

Creation of a Military Administration During the Reign of Amir Shakhmurad in the Bukhara Emirate

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Abstract: The article is based on the military reforms under the management of Emir Shakhmurad ibn Danialbiya in Bukhara, the formation of the army, the gathering of soldiers and the time of war, the modernization of the military system and the efforts of the thinkers, the shortcomings and achievements of the military system and military duties.

1 INTRODUCTION

The history of the Bukhara Emirate is very interesting and varied. Many historians of the emirate Khumuli, Sadiq Mirza Munshi, Muhammad Yakub, Khusain Miri, Mirzo Salim Somi, Mirza Badiy, Ahmad Danish, Sadriddin Aini, as well as historians S. Semyonov, V. Vyatkin, L. N. Sobolev, H. Ziyaev, Azamat Ziya, Z. Mukimov, A. Mukhamedzhanov, K. Radjabov, Y. Saidzhanova, Y.S. Ashurova, A. Dzhumanazarova, and others. They paid great attention to the state system of the Bukhara Emirate and the military and social life of the population. Since the Emirate of Bukhara has always carried out hostilities, they were at enmity with neighboring countries, they suppressed uprisings. The army of the Emirate of Bukhara has always been in action.

2 LITERATURE REVIEW

When Amir Shakhmurad came to power in the Emirate of Bukhara, the country was also engulfed in uprisings. That is why his main task was to gather and strengthen the army of the state. In the implementation of public administration, much attention is paid to the income of the army and its improvement. After the suppression of the uprisings,

Emir Shakhmurad, several times a year arranged "holy wars" between the Shiites of Iran and the Kokand Khanate.

According to the historian Abdalazim Sami, administrative activities in the military sphere were carried out based on the fatwas of religious scholars, and in his time they largely followed the source of Sunnah law.

The son of Amir Shakhmurad, Mir Hussein, in his work "Makhazin at Taqwa," gives information about his participation in the "Holy Wars", military information, his father's advice to his children, and his courage in wars, calls his father "smart mangit" in poetic form. In his work, he wrote that in his youth he was brought up in various fields (including the military sphere), and from the age of 13 he was appointed governor of Miyankala, near Samarkand, and under his command there were 5,000 navkars, and also the world of Karmanani, Yernazar bey, the world of Khatyrchi and Nurota with their 8,000-strong army. He provided valuable information about the army of the Emirate of Bukhara based on the number of troops in the local government.

The American orientalist G. Hambley touched upon the art of governing the state of Amir Shakhmurad and believes that his ability to lead his troops into battle with the help of his simple and short horse is an excellent organizational ability of a military leader. He assesses the political and legal

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activities of Amir Shahmurad as follows: "He did not take Balkh from the Durrani rulers of Afghanistan, but year after year he successfully crossed the Amu Darya against Iran. His main goal was to capture Merv, which is considered the center of Iranian culture. That is why the Bukharians respected the strict requirements of Sharia thanks to the military victories of Emir Shahmurad.

During the period of Amir Shahmurad, as in previous periods (during the time of the Mongols and Timurids), military positions retained their power. Only changes and additions to their duties have been made.

The names of military leaders were translated into the honorary name of the person with their position or military rank. That is, according to the rules of Muslim anthroponymy, the position, rank, personal qualities or nickname of a person became an integral part of his name. This is evidenced by the presence in the sources of such well-known names as Ahmad Tavachi, Ikim mirokhor, Mirak Yasavul, Mustafa Tupchiboshi, Tursunbabo Suvchi, Ahmad Kasym Jibachi. This situation is also often found in gravestone inscriptions, where the name of the person, and the composition of terms specific to the position occur.

Military activity affects everyone in the office, at least partially, and we can see this in the example of such services as naqib, kokaldosh, atalik, kushbegi, shigovul, porter, mirokhor, munshi, bakovul, khanchi (hansolor), treasurer. According to the rules characteristic of that time, public service bodies and their employees during the war, in addition to their direct duties, were engaged in military activities.

The fact is that the holders of administrative and military positions were engaged in the military sphere during the war and were engaged in their activities, and peacetime they were engaged in their administrative duties, that is, they did not fully specialize in military affairs. This, of course, had a negative impact on the growth of professional military skills.

