



THE SYSTEM OF STATE ADMINISTRATION IN MOVAROUNNAHR IN THE 11TH AND 12TH CENTURIES

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Abstract. *The article covers the Muslim dynasties, whose origins were among the Turks and which founded their states in Central Asia, as well as their system of government, on the basis of primary sources and scholarly literature. It is also shown that the Samanid Devan system was assimilated and refined by the later dynasties and enriched by local traditions, and that ministries, important titles, positions and offices were established.*

Keywords: *Central Asia, Khorasan, Movarounnahr, Samanids, Karakhanids, Ghaznavids, Seljuks, Khwarazmshahs, Qarluqs, Oghuz, Ajam.*

INTRODUCTION

The somonians were among the first in the Movarounnahr region to gain internal independence. The increasing distrust of Caliphs towards officials from Arab and Persian gave the opportunity for many Turkish warlords to rise to become major statesmen and political officials. As an example, it is enough to remember the following persons during the reign of the somonians: Alptegin, Sabuktegin, Alp-Arslan, Simjur, Bektuzun, Karategin, Ayach, Oltintosh, Banichur, Aytash, Bektosh, Stone, etc. Many of them founded their own dynasties and played an important role in the political life of Central Asia.

This article will talk about the Muslim dynasties, whose origins are from the Turks and who founded their state in Central Asia, as well as their system of government. Among them are the states of the Karakhanids, the Ghaznavids, the Saljukids and the Khwarezmshahs. Since the chronology of the study is limited to the period up to the 12th century, it makes sense not to dwell on subsequent dynasties, but on states that established themselves in Central Asia and pursued policies based on Islamic rule. It was this dynasty that became the first in Central Asia to break away from the caliphate, and the system of government established on the basis of traditions in the administration of the caliphate in it also serves as a benchmark for future dynasties.

MAIN PART

By the beginning of the 11th century, the Somonian state was in decline. The territory of Central Asia began to be ruled by several dynasties, whose origin was Turkic. In particular, the regions of Eastern Turkestan, Tashkent, Isfijob, Fergana, Samarkand, Bukhara, Chaganiyon, Khuttalon –the karakhanids, the lands from the Left Bank of Amudarya to Ghazna, the provinces of Khuroson, Seystan – the Ghaznavids, and Khwarazm-the khorezmshahs, the lands east and north of the insular sea-were ruled by the Oghuz alliance(History of Uzbek Statehood, 2001:105).

The Turkic yagmo, chigil and tuxsi tribes, who lived in Western Tian-Shan and the northwestern part of the Tarim Basin, join the qarluq and form their alliance. In 840, a new state, the Karakhanid state (840-1212), would be established on the site of the Uyghur Khaganate, which was completely destroyed by the raids of the enasoy (Enisey) Kyrgyz(Bregel, 2003:20). Academician K.Shoniyozov believes that the Karakhanid dynasty is inextricably linked with the Qarluq state and is an evolutionary continuation of it (Shanyozov, 2001:272).

In the first half of the 10th century, Qorategin, who was in the service of the somanis, builds a mosque in the city of Isfijob; during the same century, Jome is built in Mosque – Talas (Taroz) and several cities, Islam becomes the definitive main Creed in isfijob province (Ganiyev, 2020:201). Before that, the nomadic and semi-nomadic Turkic-speaking population worshiped the koktangri and shamanic faith. It was not easy to convert to Islam, abandoning the ancient religious beliefs that had settled in their minds, of course. Nevertheless, tevarak, who converted to Islam, also begins to graze nomadic and semi-nomadic tribes, influenced by the more sedentary population of the surrounding area.

In the 9th-early 10th century, the Somonians pursued a policy of inculcating the Abbasid religion of Islam into the indigenous people of Central Asia, waging the ghazavat wars against the Turks of the other religion. As a result of this, the qarluqs and Oghuz convert to Islam. Similar ghazavat wars were waged by the Karakhanids against the non-Muslim Turks. The ruler Satuq Bugru Khan (d.344/955-56), the first qorahani convert to Islam, was called “Al-Ghazi” for waging war against his pagan relatives. Ahmad ibn Ali Tughan Khan, the Qarakhani ruler of the city of Isfijab, was called a Ghazi in his coin minted in 398/1007-08 (al-Baladhuri, 2017:73).

