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MUHAMMAD SHARIF ON PUBLIC ADMINISTRATION

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МУХАММАД ШАРИФ О ГОСУДАРСТВЕННОМ УПРАВЛЕНИИ

Abstract. *The article presents the Uzbek statehood, its administrative apparatus, and methods in Central Asia at the end of the 16th and beginning of the 17th centuries. The views on statehood and state administration, as expressed in the work “Favaid Khaqaniya” by the scholar-philosopher and poet of that period, Muhammad Sharif Bukhari, are reflected.*

Keywords: *Central Asia, kingship, statehood, management, khanate, sharia, rule, judge.*

Annotatsiya. *Maqolada XVI asr oxiri va XVII asr boshlarida Markaziy Osiyoda o'zbek davlatchiligi, uning ma'muriy apparati va usullari taqdim etilgan. O'sha davr olimi-faylasuf va shoir Muhammad Sharif Buxoriyning “Favaid Khaqaniya” asarida ifodalangan davlatchilik va davlat boshqaruvi haqidagi qarashlar aks ettirilgan.*

Kalit so'zlar: *Markaziy Osiyo, qirollik, davlatchilik, boshqaruv, xonlik, shariat, hukmronlik, qozi.*

Аннотация. *В статье представлено описание узбекской государственности, её административного аппарата и методов в Центральной Азии конца XVI и начала XVII веков. Отражены взгляды на государственность и государственное управление, выраженные в произведении «Фавоид Хакания» учёного-философа и поэта того периода Мухаммада Шарифа Бухари.*

Ключевые слова: *Центральная Азия, царская власть, государственность, управление, ханство, шариат, правление, судья.*

INTRODUCTION

The development of a centralized Uzbek state in Central Asia at the end of the 16th and beginning of the 17th centuries had its own characteristics, and in the conditions of political fragmentation, sharp

changes occurred in cultural, economic, spiritual, and religious directions. The transfer of the capital from Samarkand to Bukhara by Ubaidullah Khan in 1533-1539 and the adoption of the name of the Bukhara Khanate played an important role in the history of Uzbek statehood. By the end of the 16th century, during the reign of Abdullah Khan II, the Bukhara Khanate had become a centralized great state. Initially, the territory of the khanate included present-day Uzbekistan, a large part of Tajikistan, Balkh, and Badakhshan. Later, it became a centralized great state.

MAIN PART

In the 16th-17th centuries, the Islamic religion, which was widespread in Central Asia, retained its Sharia laws in state governance. According to it, in every matter, whether it was a family matter or a state matter, the Sharia rules were followed as much as possible. The interpretation of Sharia rules as laws was carried out by religious scholars – sheikhs, qadis, imams, and heads of state in the position of caliphs, that is, the kings of that time. Therefore, the scholar Muhammad Sharif Bukhari expressed his opinion on the rule of the khagans in his major work “Favaid Khaqaniya”. This work of his was written on the basis of Quranic verses, hadiths, Sharia rules, and the thoughts of thinkers before him, and it was widely used in state governance.

Muhammad Sharif Bukhari describes the heads of state, that is, the kings, and gives his opinion on their personality, leadership styles, justice, social issues, and religious and philosophical issues as follows: “The Caliph must be a free Muslim, of legal age, capable of speaking, and able to see and hear well” [1:13]. Therefore, a slave, an infidel, a mentally ill person, a child, a mute, a blind, or a deaf person is unfit to be the caliph. Another aspect of the head of state is that “the Caliph is fit to rule only if he is able to implement the laws of the Sharia, protect Islamic territories from non-Muslims and invaders, and obtain the rights of the oppressed from the oppressors” [2:14]. In this treatise, the scholar describes how the king of that time implemented justice and ensured peace for the people.

Scholar Muhammad Sharif emphasizes that oppression is a very bad and unpleasant thing. Allah Almighty has said, “Do not incline even

a little towards a group that has oppressed you, for if you incline towards that group, the fire of Hell will reach you". He has shown that even a little inclination towards an oppressor will lead to the punishment of Hell, and woe to the one who oppresses a lot.

Before Muhammad Sharif Bukhari lived, more than 10 khans ruled the country in Central Asia, and during Muhammad Sharif's time, about 8 Ashtarkhani khans ruled the country in Bukhara itself. State management in the Bukhara Khanate was almost no different from other khanates. Of course, the Khans did not rule the country as far as they knew. Under Khan, there were positions such as "O'taliq", "Naqib", "Qaziaskar", "Devonbegi", "Parvonachi", "Yasovul", "Treasurer" [3:51-52], etc. The country was governed by such a complex state apparatus. Judicial power was in the hands of the clergy. The khanate system of that time had a negative impact on development, the power of the army, and the state of society.

