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EVOLUTION OF THE PUBLIC ADMINISTRATION SYSTEM IN MOVAROUNNAHR IN THE 11TH AND 12TH CENTURIES

Abstract: The article covers Muslim dynasties, whose origins were from the Turks and founded their states in Central Asia, as well as their system of government on the basis of primary sources and scientific literature.

It is also reported that the Samanid Devan system was assimilated and refined by later dynasties and enriched by local traditions, and that ministries, important titles, positions and offices were established.

Key words: Central Asia, Khorasan, Movarounnahr, samanids, karakhanids, ghaznavids, seljuks, khorezmshahs, qarluqs, oguzs, ajam.

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Introduction

Samanilar Movarounnahr is regionalized and, of course, has an independent idea of kolga kiritdi. Arab and Persian fighters regarding Khalifalar ishanchiscisligining gorny Ortiz Turk glavalarining Yirik Arbobi state and siy practicing Kyrgyzstan provided the opportunity to yaratdi. Bunga is an example of how samonilar rules over the periodic composition of individuals: Alptegin, Sabuktegin, Alp-Arslan, Simjur, Bektuzun, Korategin, Ayach, Altin, Buntash, Bantin, Bekhtash, Bekhtash, Tash and Bashkalar. Ularning UzLiDeP sulolalariga on the basis of Solgan and the Central Osienin Siyan lived an important role.

A criminal case has been opened on this fact, and an investigation is underway. Ularning karagonilar, Ghaznavillar, Seljukillar and Khorazmshokhlar davlathlari kiradi. Research chronology of the XII century Bulgan period Bilan Chegaralangani as a Cage dynastalarga Longtalmai, Central Asia, educated topib, Islam Bashkaruvi, based on the politics of Yuritgan davlatlar Haktalish logiyadir. Samanilar davlatiga separately brought upon herself the agratilishing group – literally the dynasty of Central Asia Khalifalikdan RISI buzalib ajralib chikdi

and undagi Khalifalik bashkaruvi were traditionally organized by ethylgan bashkaruv tizim kelgus sulalarga, as well as his mission.

XI century boshlariga kelib Somoniyallar state degraded by yuz tutdi. The Central Asian region of keliba chikishi Turkiya Bir roof dynastalar Tomoni ruled ethila. Zhumladan, East Turkestan, Tashkent, Isfijab, Ferghana, Samarkand, Bukhara, Chaganid, Khuttalon regionlari –karakhonilar, Amudarenning chapidan gaznagacha bulgan yerlar, Khorasan, Seistan regionlari – gaznavillar, Khorezm esa, khorshokhlar, Orol dengizar, Eastern and Northern Union tomagazmar bashkarilar Edi[5:105].

The western Tien Shan and Tarim basin, the north-western partial Yashagan, the Turkish Yagmo, Chigil and the gift of the Karaklarga Wombar tribe, united in this union. 840 yilda Enasoy (Yenisei) Kyrgyzstan (Kyrgyzstan) is the result of a serious violation of the uylingan, which ended in January of the Karakhonia state (840-1212), which is the top [1:20]. Academician K.Shoniyazovning dumaich, Korakhonilar of the Karluklar Bilan dynasty, member of the bullik bulib state, uning gradual period [11:272].

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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 Masjid – Talas (Taroz) and several cities, Islam becomes the definitive main Creed in isfijob province [12:201]. 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.

The karakhanid state included lands from Koshgar, Ettisuv, Talas, East Movarounnahr, South to Punjab, north to Lake Balkhash. The State officially converted to Islam in 960[11: 273].

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[4:73].

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 clan had disintegrated apart from the Khagan, with the Khagan in line with the internal order, and the ruling partner with him would be the Khagan, followed by the "lower khagans" [6:87]. 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[5:107]. 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, Ettisuv 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[8:138].

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[12:126].

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[5:109].

