

# THE REFLECTION OF THE POLITICAL LIFE AND STATE ADMINISTRATION PROCEDURES OF THE AGE OF THE SHAIBANIS IN THE BUKHARA KHANTY IN THE EUROPEAN WRITTEN SOURCES

**Alimova Farida**

Graduate student of Karshi State University.

**Resume:** In this article, based on the work of Antoni Jenkinson the author sheds light on the issues of state management in Bukhara Khanate in the 16th century.

**Key words:** nomadic Uzbeks, Dashti Kipchak, Moscow trading company, metropolitane, ambassador, diplomat, Tatars, Pud, Persian rule, fabric.

As a result of the seizure of power by the nomadic Uzbek tribes led by Shaybani Khan in Movarounnahr and Khorasan, the Shaybani state was formed with the city of Samarkand as its center. Since the 30s of the 16th century, the importance of the capital city of Bukhara has increased. In historical sources, the state founded by Muhammad Shaibani Khan was called the "Nomadic Uzbeks" state from the 16th century. In most of the historical works written as a result of scientific research conducted in the 20th and 21st centuries, opinions were expressed that the Uzbeks as a people were formed in the end of the 15th century and the beginning of the 16th century, with the arrival of nomadic Uzbek tribes from the Kipchak steppe to Central Asia in the 15th century. Some researchers tried to connect the term "Uzbek" with the name of nomadic Turkic-Mongol tribes who lived in the Dashti Kipchak lands, and some with the name of the Mongolian Khan Uzbek Khan (1312-1342). [1].

After the military campaigns of Muhammad Shaibani Khan, the local Central Asian Turkic-speaking peoples and peoples of the state were also called Uzbek. In the first decade of the 16th century, the struggle for the throne between the Shaybani Khans (Muhammad Shaibani Khan, Kochkinchi Khan, Ubaidullah Khan) with the Timurid ruler Zahiriddin Muhammad Babur, and then with Shah Ismail Safavi, were the efforts of the rulers of this dynasty to strengthen the central power. Is evaluated as From the middle of the 16th century, the establishment of a centralized state and active foreign policy, in particular, the diplomatic relations established with the states of the Baburis and the Ottoman Turks, the Astrakhan and Siberian khanates, which organized military campaigns against the Safavid state of Iran and Russian Tsar Ivan IV the Grozny[2] The diplomatic relations sent by Abdulla Khan II to the territories of the Shaybanites testify to the political power of the state.

In the 16th century, the rulers of the Shaibani dynasty paid attention to foreign trade relations, sent ambassadors to Iran, India, Turkey, China, Russia and other countries and established a certain level of economic cooperation with them. In particular, Muhammad Ali, the ambassador sent to Moscow by Abdulla Khan II, presented 40 pounds of paint to Russian Tsar Fyodor Ivanovich among the trade goods he brought.

It can be concluded that among the valuable items and products presented to the king, paint produced in the cities of Central Asia took an important place. When the ambassadors

were returning to their homeland in 1585, they brought goods such as ammunition, hunting birds and cloth from Moscow [3].

It is known that in the second half of the 16th century, the Russian state became extremely powerful politically and militarily, expanding at the expense of conquered territories and becoming the largest state in terms of territory in Europe. First of all, the order established by Ivan Vasilievich Grozny (Ivan IV 1530-1584), implemented reforms, and active policy were of great importance in achieving such power. Shaibani ruler Abdullah Khan II was very active in establishing trade relations with the Russian state [4].

In particular, during the 80s and 90s of the 16th century, Abdulla Khan II sent ambassadors and merchants to Russia once a year.

In the middle of the 16th century, Antony Jenkinson, the chief ambassador of Queen Elizabeth of England (1533-1603), came to Moscow and from there delivered the secret mission of Ivan Vasilievich to the king of Iran.

As a result, in 1567-1569, Ivan Grozny opened the door of new opportunities for English merchants.

Antony Jenkinson (1529 - 1610/1611) was an English ambassador and merchant who played an important role in Anglo-Russian diplomatic and trade relations.

Born in the town of Harborough, his father was a wealthy man who educated his son in business) and devoted his energies to this relationship.

He founded the Moscow trading company and organized expeditions to Russia on behalf of this company. During these expeditions, he met Ivan Grozny several times. These expeditions were carried out in 1558, 1561, 1566, 1571. After Jenkinson arrived in Moscow in 1558, he took a label from the Russian tsar and left Moscow for Central Asia in that year.

