



Features Of The Reforms Of Emir Shakhmurad During The Reign Of The Bukhara Emirate

Mukhayo Umarova

Lecturer, National Institute Of Arts And Design Named After Kamaliddin Behzod Tashkent, Uzbekistan

Journal Website:

<https://theamericanjournals.com/index.php/tajssei>

Copyright: Original content from this work may be used under the terms of the creative commons attributes 4.0 licence.

ABSTRACT

The article is devoted to socio-economic reforms during the reign of the Bukhara Emir Shakhmurad. Stages of the formation of a centralized state are discussed.

KEYWORDS

Bukhara Emirate, Shakhmurad, period, reign, taxes, monetary reform.

INTRODUCTION

The history of the political, socio-economic, cultural life of the Bukhara Khanate in the second half of the XVIIIth - first half of the XIXth centuries. - an instructive page from the past of our Fatherland. For in the history of Central Asia, a special place belongs to the Bukhara Khanate (since 1785 - the Bukhara Emirate),

which since the second half of the XVIIIth century, in comparison with the Khiva and Kokand khanates, was considered the most powerful and socially and economically developed state association.

THE MAIN RESULTS AND FINDINGS

Pre-revolutionary Russian, foreign and local historians, as well as historians of the Soviet and post-Soviet periods, referring to the history of the late feudal period, were mainly engaged in the study of the political history of the Bukhara Khanate.

The system of local administrative management, Russian-Bukhara trade and ambassadorial relations, the definition of the place of the Bukhara Khanate in the eastern policy of the Russian government, Anglo-Russian rivalry in the XVIIIth - first half of the XIXth centuries and other important issues. [1]

In recent years, significant results have been achieved in terms of researching the history of statehood, socio-economic and spiritual life of the Central Asian region of the late feudal period.

Historians, impartially, objectively and creatively referring to historical facts, mainly to primary sources, covered political, socio-economic and cultural life, revealed the essence of the politics of various dynasties of Central Asian khanates, generalized the national and religious values of society.

Despite this, both in the past and at the present time, many problems of the political and socio-economic history of the Bukhara Khanate continue to remain insufficiently studied.

These included the characteristic features, patterns of the course of the historical and cultural process, problems of spiritual culture, planning, construction and architecture of the cities of the Bukhara Emirate of the XVIIIth - XIXth centuries.

At the beginning of the last century, the world-renowned Orientalist historian V.V. Bartold noted on this occasion that “the history of the Central Asian khanates of the XVIIIth - XIXth

centuries. belongs to the least developed branches of the history of the East, which is explained not by the lack of sources, but by the indifference of researchers.”[2]

The coming to power of the Mangyts dynasty played a very positive role in the struggle against the separatist feudal lords to strengthen the central state power.

The power of the emir from the ruling dynasty was monarchical, authoritarian, and exercised in a despotic way.

It was in this historical period that a number of nomadic tribes switched to sedentary agriculture, which led to the development of agriculture, handicraft production, to the development of domestic and foreign trade, and even to the formation of a regular army under Emir Nasrullah.

It should be noted that we inherited from the emirs of the Mangyt dynasty, in particular from the emir of Khaidar and Nasrullah, rich historical and documentary sources that were included in the archive. The archive was formed during the reign of Emir Shahmurad (1885-1800) and continued to accumulate and enrich until the reign of the last emir of the Mangyt dynasty, Sayyid Alim Khan (1910-1920).

As a result, it has accumulated a large number of important documents on the problems of the political, socio-economic life of the Bukhara Emirate. The introduction of these documents into scientific circulation is relevant from the point of view of solving important political and socio-economic problems that took place in the Bukhara Emirate.

The struggle for the centralization of power in the Bukhara Emirate continued under the khans Danial-biy (1758-1785) and Shakhmurad (1785-1800), who assumed the title of emir. Shahmurad carried out four reforms: financial, judicial, administrative and military. To gain the

confidence of his subjects and thereby strengthen his popularity, he abolished all taxes not provided for by Sharia.