There are dewans (ministries) in the emirate that exercise executive power, and among them, there is no separate dewan dealing with the military and defense sphere, as was the case in former times.

As with all fields, military appointments were made with great emphasis on ancestry, social origins, wealth, tribalism, and local traditions. A backward military system prevailed due to the lack of a military system based on knowledge and training, and military scientific schools.

According to information about the amount of material assistance provided to military officials, commanders and officials above commanders were given 6 tithes of land each, officers and lower

officials - 4 tithes each, lieutenants - 3 tithes each, artillerymen - 2 tithes each, and generals 1 acre.

Another type of gift is aluf, which is mainly given to military and administrative officials. Aluf was based on wheat and barley products in kind. Officials were also given a sarupo (shirt, robe, turban) made of clothing, the quality of which depended on the status of the official. A. According to Sukhareva, according to another tradition in the administration of the emirate, when everyone was appointed to a public position, he also got a government house (a house from the padishah). There were many such houses in Bukhara, and they differed in quality and size. Some of them were built of magnificent bricks, while others consisted of a sinch (a beam stuck between the plinth (tagsinch) and the top tree (sarr) of the walls of buildings and structures, the "frame" of the house).

The Sipokh class, which made up the majority of officials, had broad social rights and privileges, enshrined in law or custom, depending on their occupation and position. Firstly, the appointment of a person to a certain business and title gave him the original legal rank and rank. The military or administrative merits of a person before the state, his abilities, and his class are important. Along with letters of commendation, titles, and epithets also legally fixed the social status of an official.

The army consisted mainly of cavalry and infantry. Almost all captains were made up of Mongols. In the Middle Ages, warriors from Movarounnahr became famous for their skill and courage, so the saying appeared "Make an army from Movarounnahr, take a wife from Rum, settle in Balkh".

In the emirate, the apparatus of local self-government played an important role in the collection of troops. In this matter, the heads of local estates have a great responsibility. As soon as the news of the campaign was announced, local governors began to gather troops. ("Tavochi" and "herald" have powers and duties in the 16th-18th centuries. 11 powers of Tavochi are explained, and during the time of the Mongols, only the call to assemble troops was determined, while during the period of study, he had 10 duties in the military sphere.)

The number of soldiers was calculated before being called up for a military campaign and gathering troops, that is, it was calculated in advance how many troops would arrive from each administrative unit. Sometimes you may notice that the number of warriors has increased to an uncountable number, or that the number of troops below the set number has been collected due to the disobedience of a certain province.

Amir Shahmurad was able to win the respect of the warriors with his Sufi way of life in battles. In addition, he was respected for the fact that the money

taken from the conquered territory was equally distributed among the soldiers. This increased the possibility of going to war with more troops than was prescribed in his time.

According to sources, combat units designed to perform the most critical combat missions in emergency situations consist of selected Uzbek fighters. The emir's bodyguards also consisted of Uzbek soldiers selected from the army. Their social composition was diverse, even some large landowners were accepted into the service. The career level of employees is determined by their property status.

Troops were inspected in the spring. When examining the army before the battle, the same line was formed, and the emir personally examined the soldiers of each unit. The composition of the inspection was as follows: the commander of the military unit approached the ruler, showed him his unit, demonstrated the courage and dexterity of the soldiers, then bowed, read a prayer in honor of the ruler, applauded his victories and expressed readiness to give his life for him.

Under contract with the Ottoman Turks, they were engaged in training the army in the handling of firearms. This may indicate that at one time the army was modernized and reformed. In addition, Emir Shahmurad sought to cooperate with Russia to improve weapons and develop weapons, but the Bukhara convoy loaded with iron was robbed by E. Pugachev. Because the iron did not reach the emirate, he could not establish the production of firearms on his territory.

New positions and ranks (topchiboshi, tofangdoz, rehtagar) also appeared in the military administration with the expansion of reforms in the field of weapons. Due to the weapons used and the high importance of efficiency in combat, these positions rose in prestige and rank. Tupchibashi becomes the commander-in-chief of the emir's army.

Religious scholars issued a fatwa on the compliance of the military operations of the emir's army with Sharia law, often calling the enemy army a "gang of bandits", "infidels" and other names condemned in the Sunni Hanafi. They could justify the ongoing war and even looting by Sharia. Appearing before major and decisive battles, they convinced ordinary soldiers that those who died in battle would enter paradise as a martyr. In addition, the clergy assessed certain wars as a "holy war", and "a good deed on the path of religion" and issued fatwas to the rulers about the beginning of such wars.