The karakhanids had firmly established a nomadic way of life, which had previously been preserved. According to its internal structure, the Karakhanid state consisted of a less solid Tribal Union. The qarluq people of their composition would continue a largely nomadic lifestyle. The ruling seed had been over-fragmented, with the domestic order of the hocon as well as the ruling partner hocon with him, followed by the “lower hocons” (Bosworth, 2007:87). For this reason, the Karakhanid state is divided into two parts. In its western part, the somonian system of government was taken as a basis.

During the karakhanid period, the main content of the system of governance that existed at the time of the somonians was preserved. The central management system consisted of Dargah and Devon. The ruler of the karakhanid state, like The “Shahanshah” in Iran, had the title “Khan of the Khans” or “sultan of the Sultans”. Sources of the karakhani dynasty refer to him as “tamgach Khan” or “tabgach Khan”. The Khagan appointed ruling dynasty figures to the provinces and cities. The rulers of the province held the title of “Ilig”. They sought independence from the center (History of Uzbek Statehood, 2001:107). The consequence of this was that by 1042 the Karakhanid state was split into two parts. One was the Eastern Karakhanid state of Talas, Shosh, Isfijob, Eastern Fergana and Koshgar, with the capital at Koshgar. The second was the Western Karakhanid state, which mainly included land up to Movarounnahr and Khojand, with the capital being the city of Samarkand (Sadigov, 2018:138).

In the Western Khaganate, a system of governance (Prime Minister, Minister of finance, head of guards, responsible for the development of state official documents, Palace work manager, correspondence, Muhtasib, foundations, offices of the Kazakh affairs) was preserved, which existed under the somonians (Ganiyev, 2020:126).

During the karakhanid period, Dargah activities were of high importance. In contrast to the somonians, under the karakhanids, a special place was occupied by the activities of the khojib, who harmonized relations between the dargah, the supreme ruler and the provinces, citizens. The hajibs were considered the supreme ruler, the closest advisers of the provincial governors on state and state affairs. Also, with the management of palace affairs and the reception of dignitaries, the position of “Biruk”, the treasurer – “agichi”, was considered in charge of the “Birdman” in charge of organizing a hunt for the ruler. Junior officers in the force were referred to as “chauvush”, the Cavalry chief as “khaylboshi”. Besides him, there were also military positions such as centurion, “mingboshi” (head of military) (History of Uzbek Statehood, 2001:109).

The formation of the Ghaznavid state is associated with the name of Alptegin, a loyal servant of the Somonians, who was active in the position of chief pilgrim. He sent noble horses and various valuable gifts to Ibn Nuh of Abdumalik in 961. Abdumalik first plays chavgon, then dies from a fall from a horse and a broken neck while drinking wine and testing horses for Turns (Gardizi, 1991:78). After disagreements over who would ascend the emirate throne, the Army pledged allegiance to Mansur Ibn Nasr. However, the conflict arises due to the fact that Alptegin did not see him as a worthy successor to the somonians. Amiri Sadid Mansur Ibn Nasr sent ash’as ibn Muhammad against Alptegin. He is also defeated in the two battles fought between them, when Amiri Sadid transfers to his service after giving him a security in return for his loyal services to his ancestors (Narshahi, 1991:164).

In 977, Sabuktegin is appointed emir of the Ghazna province (History of State Institutions of Uzbekistan, 2021:173). Sabuqtegin was styled” Muin ad-davla “and” al-Hajib Al-ajall (the most monosibe of the hajib). In 384/994, for his services in suppressing the Rebellion of Sabuqtegin’s revolting warlords Abu Ali Simdjuri and Foiq Khassa, he adopted the title “Nazareth ad-Din and ad-davla” (“defender of religion and state”), and Mahmud the title “Sayf ad-davla” (“sword of the state”) from the Caliph. It was in this title that the Ghaznavids held until the fall of the somonian state. After that, Sabuktegin’s political prestige will increase and his property will expand. After this battle, Sabuktegin’s son Mahmud is appointed Governor of Nishapur (Ibn al-Athir, 2006:159).

After the fall of the somonian state in 389/998-999, the Ghaznavids adopted the title of “Wali Amir al-Mo’minin”. Currently, the Caliph’s name is also retained in Nishapur

in denor, which was minted in 390/ 999-1000. Later, Mahmud had adopted the titles “Nizam ad-Din”, “Nazir al-Haq”, “Kahf ad-davla Val-Islam” from the Ghaznavid caliph. His son Mas’ud received the titles” Jalal ad-davla “and” Jamal Al-Milla“, while his younger brother Yusuf ibn Sabuqtegin received the titles” adud ad-davla “and” Mu’ayyid Al-Milla (Ziynatullayev, 2020:153).