The financial reform to a certain extent protected the interests of traders and artisans from the tyranny of large feudal lords, but the cruel exploitation of peasants and artisans continued.

To some extent, the court proceedings were streamlined. In an effort to attract the clergy to his side, Shakhmurad restored the documents lost by the waqfs.

Shahmurad paid special attention to the army, realizing that without it he would not be able to keep the major feudal lords in obedience; broad masses of the people. He established a salary for the sarbazes (soldier), gave awards to the military commanders and distributed lands to them.

During the reign of Emir Shakhe Murad (1785-1800), a "Shuro" (council) was created from among officials, leaders of influential tribes, representatives of the clergy and the military. If they all came to a common opinion, then the owner approved the general sentence, which was soon carried out. Obviously, this advice was advisory in nature. [3]

Shakhmurad was born in 1749 in Kermin in the family of a representative of the Uzbek aristocracy Daniyal-biy (1758-1785). He was the eldest of his eleven sons. His mother was from Uzbek Kungrats. Shahmurad was the beloved son of his father, who affectionately called him Begijan.

His political activities began during the life of Daniyal-biy. At first he was the governor in Kermine, then in Karshi. Under the influence of his spiritual mentor Sheikh Safar Shahmurad seriously delved into Sufi teaching. He locked himself in a mosque and practiced religious meditation. The refusal of the wealth left to

him by his father, he motivated by the fact that it was obtained by violence. Nevertheless, in 1780-1781 he was appointed the ruler of Samarkand and made a lot of efforts to restore the city. For his modest way of life, the people called him Amir Masum, which meant a sinless emir. [4]

In the very first year of his reign, Emir Shahmurad carried out a monetary reform, which resulted in a new monetary system with a completely different type of coins. The coin acquired an almost secular character, and this happened in a state thoroughly imbued with the influence of the clergy. Shahmurad issued coins in honor of the late father Daniyal-biy. The title "emir" appeared on his coins for the first time.

According to Mirza Shams Bukhari's testimony, Shahmurad did not allow his name to be mentioned on the khutba or depicted on a coin on the grounds, as he said, that "we are not a royal family, our ancestors are simple Uzbeks." [2]

The work of Mirza Badi Divan "Majma al-arkam" ("prescriptions of the fisk"), compiled at the end of the 18th century by an official of the administration of the emir Shahmurad, gives information about the state structure, titles and positions.

The highest Muslim clergy (ulamo) in the class-hierarchical society occupied the highest level. After the secular officials among the ulamos, the highest position was held by the shaykhulislam, followed by the qazi kalon (supreme judge), then the qazi askar (military qazi). The chief judge (kazi kalon) appealed to him [4].

The next in rank was the position of kazi kalon. A military judge, kazi askar, appealed to him. "Kozi kalon rules over all warriors and common people" [4].

The second position of the clergy was the position of muftis (a mufti is a scientist who, based on Sharia law, decides a fatwa on certain issues). The highest of them is a'lam (expert, scientist), then mufti askar (mufti of the army), muhtasib (overseer for the fulfillment of the prescriptions of the faith) and mudarris (teacher of madrasa).

According to R.E.Khalikova, the military mufti made a fatwa for the military, especially during military gatherings or the ruler's campaigns in other areas of emergence. The Emir, who made a detour around his possessions, was dismissed from office during the trips of the military judge and the military mufti. The muhtasibs were usually appointed from among the Sayyids (descendants of the Prophet Muhammad from his daughter Fatima and Caliph Ali), sometimes from a non-Sayyid family, often from the Khoja clan (also the descendants of four righteous Caliphs). [4]

It should be noted that representatives of the Sayyid families were appointed to the positions of management of the economy of the Juybar sheikhs (Sadri Juybari), Nakiba (a person of Sayyid origin, whose duties were to monitor the structure and equipment of the army, the distribution of military personnel, etc.), Urak (comes from the golden the badge in the form of a sickle, which was fixed on the headdress, this official acted as a muhtasib among the sayyids and emir's servants) and the head of the Naqshbandi order (the ruler of irrigation of the territory of the mazar Bahouddin Naqshbandi).

