

ANALYSIS OF SOURCES RELATED TO THE ADMINISTRATION OF MEDIEVAL CENTRAL ASIA

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Abstract

The article presents a source analysis of the history, style, content, manuscripts, translations, and modern editions of primary sources that provide valuable information about the history, culture, religion, rulers, social and economic situation, governance system, monetary and financial policy, tax collection, and other issues of the Samanids, Ghaznavids, Karakhanids, Seljuks, and Khwarazmshahs that ruled Central Asia in the 9th-12th centuries.

Keywords: Maimurg, Khurasan, Rome, Istanbul, Tehran and St. Petersburg, Tahirids, Saffaris, Samanids, Ghaznavids, Seljuks, Karakhanids.

Introduction

Central Asia is a region that has faced many invasions since ancient times. In ancient times, this region, which was invaded by the Achaemenids and then the Greek-Macedonians, remained at the center of intense political processes in the Middle Ages. After the arrival of the Arabs, this region began to be called Transoxiana and was known by this name until the end of the Middle Ages. The socio-political, economic and cultural processes that took place here after the arrival of Islam were described in the works of Arab, Persian and local historians. The subject of this study is information about the changes that occurred in the system of governance in the region during the Islamic period, which is also reflected in them.

Main Part

One of the first works written in Arabic of this period is Futuh al-buldan [1] ("The Conquest of Countries"), written by the 9th-century geographer and historian Abu Bakr Ahmad ibn Yahya Jabir Balazuri (d. 278/892-93). Futuh al-buldan is one of the most valuable works that contains information about the Arab campaigns. It contains information that is not found in other sources. The fact that this work is the only one that contains information about the Arab military campaigns against Transoxiana during the reign of Uthman ibn Affan (r.a., 644-656) and the governor of Khorasan, Abdullah ibn Amr, and their capture of Maymurg and subsequent retreat also indicates that it is a particularly important source. The second part of "Futuh al-buldan" describes the details of the military operations carried out by the Arabs in the east and northeast. The valuable information in the work on the culture, religion, rulers, social and economic situation of the conquered territories, the system of governance, monetary and financial policy, the collection of khiraj and other issues played an important role in the fulfillment of the tasks set for the research. The high scientific value of the work is evidenced by its abridged Arabic text, which was published in 1866 in Leiden (Holland) by Michael Jan de Gue (1839-1909),



and its English translation was carried out by P.K. Hitti (Volume I, 1916) and F.K. Murgotten (Volume II, 1924). The Russian translation of the Khorasan part belongs to G. Goibov. "Kitab Futuh al-buldan" was translated into Uzbek by Sh. Kamoliddin and published in 2011, enriched with comments and annotations [2].

For a specialist in the history of the early Arab Caliphate, the work of the encyclopedist Abu Ja'far Muhammad ibn Jarir al-Tabari (839-923) "Tarikh ar-rusul wa-l-muluk" [3] ("History of the Prophets and Kings") is an important source. The work describes the socio-political events that took place in Transoxiana, along with Arabia, Rome (Asia Minor), Iran, and the countries conquered by the Arab Caliphate, in chronological order, year by year, until 912–913. In his work, Tabari made extensive use of Jewish and Christian traditions and narrations (Israelites), the Sassanid (224-651) chronicle "Khwaday Namak" ("Book of Kings"), Madaini's (d. second half of the 9th century) "Tarihi Khulafa" ("History of the Caliphs"), Waqidi's (747-823) "Kitab al-Maghazi" ("Book of Wars"), Ibn Tayfur's (819-893) "Tarihi Baghdad" ("History of Baghdad"), etc. There were complete and abridged editions of "Tarihi ar-rusul wa-l-muluk". However, only the abridged text has survived to our time [4]. It was published in 15 volumes by the Dutch orientalist Michael Jan de Gue in 1879-1901. The French translation was made by G. Zotenberg in 1867-1874. There are also Persian and Turkish translations of the work, and their manuscripts are kept in the libraries of St. Petersburg and Tashkent. In particular, the Abu Raykhan Beruni Institute of Oriental Studies has four Arabic manuscripts of "Tarikh ar-rusul wa-l-muluk" and translations into Persian (inv. No. 12593, No. 7322, No. 7466, No. 831, No. 9317), Uyghur (No. 9470) and Uzbek. An abridged Russian translation of the work was published in Tashkent by V.I. Belyaev in 1987 under the title "History of Tabari" [5]. The fact that this source contains information about the system of governance that existed during the Islamic era and the processes of its transmission to the periphery of the Arab Caliphate, including Central Asia, necessitated its involvement in the research.

A valuable source that reveals the ancient religions of Central Asia in the pre-Islamic era and their place in social life is Abu Rayhan Beruni's work "al-Asar al-baqiyya an al-qurun al-khaliyya" ("Monuments of the Ancient Peoples"). In it, Beruni describes in detail the calendars, holidays and famous days of the peoples known to him - Greeks, Romans, Iranians, Khorezmians, Sogdians, Sabians, Christians, Jews, Copts, pre-Islamic Arabs and Muslims. The book's information about the peoples of Central Asia, their culture, customs and history is of great importance. This source was used in the section of this research work devoted to revealing the religious beliefs of the peoples of Central Asia in the pre-Islamic era and their place in socio-political life.