In the process of continuous struggle for the throne, the khans' excesses, cruelty, and injustices increased, causing discontent among the masses. In such a critical situation, it was important to govern the state fairly, take into account the interests of the people, and adhere to the principles of a legal state. In such a political and social situation, the work written for the khans by Muhammad Sharif Bukhari was a guide to how they should behave in various situations, make fair judgments, and take into account the interests of everyone. Of course, this treatise did not contradict the provisions of Sharia. At a time when religious views were gaining strength, this treatise served as both a Sharia, legal, and moral code.

Muhammad Sharif Bukhari's treatise "Favaid Khaqaniya" under study is based on his own experience, which he collected and observed, and explained each of the issues in the administration of the state under the rule of the khagans, from the smallest issues to the largest and most important ones. The scholar did not invent these instructions and ideas from scratch. It is evident that he was well aware of the works of scholars and philosophers who preceded him on this subject. It is clear that Muhammad Sharif's treatise for the khagans was inspired by such treatises as "Siyar al-Muluk" [4:23] ("Biography of the Kings") by Abu Ali Hassan ibn Ali Tusi (1018-1092), "Timur Tuzuklari" ("Timur

Tuzuklari"). In the pages of history, "The custom of writing "regulations" existed both before and after Amir Temur.

This custom actually came from the Chinese and the Turko-Mongol khans. For example, the "Qanunnoma" from the Turkic khans, the "Bilik" from Genghis Khan, the "Qanun Humayun" written by Khandamir (1474-1535), and the "Suluk al-muluk" ("Guide to the Kings") written by Ruzbekhan (1458-1521 or 1530) and commissioned by Ubaydullah Khan from the Shaybanids are among them." In particular, the treatise "Siyar ul-Muluk" [5:24] consists of 39 chapters and 50 sections, covering important topics such as "On the conditions of the people of the time and the praise of the just sultan, the great king, the king of kings, the king of kings", "On the appreciation of the blessings of Allah Almighty by kings", "On the king's acceptance of the oppressed, his justice and good character", "On the procedures for collecting and storing the treasure", "On the storage of hostages and troops of various tribes in the palace" [6:6].

The sharp changes in society at that time, the disintegration of Amir Temur's state, the successive changes of kings, and the struggle for the throne did not serve the people's interest. The kings managed the state as best they could, leaving the established laws.

Muhammad Sharif explains this situation as follows: "It is stated in an authentic hadith that on the Day of Judgment, the oppressed will be brought before Hazrat Qazi-ul-Hajjaat along with the oppressors. On this day, when the oppressors no longer have the power to oppress, Hazrat Haqq, may Allah be pleased with him, orders his angels to take the good deeds of the oppressors back to the oppressed in exchange for their oppression. If that is not enough, he instructs the angels to take the bad deeds of the oppressed back to the oppressors. In this way, he prepares the oppressors for Hell" [7:37]

The scholar here points out the qualities of the khans of his time. He points out that some of them were people-loving kings. Indeed, it has been historically proven that some kings gathered scholars, poets, philosophers, and craftsmen to the palace and showed them great favor. "A king who wants the development of his country must honor the scholars of his time," [8:38] the scholar writes.

Muhammad Sharif Bukhari, while speaking about state governance, gives examples of such pressing issues of statecraft as the kings' conduct of wars, their relations with the defeated in battle, the issue of conquered territories, and the making of peace. It can be seen that the scholar paid particular attention to the issues of making peace in the state system.

Muhammad Sharif calls on kings to follow the path of guidance in matters of statecraft and state management. He writes that it is necessary to preserve the traditions of Islam and to refrain from enslaving or killing innocent people. Through his treatise "Favaid Khaqaniya", the scholar pays special attention to the issues of warfare conducted by kings in order to preserve the state and protect it from enemies, and provides comprehensive instructions.

The treatise, among the various issues of governing the state, also explains issues such as protecting human rights, not oppressing them, kindness, and battle tactics with specific examples. It explains with advice that governing the state and engaging in battles is not for the purpose of accumulating wealth: "If a Muslim king comes to the battlefield with his soldiers for jihad in the hope of victory, he must first invite the enemy to Islam and guide them to the religion. Then the people will know that the king's goal is not to enslave wealth, women, and children, but to develop and elevate the religion of Islam. If the enemy accepts Islam after the king's invitation, their blood will not be shed and their wealth will not be taken" [9:61].

CONCLUSION

So, if we conclude from the above ideas, it is clear that that era had its own religious and philosophical concepts in governing the state. Prominent writers, scientists, poets, and philosophers, knowing the shortcomings of the era, the difficult situation of the workers, and the economic and social difficulties, on the one hand praised the khagans, and on the other hand demanded justice. The fact that it was not easy to catch both sides, to praise both the king and the people, was reflected in their treatises and poems. However, Muhammad Sharif was able to show the social, political, and legal aspects of Uzbek statehood in his treatise "Favaid Khaqaniya". His treatise can be called the legal, administrative,

labor, and moral code of the Uzbek statehood of that era. This treatise shows the reader the legal aspects of the Uzbek statehood of the 16th-17th centuries and its development.

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