Nakib monitored the serviceability, equipment and distribution of troops during the campaign, movement and war. "Knowing the vanguard of the troops, the rear, the right and left wings, the center and the place of the ambush, he does not allow a person suitable for a certain position to inappropriate

positions" [3]. Urak served as a muhtasib among the Sayyid troops.

The posts are Miri Asad (acting muhtasib among the Sayyids of Bukhara), Fayzi (acting as Muhtasib outside the city of Bukhara), Sadr and Sudur (the head in charge of counting the waqfs of the Sayyids was assigned to any of the scientists, Sayyids, Uzbeks and others whom the ruler considered worthy.

Faizi from among the scientists or Sayyids performed the duties of a muhtasib outside the city of Bukhara and outside the army. Mir asad, scientist or sayyid, was entrusted with the performance of the duties of a muhtasib among the sayyids inside the rabad of Bukhara at a distance of one farsang. Sadr was in charge of counting waqfs located inside the rabad at a distance of one farsang. Sudur was in charge of counting waqfs outside the aforementioned rabad of Bukhara.

The people of the pen (ahli kalam) were appointed to the positions of divani buzurg, mushrif (supreme state controller), daftardor and divoni tanabona (office for taxes from vegetable gardens and orchards). Divani Buzurg (senior official of the chancellery) was the head of daftars (notebooks) for tanho, bilgu (bilga) of the granted lands, etc.

Mushrif was in charge of the records of things bestowed by the ruler, such as shields, chain mail, clothing, gifts. Daftardor performed the affairs of the great divan for the abolition or approval of persons using tanha or suyurgals. The divani tanabona was in charge of the spring and autumn receipts from the lands of the kharaj muazzaf (constant tax), the income and expenses from them in accordance with the orders of the high court.

In addition to the above, there were positions of munshi (secretary, clerk), city arbab (city elder), sofa for Arab affairs, sofa tavjikh (treasury). At the same time, the Munshi wrote

letters of gratitude, notes with a notification of health, wishes, labels on appointment to positions, etc. The city arbab monitored the cleaning of the irrigation canal, the construction of irrigation ditches and, if necessary, controlled the receipt of taxes. The Arab Divan kept records of affairs arising among the Arabs, for example, enrollment in nukers, admission to the list, payment of emergency tax, etc.

The librarian (kitobdor), bakhshi (responsible for the arrival and expenditure of funds from the kutwal - the commandant of the fortresses), the saishon divan (the ruler's stable) and the pushokhona divan (the dressing room of the palace) were considered minor positions. They are followed by the posts of Mushrifi Khurd (Small Mushrif), Paygirnavis (Scribe of Paygirs), Divan of Makhrams and Divan of Yasauls. Mirza Badi Divan writes that their responsibilities are not clearly clarified [5].

CONCLUSION

Thus, during the reign of Emir Shokhmurod, in order to strengthen the centralized power and improve the economic situation of the people, a number of reforms (financial, administrative, judicial, military) were carried out, according to sources, measures were taken to restore and expand the irrigation system in a number of regions, and in particular in Zarafshan. Under Shokhmurod, the welfare of the people, who had respect for him, improved and that is why the people gave him the nickname "Emir Masum", that is, "Sinless Emir." According to sources, from among the emirs of the Mangyt dynasty, Shokhmurod was one of the first to take the title of "emir" - "amir-ul-muminon".

REFERENCES

1. Ismailova B. Political and socio-economic situation of the Bukhara Emirate: Second half. XVIII - mid-XIX century author. dis. for a job. learned.

