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SCIENTIFIC AND THEORETICAL APPROACHES TO THE CENTRAL ASIA GOVERNANCE SYSTEM

Abstract: The article is devoted to the investigation of research and scientific-theoretical approaches to the investigation of the Central Asian governance system. It discusses Central Asia's history, ethnography, statehood, the judicial system and religious processes in the region.

Key words: Central Asia, Khorasan, Mavaraannahr, Samanids, Karakhanids, Ghaznavids, Seljuks, Khwarazmshahs, Qarluqs, Oghuzs, Ajam.

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Introduction

No special comprehensive study of public administration and its evolution in Central Asia in the IX-XII centuries has been conducted. Only few works were written about the history of Central Asia of different periods, as well as the history of a particular dynasty can be found only partial information about the system of governance. In the process of studying the issue, Uzbek scholars have not yet created historical maps of the medieval period of Central Asia, in particular, the Samanids, Karakhanids, Ghaznavids, Seljuks, Khwarazmshahs, Russian and Western geographers.

Main part

After the introduction of Islam in Central Asia, the country came under the control of the Arab Caliphate. However, by the second half of the ninth century, new Turkish Muslim dynasties began to emerge as a result of the internal conflicts and uprisings of the caliphate and the establishment of their own internal sovereignty by the governors in Khorasan and Mavaraannahr. The system of government [18, p.202; 20, p.4540] of these states was adopted from the *divan* system of the Arab Caliphate,

the foundations of which began to take shape after the migration of the state of Madinah, while the caliphate was fully formed during the Rashidun and Umayyad periods. These processes are described in detail in the dissertation of K. Zahidov [13]. In his dissertation, K. Zahidov, based on sources, literature and research in Arabic, Persian, Russian and Uzbek languages, discusses the formation of the Arab-Muslim state, the emergence of new institutions in the state system, the role of military factors in the expansion of the caliphate and socio-economic issues as well as used a historical-comparative approach [19, p.60] in analyzing data from primary sources. It also reveals a mechanism for the use of Islamic ideology by the ruling circles in the process of governing society.

The dissertation of H. Muhamedov [14] on the emergence and stages of development of statehood in the post-Islamic period in Mavaraannahr is noteworthy. Although the study is written in jurisprudence, the work is covered on a historical basis. The dissertation describes the formation of Muslim dynasties in Central Asia from the establishment of the city-state of Madinah, as well as changes in socio-political life and governance. However, in the study, almost no reference was made

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to primary sources. H. Muhamedov in his articles on the sources of the state and jurisprudence in Islam and the theory of the state in jurisprudence relied mainly on the data of Western orientalists and Islamic scholars. This in turn leads to one-sidedness of the research results.

The processes of formation of the Karakhanid state in the east of Central Asia in the Middle Ages, the role of titles used in governance and the peculiarities of the Karakhanid state administration are reflected in the dissertation of B. Mahmudov [15]. The research was conducted on the basis of historical and logical sequence. The dissertation covers the history of the establishment of the Karakhanid state - sources on the history of the Turkic peoples and the works of ethnographers. The last point is also mentioned about the governing system [18] of the khanate and its structures.

A number of studies on the history of the medieval system of government in Central Asia have also been conducted by foreign scholars. Here are some of them.

Interest in the history of Central Asia is very high in Turkey. It is well known that the first ancestors of the Turks escaped Mongol persecution and settled in Asia Minor, and called Mavaraannahr (at that time the Oghuz Turks lived mainly in the foothills of the Aral Sea, in the middle and lower reaches of the Syrdarya) "Fatherland". Therefore, many studies on the history of different periods in Central Asia have been conducted by Turkish scholars. One of them is the work of Ibrahim Qafes oglu "History of the Khwarazmshah state" [2], dedicated to the history of Khwarazm in the IX-XI centuries, in which the author used a large number of sources. In particular, for historical sources in the letters of Rashididdin Watwat, Muhammad Baghdadi, Muntajibuddin Badei, Abul Fazl Bayhaqi's "History of Bayhaq", Ibn Wasil's "Mufarrij ul-qulub", Ibn Isfandiyar's "History of Tabaristan", Nasavi's "Siyrat-us-Sultan Jaluv" It is based on the history of Jahongusho, Rashididdin's Jami at-Tawarih, Ibn Asir's Al-Kamil fit-Tarikh, Yaqut Hamawi's Mu'jam ul-Buldon and dozens of other historical, scientific and geographical works. The son of Ibrahim Qafes, in writing the work, took into account the different approaches in the sources, based on a scientific, comparative and objective approach, and did not deviate from the historical truth. He says: "We have tried to determine the great significance of our history from the beginning to the fall of the Khwarazmshahs, based on all the available sources and historical documents." This work was translated into Uzbek by translator Nazarbek Rahim and published in 2016 [10: 316].