For the first time, as the ruler of a separate territory, the title Sultan was received by Mahmud Ghaznavi. At that time, he was referred to as” Sultani a’zam (“great Sultan“) or” as-Sultan Al-Muazzam». Later, the supreme rulers of the Seljuqs and Khwarezmshahs received the title of Sultan, which was bestowed upon them by the Caliph.

Despite his great power, the Ghaznavids were the most loyal scribes of the Abbasid caliphs and adhered to all standards of etiquette in circulation. Khalifa Qadir Billoh (. 381 – 422/ 991 – 1031 years) in 391/1001, Mahmud informs Ghaznavi that he has appointed his son, the Conqueror, as heir to the throne, and that the name will be announced in khutbah on all lands belonging to him. Such lavish ceremonies were held every time the Caliph sent his envoy to the Ghaznavids (Kamoliddin, 2019:140).

The control system of Ghaznavids is characterized by its inherent complexity. It is similar in many ways to the management system of the somonians and the karakhanids. At the heart of the state system of government stood the dargah and devons (ministries). The dargah included services, deeds related to the life and work of the supreme ruler (Ghaznavids who held the title of Emir) (History of Uzbek Statehood, 2001:117).

The position of hajib was of particular note in Dargah activities. In the court administration of the Ghaznavids, the title of hajib was used with 3 different meanings: hajib-I Dargah (dargah or palace hajibi), hajib Al-Bob (door or gate hajibi) and hajibi buzurg (great hajib). Gate hojibi served as the head of the palace gate guard. In the administration of the somonians and Ghaznavids, the title was usually given to the ghulams. Dargah hajibi was engaged in the administration of administrative affairs at the palace. The great hajib Amir al-Hajib or hajib Al-khidjab – hajib was also called hajib and was the head of all hajib. Court officials with the title of Grand Duke were sometimes appointed governor of the provinces (al-Baladhuri, 2017:162). The person appointed to the post of Commander-in-chief in the Ghaznavid state was called sipohsalor. He commanded the right flank of the army. The center was overseen by the Emir himself. The left wing, as described above, was considered responsible for the great hojib (head of the military department) (Ganiyev, 2020:203).

The number of ministries that served as executive offices was five. These are the Office of the prime minister; the Office of military affairs; the Office of diplomatic and official events, documentation drafting; the Office of accounting and finance; the Post-Office ministry. The governor of the province was called the valiy and appointed by the ruler himself. The affairs of the regional executive administration were carried out by amid (chancellery office staff). The head of the town was called the rais (chairman). Officials such as shihna (garrison), Sahibi devon (administrative steward), qutwol (commandant of the fort) also operated on a city scale.

The Saljuqis system of governance was also divided into two: dargah (administration) and Devon (ministry), as seen in the case of the Samanids, Karakhanids and Ghaznavids. The highest position in the dargah was that of the noble hojib, who was considered the closest to the Sultan, the person who coordinated the relations between the dargah and Devon, as well as organizing official receptions. The silohdor (armorer) was responsible for maintaining the armor in the palace. It is said that the one who manages the affairs of the dargah and holds the flag of the Sultan – alamdor. There were also officials such as jomador (dressroom staff), sharobdor (winemaker), chashnegir (in charge of the Sultan's diet), mirokhur (horse specialist), sarhang (head of the troop), tashtdor (bathroom staff). Likewise, under the Seljuqs, Amil Mansab was the lowest in the administrative system of the financial office. In the administration of the Khwarezmshahs, the term amil was used in the sense of voliy (governor) (al-Baladhuri, 2017:151).

The residence of the ruler was called Dargah, like the states where the Seljuks were centered in the structure of the state. And the administrative management system is called Devon. During the expansion of the Seljuk state across Iranian territories, the administrative system also underwent certain changes. Chief Devon handled the devons on the other branch. A minister stood on top of it. The composition of Devon is: military, financial, economic, Postal Service, etc. While the finances were managed by Devon AZ-Zimam, Devon Al-Inshah was involved in document recording work. The treasure is said to be al-Mahzan Al-Ma'mur. Devon Al-abniyah, on the other hand, was responsible for the construction and repair of the buildings. The Seljuk Dynasty also had the title of Amir-hajib, which was counted from the courtiers and commanded over the Ghulam (bodyguard). Military garrisons were also established in the state, called shikhna. The figure standing on top of it is also named after him (History of State Institutions of Uzbekistan, 2021:201).