Jenkinson, the ambassador-in-chief, despite great difficulties, stayed in the Khanate of Bukhara for 3 months (December 12, 1558 - March 2, 1559). During this period, the tourist collects valuable information about the socio-economic life of the city of Bukhara, the khan and his military forces.

He meets its ruler in Bukhara. About this: "On December 24, 1558, I met with the Khan of Bukhara and presented him with the label of the Russian tsar. Khan welcomed me and invited me to the table. Khan asked me about the properties of the Russian tsar, the Russian state and its laws, and the Turkish sultan" [5]. From the information given by Jenkinson, the rulers of Bukhara were well aware of the geopolitical situation of their time.

In particular, they sought to be aware of the processes taking place in the Ottoman Empire and the Russian state, which were becoming the leading political and economic forces of their time. In particular, Abdullah Khan II was interested not only in trade, but also in the political situation in Russia and the Ottoman Turkish Empire, and the structure of the existing armies of distant foreign countries. The ambassador described the city of Bukhara: "Bukhara is located in the lowest part of the country. It is surrounded by a high thatched wall with various gates and is divided into three parts. Two parts of it belong to the king, and the third part belongs to the merchants and the market. Each craftsman has his own place and his own market. The city is very healthy. Most of the houses are made of raw bricks and straw, but there are quite a few houses, temples and buildings built of stone. The baths, in particular, are built in such a skillful way that there is nothing like it in the world. Telling about how they were built is a long history" [6]. Also, Jenkinson: "...Moreover, it is forbidden to drink any other kind of drink except water and milk. If they find a person who violates this law,



they drag him to the open markets and give him a severe whipping. Special officials were appointed for this purpose, and they gained the right to enter and search every house to find out whether the owner of the house had vodka, wine, or malt liquor. If they find anything of the sort, they break the vessel, spoil the drink, and punish the host. Sometimes, when people notice what they have drunk by the smell coming from them, it is an unavoidable fact and they solve the case on their own without looking for any reason or excuse. Bukhara has a religious leader (metropolitane) who strictly controls this law. People listen to him more than the king.

He can dethrone a king and appoint another in his place at will, just as he did with the king who gave us gifts at the time of our arrival, and with his predecessor, he appointed another in his place. In historical sources, we find a lot of information about the active involvement of religious scholars in the military and political life of the country. In fact, the intervention of religious scholars and sheikhs in political processes was a common phenomenon for Eastern and Western countries in the Middle Ages and had a significant impact on the country's political life. They played a very important role in the acquisition of power and throne of the princes.

"...Since the country of Bukhara was once under the rule of the Persians, Persian is spoken here even now. However, today, despite the fact that they are all Muslims, Bukhara is an independent kingdom that is engaged in fierce wars with the Persians. One of the excuses that cause war between them is that the Persians do not cut the upper part of the lip, as the Bukharans and other Tatars cut their mustaches above their lips, and they consider this a great sin. For this reason, they call the Persians infidels, i.e. Dahris, as they call Christians. The king of Bukhara did not have great power and wealth. His income was small. He lives mainly at the expense of the city: he appropriates a tenth of the goods sold by artisans and merchants, which leads to the impoverishment of the people who are strictly under his rule. When his funds are low, he sends his officials to the merchants' shops and seizes their goods so that they give him credit to pay off his debts. He also behaved the same way when he paid me the loan money for 19 pieces of karazeya. Its money consists of silver and copper, gold is not used in circulation at all" [7]. Things were a little better in Bukhara when Jenkinson arrived. But he writes that it was a temporary situation: "A khan rules in Bukhara for two or three years at most. During this period, they will kill him or drive him away. All this is ruining the country and merchants" [8]. Here the author refers to the events between 1541-1557. In particular, between these years, the political disunity in Movarounnahr grew, and as the author says, they sat on the throne of the country for only 1, 2, 3 years and even a few months. It was the reign of Abdullah Khan I for 7 months in 1541, the co-rule of Abdulaziz Khan (son of Ubaidullah Khan) and Abdulatif Khan (son of Kochkinchi Khan) in 1541-1550, the co-rule of Sultan Muhammadiyar and Burhan in 1551-1554, such events as Burhan sultan's dictatorship in 1554-1557 caused the author to think that the influence of the khans was low and to conclude that they could not rule for a long time.