Gaznaviylar davlatining vovudga kelishi Samanilarning loyalist, bosch Hadjib accessory carries out the activities of yuritgan Alptegin named after bilan sadlik. 961 iilda Abdumalik ibn Nuhga has a thoroughbred otlar and turli javmatba sovkhalari yuboradi. Abdumalik saw javgon beynadi, a winemaker, for the first time, refused Bilan Sinovdan's queues, Eden iikilib died, died from the effects of aging[3:78]. Amirlik takhtiga kim hikishmovchiliklardan Salin Mansur ibn Nasrga took the oath of allegiance to Kildi. A criminal case has been opened on this fact, and an investigation is underway. Amir sadid Mansur ibn the prose of Alptegin Assyrian karshas ibn Muhammedni yuboradi. Despite the defeat, Emir Sadid unga otabobolariga kilgan is a dedicated employee of evaziga omonlik bergach, an employee[2:164].

In 977, Sabuktegin is appointed emir of the Ghazna province[9:173]. 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

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son Mahmud is appointed Governor of Nishapur[7:159].

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 " [14:153].

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[10:140].

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) [5:117].

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 Hajib-I 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[4:162].

The person appointed to the post of Commander-in-chief in the Ghaznavid state was called sipohsalar. He commanded the right flank of the army. The center was overseen by the Emir himself. The left wing, as stated above, was considered responsible for glory[15:52].

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 Office of post. The governor of the province was called the governor and appointed by the ruler himself. The affairs of the regional executive administration were carried out by amid. The head of the town was called the chairman. Officials such as shihna, Sahili devon (administrative steward), qutwol (commandant of the fort) also operated on a city scale.

The saljuqic system of governance was also divided into two branches and devons, as seen in the case of the Somonians, Karakhanids and Ghaznavids. The highest position in the dargah was ulughojib, who was considered the closest to the Sultan, the person who coordinated the relationship between the dargah and devon, as well as organizing official receptions. The Armourer 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, winemaker, chashnegir (in charge of the Sultan's diet), mirokhour, sarhang, tashtdor. Also, under the Seljuqs, Amil Mansab was the lowest in the administrative system of the financial office. In the administration of the khwarezmshahs, the term factor was used in the sense of voliy[4:151].

The residence of the ruler was called Dargah, like the states where the Seljuqs 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 saljuq Dynasty also had the title of Amir-Hajib, which was counted from the courtiers and commanded over the ghulams. Military garrisons were also established in the state, called shikhna. The figure standing on top of it is also named after him[9:201].

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, Isfahax 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 Khorezm

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region, anushtegin is appointed as a Mutasarriif of Khorezm and given the title of shikhna. Upon anushtegin's death in 1097, his son Qutpiddin Muhammad was elevated to the position of Khwarezmshah by the Emir of Khurosan, 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[4:337]. 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[9:222].

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. Shihnash were involved in mirshablik and punitive affairs in the State[9:224].

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

Of the official positions, the Emir shikor is the person responsible for the Sultan's hunt, the taster is the keeper of the ruler's washing utensils. In his time, he was a confidant, knowing the most secret secrets of the Sultan. The prince – the main bodyguard of the palace, the ruler – the official who presents the letters of request and complaint to the Sultan, Jashnigir – the palace clerk who tastes food and drinks presented to the Sultan in order to prevent poisoning, the suitor – acting secretary of the Sultan, farrosh-the person responsible for the ruler's bedroom, beds and the like, Amir al-a'lam (Alamdor) – was considered the

With the spread of Islam in Central Asia, a unique new system of government was decided in the region. Initially, the Somonians borrowed the Devonian system from the Arab Caliphate, and later the Ghaznavids, Karakhanids, Saljuqis and Khwarezmshahs from the Somonians adopted Islamic rule. Once they took control, they improved it further, introducing the distinctive devon and lovozimlvr. This transformation was also positively absorbed by the dominant states in the following centuries, applied to the system of governance and, having paid off, remained in force until the first quarter of the 20th century.

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