management of the military sphere during the war, their official activities can be called administrative-military. We will examine the responsibilities of individuals performing various actions and duties characteristic of administrative-military administration and their status at the state level in the following examples.

One of the important functions in the administrative and military administration of the Shaybanid state was the *naqib*. The Naqib was actually selected from Sayyids and Sayyidzoda [9]. During the period of the Caliphate and the first centralized states formed in Transoxiana, the nakib was appointed as the governor and chairman of the communities inhabited mainly by the Sayyids. They can be called the elders of the territories where the Sayyid households lived. The position of Naqib also had hereditary characteristics, and only representatives of the Prophet's family could hold this position. We witness that wherever there was a position of naqib in Muslim societies, sayyids lived there, or the holders of this position were appointed from among them. During the Timurid era, the Naqib served as a religious leader, an interpreter of Sharia law, and a leader in the maintenance of holy sites and tombs[10], while by the Shaybanid era, he had become one of the khan's closest and most trusted associates. In official reception ceremonies, his first place on the left side of the supreme ruler testifies to the high status of the naqib in the court. In the khan's decrees and decrees, the name of the nakib is mentioned first. He was considered the supreme ruler's first advisor on domestic and foreign policy, as well as military matters. The Khan entrusted the organization and continuation of military campaigns, as well as the study of the enemy's military capabilities, to the Naqib. In military councils, the person holding the position of nakib was also entitled to speak first and state their plan [11], and the khan often made decisions on his advice. In the Khiva Khanate, a person holding the position of nakib was sometimes also considered the supreme commander of the army.

During the reign of Abdullah Khan ibn Iskandar Khan, Hasan Khoja Naqib regularly participated in military campaigns and also commanded a certain part of the army. Sources indicate that even military plans were developed in consultation with Hasanxo'ja naqib. Moreover, almost all peace treaties between rulers were made with the participation of viceroys. Even in situations where rulers were filled with wrath and anger, religious leaders possessed the power to save the guilty from punishment. By the end of the century, their influence had somewhat declined (the main duties and powers passed to the Sheikh ul-Islam), and these officials gradually transformed into the next position

- the military judge (muhtasib) [12]. From the 17th century, it became a military position, and during campaigns, migrations, and wars, it was engaged in the regulation of the army, the provision of military equipment, deployment, and control over the prevention of appointments of persons worthy of a certain position to other, unsuitable positions[13].

Conclusion. As a result of analyzing information on the socio-political situation of the Bukhara Khanate, where the Shaybanid dynasty ruled, the following conclusions can be drawn:

- We witness the establishment of a centralized state as a result of the fact that the Shaybanid sultans acted in mutual harmony and unity in the first half of their century-long rule in Maverannahr;
- The central government adhered to specific democratic principles. We can see this in events such as the election of the supreme ruler, the election of the commander of the army, and the resolution of major issues at the council;
- the seizure of certain lands by rulers in the order of inheritance from father to son led to the weakening of centralization over time;

Beginning in the 40s of the 16th century, the introduction of the order of inheritance of the crown and throne from father to son, without observing the customs of Yasaq, contributed to the decline of the dynasty.

The struggle for the throne, which arose as a result of non-compliance with established traditions, led to catastrophic consequences for the dynasty. As a result of political conflicts and fierce struggles for power, by the end of the 16th century, there was no representative of the dynasty with the potential to preserve central power.

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