This difficulty fell mainly on the shoulders of the common people. Agriculture, crafts and trade were in crisis. Jenkinson testified: "the people were so poor that the goods brought by foreign merchants would remain unsold for 2-3 years. There is no hope of profit from trade here. Nevertheless, foreign merchants actively trade here. Fine white fabrics are imported from India. Tatars (inhabitants of Central Asia) wear this cloth around their heads. Various cotton fabrics and silk are imported from Iran.

Leather and leather raw materials, various dishes, saddlery are imported from Russia. In times of peace, satin and various fabrics are imported from China. From Bukhara, silk fabrics, raw leather, horses (to India) ... Russian products, slaves of different nationalities (to Iran); cotton fabrics, various types of silk are exported (to Russia). From these data, it can be seen that during this period the Central Asian khanates mainly had trade and economic relations with Iran, India and China, and the role of Russia in these relations was also increasing. This is confirmed by the following data cited by Jenkinson:

"Every year in autumn, caravans from Iran, India, Balkh, China and Russia gather in Bukhara. Throughout the winter, sales in the city are at their peak.

Only in early spring, merchants leave the city" [9]. Jenkinson clearly expressed the conflict between the governors of Bukhara and Samarkand in the following lines:

"While resting in Bukhara in the winter, I studied the state of trade with neighboring countries and customs fees. When the Khan of Bukhara goes to war, all merchants accompany the Khan with their caravans.

... On March 8, 1559, we left Bukhara with a caravan of 600 camels. We managed to leave Bukhara on time. 10 days after we left, the governor of Samarkand besieged Bukhara. At this time, Bukhara Khan was busy with other wars [10]. Here the author presents his assumptions about where Abdullah Khan, the ruler of Bukhara, was in the winter of 1558-1559 (although the official ruler of the country was Pirmuhammad Khan in 1557-1561, he was sitting in Balkh) or where he marched. No information is found in the works such as "Abdullanama", "Musaxhir al-bilad", which are the primary sources for this period. From the information of the tourist, it is understood that the Khan of Bukhara was on a campaign against Samarkand, and he probably failed in this battle. "Such events happen in these countries every two or three years. If a khan rules here for three or four years, it will be considered a miracle. This situation is ruining the country and the merchants.

... These ambassadors were on their way to the Russian Tsar in response to my visit.

... These ambassadors were sent by the governor of Urganch and other sultans in response to the Russian king.

... That's why for many years no ambassador from Tataria went to Russia."

So, when Antony Jenkinson traveled to Central Asia, that is, in the middle of the 16th century, a certain period of decline began in the socio-economic and cultural life of the peoples of the region, at one time, especially in the 9th-12th, 14th-15th centuries. By this time, in the Central Asian region, which attracted European countries with its status, economic and household life, development of science, crafts and architecture, there was a decline in almost every field, and signs of decline in economic and social life were shown. It was a phase that started late.

The important thing is that Antony Jenkinson, who was in various cities of Central Asia as an ambassador and a tourist, saw with his own eyes most of the information he collected about political, socio-economic life, foreign trade relations. As a participant in the events, he described it as a person of a different religion and belief.

## References

1. Мирзаев Б. Шайбоний ҳукмдорларнинг тарихий портрети. Тарих фанлари бўйича фалсафа доктори (PhD) илмий даражасини олиш учун ёзилган дисс. Тошкент – 2022. Аҳмедов Б. Ўзбек улуси. Тошкент: А.Қодирий номидаги халқ мероси наш., 1992.