The American scholar William Luke Tradwell conducted a study on the political history of the Samanid state and published its results in 1991 as a book. In his work, he calls the Samanids the last Persian dynasty to rule Mavaraannahr, which formed

Eastern Iran and later the Turkish Muslim states. In terms of culture and political governance, he calls them the successors of the Abbasids. The Karakhanids and Ghaznavids, who converted to Islam as a result of the Samanids' raids on the Eastern territories, later separated independently and became the main cause of the Samanids' decline. Treadwell conducted his research based on the approaches of W. W. Barthold and R. N. Fry. In the first chapter, medieval authors refer to the works of Istakhri, Ibn Hawqal, and Muqaddas. He also provided information on the geographical location of the Samanid state, trade routes, major sources of income and management system. In his research, Tredvel aimed to compare the Samanid system of government with the system of governance of Muslim Turkic dynasties in the pre-Mongol period. However, he himself says that he could not do so due to the abundance and chaos of information about this period, and therefore in the last chapter he was content with a broader focus on the Samanid rule [3: 7].

Well-known orientalist Yuri Bregel, in his book "Central Asia on Historical Maps" [1], provided valuable information and historical maps about the Muslim dynasties and their history that ruled Mavaraannahr in the IX-XII centuries. In particular, important information about the formation of the Samanid state, the system of governance, foreign policy, military operations, the process of cultural development is given, albeit briefly. The political history of the Karakhanids, Ghaznavids, Seljuks and Khwarazmshahs from the establishment to the decline, wars between the states, military rule and titles, the period of development and decline of the Turkish Muslim dynasties are also revealed in the historical sequence. A special, important aspect of the work is that it contains maps of historical processes of the Uzbek statehood from the time of Alexander the Great to the end of the twentieth century. And to date, such work has not been done in the field of historical cartography in Uzbekistan. Only t.f.n., prof. Z. Saidboboiev's book "Historical and cartographic data on Central Asia in Europe (XVI-XIX centuries)" and his dissertation maps on the history of Central Asia in their works.

V.V. Bartold (1869–1930), a Russian orientalist, wrote a book entitled "Turkistan during the Mongol Invasion" [6] in the "Pre-Mongol Period" section.), Muhammad Jarir Tabari (839-923), Abu Bakr Narshahi (899-960), Muqaddisi (945-991), Ahmad Sallomi (10th century), Abu Mansur Saalibi (d. 1037.), Abu Muhammad Utbiy (961-1040), Abu Sa'id Gardizi (d. 1061), Abul Fazl Bayhaqi (d. 995-1077), NizamulMulk (d. 1018-1092), Ibn Asir (1160-1233). yy.) based on a comparative analysis of primary sources written by authors such as and their translations into Western languages.

According to W. W. Barthold, Ibn Asir used Tabari's "Tarihi ar-rasul val-muluk" ("History of the

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Prophets and the Emperor") to cover the first three centuries of Islam. The publication of this work by a group of orientalist in 1901 was a great step in oriental studies. Ibn Asir's attitude towards Tabari was studied by the German scholar K. Brockelman [6:47].

Ibn 'Asir used Tabari's method in writing history, that is, he narrated both when conflicting information came to him. The question of the comparative reliability of the event is almost untouched. The lack of criticism in his work is also surprising for that period. In his work, Ibn Asir worked skillfully on the basis of the information he had collected, and largely complemented the work of his predecessor. Brockelman also points out that the details of the decisive battle between the Arabs and the Chinese in the Talas Valley in 751 are given only in Al-Kamil's fit-history. Even this information is not given in Tabari. The authenticity of Ibn Asir's report is fully confirmed by the Chinese History of the Tan Dynasty. [6:48]

In this book, W. W. Barthold beautifully illustrates the source analysis of sources on the medieval history of Central Asia [21, p.314]. He gave details of which authors the Arab historians had used in their work before them, as well as whether those works now exist or not, and if so, where in the world they are kept. This work by W. W. Barthold can serve as a roadmap for young researchers who are still doing research today.

Another Russian scholar, LS Vasilev, in his History of the East, [7] gave information about the Muslim dynasties that emerged in Central Asia as a result of the weakening of the Abbasid caliphate. However, the scholar did not include the Samanid state among them. Referring to the Ghaznavid campaigns in northern India, he cites the decline of the state after the death of Mahmoud Ghaznavi, in which Seljuk propaganda played an important role. Also, focusing on the main factors of the formation and disintegration of the Seljuk, Karakhanid and Khwarazm kingdoms; the main reason for this is that tribalism and customs specific to the Turks had a negative impact on governance. That is, giving semi-independence to governors appointed to large territories would later be the main reason for disobedience to the central government and the disintegration of the state.

L.S.Vasilev notes that the Turkic Qarluqs and Oghuz Turks became more and more powerful in Central Asia and founded their own states. However, he did not mention the Samanids, who led the Qarluqs and Oguzs to convert to Islam and later establish their own state.