Almost all truces between rulers were concluded with the participation of religious scholars. Even when the rulers were full of anger, they had great power to deliver the guilty from punishment.

The army also had special doctors responsible for the health of soldiers. They constantly marched with the army under the supervision of a healer. In addition to cities, in large villages, and at important stations, medical services were established for soldiers who stopped for a certain period. The soldiers themselves were provided with the necessary medicines, various medicines, qualified to provide first aid to themselves and their partners.

There were also musicians in the army of Emir Shahmurad, and they used musical instruments that were not prohibited by Sharia. Army music was distinguished by sonority and hoarseness, high tone.

The roles of musicians at the beginning, during, and at the end of the battle are determined. For example, army musicians, consisting of trumpeters, drummers, pipers, etc., signaled the beginning of military campaigns of the rulers, and served to solemnly inform the population about the actions of the army and victories. In particular, the musicians urged the army to gather during the fighting with the sounds of trumpets. They were accompanied by trumpeters and drummers. Parts of the army had their own musicians, and such tasks as starting a battle, bringing a military unit into battle, and withdrawing the army from battle were performed by drummers and trumpeters.

Water - a military officer who organizes the passage of troops along the rivers. The merman group was responsible for the passage of the army through the water and for the transfer of weapons or objects that water could not touch - cannons, weapons, and some types of food - to the other side, building bridges built from ships (pontoons). Goods that did not lose their qualities when in contact with water, such as shawls, were wrapped in felt, tied to horses' tails, and transported from the river.

Gajarchi (ayuzchi) - chief of guides in the army during military campaigns. They sent troops to the appointed place, before the march of the troops they studied the area. It was their duty to effortlessly bring the troops to their place of position.

Nakbchi - digging under the castle wall and destroying the walls. Their tasks are described in the sources as follows: during the siege of the Ihtiyoriddin castle, "after the ambassadors came and went without result, a decree was issued that everyone must follow, and diggers with iron claws began to dig on it.

In addition, there was a group called kokhbur (stone-cutters), who were engaged in preparing stones for throwing at the walls of castles.

Shotichi - carrying ladders designed to occupy the walls of the fortress, or quickly make ladders for the passage of troops to the castle.

Shotirs (chopar) - a group that transmits information and news about the accession of an army

with allies or a specific point. They accompanied the allies to the camp as a guide.

Yurtchi - a detachment that prepares and chooses a place for setting up a camp by an army. They went to the places and chose convenient villages and steppes for army recreation, hunting, and military inspection in accordance with the combat program of the commander.

Ugruk (oboz) - the rear part of the army, where tents, wagons, and reserves are located. The women and children who usually accompanied the army were also in a secluded area that was considered relatively safe.

Soldiers in the army ranged in age from young teenagers to old men capable of carrying weapons. Although the elders were physically the weakest soldiers in the army, their experience in siege and defensive battles gave them an advantage.

During this period, the great commanders and heads of troops played an important role in the political life of the country and public administration. The size of the army, its military conquest, and the military skills of army commanders were of great importance in conquest campaigns organized to conquer new lands and in the elimination of internal and external threats.

There was no separate program and fixed rules for appointment to positions. Also, the prestige and functional tasks of the post-holder increased depending on the degree of proximity to the ruler and the high level of personal abilities of each post-holder.

3 CONCLUSION

During the time of Amir Shahmurad, among the divans (ministries) exercising executive power, there was no separate devan dealing with military defense, as it was before. In addition, the system that existed during the period of the Mongols and Timurids has been preserved in the emirate. Some changes were made only out of necessity. In connection with the improvement of weapons, new positions have been introduced.

It can also be noted that in the Emirate of Bukhara, the highest military administrative officials were appointed from persons belonging to the Mangit clan. As in all spheres, in the military sphere, the main emphasis in appointments to affairs and positions is not on the talent and abilities of the individual, but on pedigree and social origin. However, during this period it is clear that the Mangyts and people who do not belong to other Uzbek clans, with their knowledge and skills, also occupied high positions in government.

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