- A. Zamonov. Buxoro xonligi tarixi. Metodik qoʻllanma/Toshkent: “BAYOZ”, 2021.
2. Расспросные речи возвратившихся из Казачьей Орды тобольского казака Федора Скибина товарищами в Тобольской приказной избе о путях в Среднюю Азию//Материалы по истории Узбекской, Таджикской и Туркменской ССР. (МИУТТ) М.Л. Изд. АН. 1932. Агзамова Г.А. Сўнгги ўрта асрлар ўрта Осиё шаҳарларида хунармандчилик ва савдо.–Тошкент: Ўзбекистон, 2000.
  3. Очерки истории СССР. Период феодализма (кон. XV в. - начало XVII). Москва: Изд-во акад. Наук, 1955.
  4. Voyages de M. P. S. Pallas, en différentes provinces de l'Empire de Russie, et dans l'Asie septentrionale. T. 1.– Paris: Lagrange, 1798.–P.
  5. Женкинсон А. Россиядаги Москвадан Бактриядаги Бухоро шахригача 1558 йилги саёҳат./рус тилидаги Ю. В. Готье таржимаси асосида Б.Аминов ва А.Замоновларнинг ўзбек тилига таржимаси.–Тошкент, BAYOZ, 2017.
  6. Ахмедов Б.А. Путешествие в Среднюю Азию Антони Дженинсона//Историко-географическая литература Средней Азии XVI-XVIII вв. (Письменные памятники).–Т.: Фан, 1985.
  7. Лунин Б. В. История Узбекистана в источниках (Известия путешественников, географов и учёных XVI –первое половине XIX вв ).–Т.: Фан. 1988.
  8. Лунин Б.В. История Узбекистана в источниках...–Т.: Фан. 1988.
  9. Тураев Ш., Маллаева Н. Бухоро хонлигининг Антонио Женкинсон кундалигидаги тавсифи. Ижтимоий-гуманитар таълим ва ёшларни илмий тадқиқотларга жалб этиш муаммолари. Республика илмий амалий конференцияси материаллари.Қарши. 2020.
  10. Turaev, S. R. (2020). DESCRIPTION OF THE KHIVA KHANATE IN THE DIARY OF THE MEDIEVAL EUROPEAN TRAVELER, AMBASSADOR ANTHONY JENKINSON. *Theoretical & Applied Science*, (1), 736-739.
  11. Тураев, Ш. Р. (2022). ВИЗАНТИЯ МАНБАЛАРИДА ТУРК ХОҚОНЛИГИНИНГ СОСОНИЙЛАР ДАВЛАТИ ВА ВИЗАНТИЯ БИЛАН МУНОСАБАТЛАРИГА ОИД МАЪЛУМОТЛАР ТАҲЛИЛИ. *ВЗГЛЯД В ПРОШЛОЕ*, 5(2).
  12. Rakhmanovich, T. S. (2022). Analysis of bizanty sources information on the turkish khanate's relationship with the sasanian state and Byzantian. *ACADEMICIA: An International Multidisciplinary Research Journal*, 12(4), 425-429.
  13. Turaev , S. ., & Choriyevev Jasur, J. (2023). THE TRAVEL DAIRY OF THE AMBASSADOR, TOURIST AND MERCHANT ANTONIO JENKINSON REFLECTS THE INFORMATION ABOUT STATE MANAGEMENT IN THE COUNTRIES OF CENTRAL ASIA. *Евразийский журнал социальных наук, философии и культуры*, 3(4), 114–117. извлечено от <https://www.inacademy.uz/index.php/ejsspc/article/view/12313>
  14. Rakhmanovich, T. S. ., & ogli, H. M. S. . (2022). Differences between the Jadid Movement that Arose in Turkestan in the Late Xix - Early Xx Centuries and the Ancient Figures Opposed to Them. *International Journal of Business Diplomacy and Economy*, 1(4), 24–29. <https://doi.org/10.51699/ijbde.v1i4.354>
  15. Rakhmanovich, T. S. ., & Laylo, R. . (2022). Historic Study of the Traditional Economy of the Uzbek People Formed in Ancient and Medieval Centuries. *International Journal*



# Western European Journal of Historical Events and Social Science

Volume 2, Issue 4, April, 2024

<https://westerneuropeanstudies.com/index.php/4>

ISSN (E): 2942-1926

Open Access| Peer Reviewed



This article/work is licensed under CC Attribution-Non-Commercial 4.0

*of Business Diplomacy and Economy*, 1(4), 30–33.  
<https://doi.org/10.51699/ijbde.v1i4.355>

16. Turaev Shukhrat Rakhmanovich, C. J. B. o'g'li . (2023). THE TRAVEL DAIRY OF THE AMBASSADOR, TOURIST AND MERCHANT ANTONIO JENKINSON REFLECTS THE INFORMATION ABOUT STATE MANAGEMENT IN THE COUNTRIES OF CENTRAL ASIA. EURASIAN JOURNAL OF SOCIAL SCIENCES, PHILOSOPHY AND CULTURE, 3(4), 114–117.  
<https://doi.org/10.5281/zenodo.7821407>