The Samanid state plays an important role in the history of Uzbek statehood. Therefore, the question of the origin of the Samanids is still relevant and controversial to this day. If we analyze the ideas put forward by V.V.Bartold, L.S.Vasilev, Yu.Bregel, U.L.Tradvel and a number of other authors, there are

different views in the sources and scientific literature on the origin of the Samanids. Caliph Hisham ibn Abdul Malik (caliphate period 723-742) in 105 / 723-724 appointed Abul-Haysam Khalid ibn Abdullah ibn Yazid ibn Asad Qasri (686-744) as governors of both Iraq, Sijistan and Khorasan. Khalid himself remained in Iraq and ruled in Kufa, and sent his brother Asad ibn Abdullah al-Qasri (in Narshahi: al-Qushayri [4: 132]) to Khorasan [5:51].

According to Narshahi's History of Bukhara, Asad ibn Abdullah Qasri was a good man and a brave man, who was inclined to take care of the Arabs and the noble families of the native peoples and to befriend them. When the Samanid ancestor Samanhudot (8th century) escaped from Balkh and came to Marv, he honored and protected Samanhudot and brought Balkh back to him from his enemies. Somonkhudot then converted to Islam in his hands. It is called Somonkhudot because he built a village and named it Somon, and just as the Emir of Bukhara was called Sukhonkhudot, he was also called Somonkhudot after this village. Somonkhudot gives birth to a son and gives his son the name Assad because he befriended Assad Qasri. This is the grandfather of the Emir of Assad, Mazi, that is, Emir Ismail Somoni. Ishmael is the son of Ahmad, Ahmad is the son of Assad, Assad is the son of Samanhudot, and Samanhudot is a descendant of the king Bahrom Chobin (d. 592)" [4: 133]. In those days, it was customary for the Ajam, especially among the peoples of the East of the Khilafah, to name a person who converted to Islam if he later had a child.

The historian Ibn Asir, in his work al-Kamil fit-tarikh, gives the following information about the origin of the Samanids: Ismail ibn Ahmad ibn Samanhudat ibn Jusman ibn Tamgas ibn Naushard ibn Bahrom Chubin ibn Bahrom Gushnasp. Bahrom Gushnasp was from the city of Ray, and the Sassanid king Hormuz ibn Anushervan appointed him as the border guard (deputy, governor) of Azerbaijan [8:65].

According to Yuri Bregel, the Samanids were the first Persian dynasty to rule Mavaraannahr [1:20]. However, research in recent years shows the weaknesses of the above idea. According to the research of Professor Sh.S. Kamoliddin, Doctor of Historical Sciences, one of the orientalist, the idea that the Samanids were of noble Persian origin is a mistake, based on the fact that they were only descendants of Bahrom Chubin. Bahrom Chubin himself was not originally a Persian, but descended from the Khorasan Oghuz Turks in the service of the Sassanids [11:74]. The ancestors of Asad ibn Saman belonged to the dynasty of the Bukhara Khudats or were related to them. It is known from the sources that the Samanids are the descendants of a marriage between the Sassanid commander Bahrom Chubin and the daughter of the ruler of Bukhara El-tegin (Parmuda). In turn, the Bukhara Khudats were close relatives of the Turkic ruler of Bukhara El-Arslan

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(Sher-i Kishvar late VI-early VII centuries) and El-Tegin (ruler of Tokharistan 588-590) [9: 131]. Academician Karim Shoniyozov in his book "The process of formation of the Uzbek people" makes the following point; "The Samanid state was inhabited by Turks, Tajiks and other peoples. Therefore, it is not true to consider this state as a Tajik state only, as it is mentioned in some literature" [12:14].

Based on the above information, it should be noted that the political history of Central Asia in the VIII-XII centuries and the history of governance of the first Turkic Muslim dynasties of that period have not been studied in detail.

Conclusion

- In the research on the statehood of the history of Central Asia in the VIII-XII centuries in Uzbekistan, it should be noted that the primary sources written by the authors of the Middle Ages are not used enough. In contrast to local researchers, the work of foreign scholars, including Barthold, Litvinsky, Ibrahim Qafes, and others, has made more reference to primary sources.

- Uzbek scholars have not created historical maps of the Middle Ages in Central Asia, in particular, important periods in the history of Uzbek statehood, such as the Samanids, Karakhanids, Ghaznavids, Seljuks, Khwarazmshahs. In the field of historical cartography, maps developed by Russian and Western geographers and researchers are used.

- In the history of Uzbek statehood, the period of Samanid rule played an important role in the establishment of a new system of political governance based on Islam and the emergence of the First Renaissance. Therefore, a more in-depth study of this period and a definitive solution to the debate over the origin of the Samanids is one of the most pressing issues facing historians.

- Only a small part of medieval sources on the history of national statehood, including the evolution of its system of governance, has been translated into Uzbek. While acknowledging that many researchers find it difficult to actually read medieval sources in Arabic and Persian, accelerating the translation of untranslated sources into Uzbek is one of the urgent scientific tasks.

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