Khwarazmshah was anushtegin Garchayi (VAF. 1097) was a Turkish Ghulam (slave) in his youth. In the early 70s of the 11th century, one of the saljuq emirs, Isfahans Izaad-Din Onor Bilgategin, purchased Anushtegin from a slave market in Kot.

Anushtegin, who was on duty at the court of the saljuq Sultans, soon gains the trust of Sultan Malik King I (r.1072-1092) and is appointed as the Sultan's taster. Since all the funds spent on the Civil Service were from taxes on the Treasury from the Khwarezm region, anushtegin is appointed as a mutasarrif of Khwarezm and given the title of shikhna. Upon anushtegin's death in 1097, his son Qutbiddin Muhammad was elevated to the position of Khwarezmshah by the Emir of Khwarezm, Dadbek Habash. From this day begins the history of the Khwarezmshah-Anushtegin state.

In the administrative system of the Arab Caliphate, there was a special Devon who controlled the rules of subordination of the provinces to the central authorities, which were strictly followed by all volleys. Khwarazmshah Muhammad ibn Takash (1200-1220) went into conflict with Caliph Nazareth in 1220, declaring the Caliph dead and excluding his name from the sermon in the towns of Movarounnahr(al-Baladhuri, 2017:337). It can be seen that before Ala ad-Din Muhammad, the Khwarazmshahs were constantly obeying the caliphate.

Referring to the administrative management system of the khwarezmshahid state, the head of the central apparatus of the state (Al-Majlis Al-Verkhovna Al-fahriy Al-tajiy) was considered a minister. The minister was an advisor to the ruler and reported only to him. Was involved in official office and Interstate negotiations as a representative of the sovereign. All officials of the state were subordinate to the minister. He appointed and dismissed officials. Financial management and controlled the Treasury. The minister was always in the presence of the ruler and accompanied him on trips and walks. Personally, he himself was able to form an army and lead it. All devotions in the country were subject to a minister(History of State Institutions of Uzbekistan, 2021:222).

The head of the Office of the essay (official correspondence office) is called the chairman. In this Devon there was a post called tughroi, which carried the seal of the sovereign and stamped documents on his behalf.

Devoni Barid (post office) was also of great importance in the life of the country. His chief was called «Sahib Al-Barid». The office was appointed by the rulers as their most trusted person.

The head of Devon Al-arz or Devon al-Jaysh (military Devon) was called the master Devon Al-arz or the master Devon al-Jaysh. During the reign of khwarazmshah Takash, 170,000 cavalry were recorded in the military Devon-affiliated register in 1195. The commanders of the khwarezmshah Army were called Qaid or Muqaddam. Shihnas were involved in polis and punitive affairs in the State (History of State Institutions of Uzbekistan, 2021:224).

In the khwarazmshahs, devons such as Devani finance (finance office), Devani Ghazna (treasury management), Devani tauqiy (decree-making), devanul quzzot (tribal office) and devanul kharoj (tax office) operated again.

Among the official positions, the amir-i shikor was the person responsible for the Sultan's hunt; the tashtdor was the keeper of the ruler's washing utensils and a confidant who knew the Sultan's most secret affairs; the prince was the chief bodyguard of the palace; the ruler's petitioner presented the letters of request and complaint to the Sultan; the chashnigir was the palace attendant who tasted the food and drink presented to the Sultan in order to prevent poisoning; the acting secretary served as the Sultan's private secretary; the farrash was responsible for the ruler's bedroom and bedding; and the amir al-a'lam (alamdor) was the standard-bearer.

CONCLUSION

With the spread of Islam in Central Asia, a distinctive new system of government took shape in the region. Initially the Samanids borrowed the Devan system from the Arab Caliphate; later the Ghaznavids, Karakhanids, Seljuks and Khwarazmshahs adopted the model of Islamic rule from the Samanids. Once they had taken control, they improved it further, introducing their own distinctive devans and offices. This system was also positively absorbed by the states that dominated the region in the following centuries, applied to their systems of governance and, having proved its worth, remained in force until the first quarter of the 20th century.

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