2. step. doc. ist. Sciences (07.00.02) / Ismailova Bisaboat Tajik State University of Law, Business and Politics. -Khuzhand, 2004. p. 4.
2. Dzhurabaev D.Kh. Bukhara Emirate in the second half of the 18th - first half of the 19th centuries. in written sources: author. dis. for a job. learned. step. doc. ist. Sciences (07.00.09) / Dzhurabaev Jamshed Khabibullaevich of the Institute of History, Archeology and Ethnography named after A. Donish of the Academy of Sciences of the Republic of Tajikistan. - Dushanbe, 2014. -- 6 p.
3. Khalikova Rakhbar Ergashevna On the administrative management of the Bukhara Khanate in the second half of the 18th - early 19th centuries // Universum: social sciences: elek. scientific. Magazine. 2014. No. 8 (9) p.2
4. Ahmad Donish. History of the Mangit Dynasty. Dushanbe. Donish. 1967 p. 33-34.
5. Mirza Badi Divan. Majma' al-arkam (fiscal prescriptions) receptions of documentation in Bukhara in the 18th century. / Facsimile of the manuscript. Introduction, translation, notes and appendices by A.B. Vildanova. Moscow: Nauka, 1981.
6. Mirza Shams Bukhari / Grigoriev. About some events in Bukhara, Khokand and Kashgar (Bayani hadisati Bukhara and Khokand and Koshgar) // Notes of Mirza Shems Bukhari / Translation and premier V.V. Grigoriev. Kazan. 1861;
7. Mirzo Sadik Munshi "Tarihi Manzum" Institute of Oriental Studies named after Abu Raikhan Beruni in the Republic of Uzbekistan. Inv # 2731 / III.,

8. Muhammad Yakub "Gulshan ul-muluk" Institute of Oriental Studies named after Abu Raikhan Beruni in the Republic of Uzbekistan. N.12.,
9. Miri (Mir Hussein bin Shahmurad) Mahazin at-taqwa. Institute of Oriental Studies named after Abu Raikhan Beruni in the Republic of Uzbekistan. N. 51,;
10. V.V. Bartold Uzbek khanates // Works. T. 2. Part 1. M. 1963. p 163-166, 268-292.,
11. V.V. Velyaminov - Zernov. Bukhara and Khiva coins // Notes of the Imperial Archaeological Society. T. 8. SPb. 1859. p 328-456.,
12. N.V Khanykov "Description of the Bukhara Khanate". Saint Petersburg. 1843.p. 280.
13. V.G. Gulyamov From the history of diplomatic relations between Russia and the Bukhara Khanate of the 18th century. Tashkent. 1992.
14. Umarova M. Socio-economic reforms under the rule of the Bukhara emir Shakhmurad. Collection of articles to the materials of the international scientific and practical conference. Moscow. Internauka. 2020. p. 17-20.
15. Alimov N. Y. Architectural project-As an object of copyright //ASIAN JOURNAL OF MULTIDIMENSIONAL RESEARCH. – 2021. – T. 10. – №. 4. – C. 914-918.
16. Utanova U. A. Scientifically-Philosophical Analysis Of Cultural And Spiritual Heritage //International Journal on Integrated Education. – 2019. – T. 2. – №. 1. – C. 53-55.
17. Atakhanova, F. Z. (2020). USE OF SEWING TECHNIQUES AND DECOR OF THE UZBEK NATIONAL COSTUME IN MODERN CLOTHES. European Journal of Molecular & Clinical Medicine, 7(2), 565-570.
18. Рашидов, Ж. Х. У. (2020). Способы интерпретации художественной литературы в книжной графике. Проблемы современной науки и образования, (2 (147)).
19. Utanova, U. A. (2020). FOLK CULTURE IS A SOCIO-HISTORICAL PHENOMENON. International Engineering Journal For Research & Development, 5(9), 5-5.
20. Zakirova, S. A., Pîrvan, L. R., & Zunnunova, U. G. (2020). CHALLENGES AND PROSPECTS IN ART HIGHER EDUCATION OF UZBEKISTAN AND ROMANIA. European Journal of Research and Reflection in Educational Sciences (EJRRES), 8, 10.
21. Kultashev, B., Sadikova, S., & Kultasheva, N. (2021). Development of Portrait of Uzbekistan During the Early 20thCentury. Journal of Contemporary Issues in Business and Government, 27(2), 2040-2053.
22. Sayfullaev, N. (2019). Current Issues on Fine ARTS Education: Continuity and Prospects for Development. Religación, 4, 192-194.