The first scholar to introduce the work "Osorul Baqiya" to Europe was the famous orientalist and Beruni scholar Eduard Zahau (1845–1930), who first published the Arabic version of the work in Leipzig (Germany) in 1876–1878. Its English translation, completed in 1879, is also attributed to Zahau. From the Arabic version published by Zahau, Akbar Dono Sirisht translated it into Persian in Tehran in 1943. The work was translated into Russian in 1957 by the Arabist scholar M.A. Salie. An Uzbek translation of this source by A. Rasulov was published in Tashkent in 1968 [6]. Manuscripts of Beruni's work dating back to the 12th–13th centuries are kept in Istanbul, Tehran, and St. Petersburg [7]. Their photocopies are available at the Abu Raykhan Beruni Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan



[8]. Their study provided useful materials for the relevant sections of the research topic. Another rare source that reflects some information on the research topic is the work "al-Kamil fit-tarikh" ("Perfect History") by the Arab historian Izzuddin Abulhasan Ali ibn Muhammad (1160–1233). It is of great importance in studying the history of the peoples of Transoxiana, including the traditions of governance in this region. According to the structure of the work, it consists of twelve volumes, in which the socio-political processes that took place in the countries of the East from the creation of the world to 1231 are described in chronological order. The author widely used sources created by himself. In particular, the first part of "al-Kamil fit-tarikh" (volumes I–IV) was written based on the works of earlier scholars - Balazuri, Tabari, Ibn Miskawayh, Sulami, and others. The work contains valuable information about the popular uprisings against the Abbasid Caliphate, the socio-political situation in Transoxiana and Khorasan, and the rule of local dynasties that gained internal independence - the Tahirids, Saffarids, Samanids, Ghaznavids, Seljuks, Karakhanids, and Khorezmshahs.

The full critical text of "Al-Kamil fit-Tarih" was published in four volumes by the European orientalist S. Thornberg in 1851–1876, based on several surviving manuscripts. There are several Arabic editions of the work, one of the last of which was published in Beirut in 1987. A full translation of "Al-Kamil fit-Tarih" into Uzbek was carried out in 1901–1907 by order of the Khan of Khiva, Muhammad Rahim Khan II (1282–1328/1865–1910), based on the 12-volume Egyptian edition. The first copy of this translation and several copies copied from it are kept at the Institute of Oriental Studies named after Abu Raykhan Beruni of the Academy of Sciences of the Republic of Uzbekistan [9].

The part of the work "Al-Kamil fit-tarikh" on the history of the Maghreb and Spain was translated into French with annotations by the Algerian scholar Faghnou in 1901. In 1904, the Danish orientalist I. Oitsberg studied part of the work. In 1904–1905, the Turkish scholar I. Sharafiddin published a study of the work before the Mongols and the family of Ibn al-Asir and his scientific heritage. The work was translated into Russian in 1939 by the Russian orientalists I.N. Lemanov and S. Volin [10]. In Uzbekistan, the scholar who translated the part of "Al-Kamil fit-tarikh" on Central Asia into Russian with scientific annotations is considered to be Doctor of Philology, Professor P.G. Bulgakov. However, he did not manage to complete this project. Therefore, the translation was completed by the scholar's student, Doctor of Historical Sciences, Professor Sh. Kamoliddin, and was published in 2006, enriched with comments and annotations [11]. This translation-study is also of particular importance for researchers and historians engaged in the history of Transoxiana in the 8th–13th centuries, due to the wealth of interesting information and annotations. They helped to find answers to many questions related to the research. One of the valuable sources for the period of research is the work "History of Bukhara" by Abu Bakr Muhammad ibn Jarir Narshahi (899–960). It contains information on the economic, cultural, socio-political history of Bukhara and its surrounding cities in the 7th–10th centuries. The work also tells about the first military campaigns of the Arabs in the territory of Transoxiana, the subsequent conquest of the region under the leadership of Qutayba ibn Muslim, the introduction of an Islamic-based governance system to the region, the origin of the Samanids, the first Muslim dynasty in Transoxiana, and the formation of their state, the governance system, political processes with neighboring regions, the uprising of the "White-robed" against the caliphate led by Muqanna, and other important events.



The original Arabic copy of the work "History of Bukhara", which was used as one of the sources for this study, has not reached us. We have a copy of it translated into Persian by Abu Nasr Ahmad ibn Muhammad ibn Nasr Qubovi (d. 12th century) from the city of Quba in 1128. In 1178–1179, Muhammad ibn Zufar ibn Umar re-edited it and created an abridged version. A copy of the "History of Bukhara" copied in Bukhara in 1819–1820 is kept at the Abu Raykhan Beruni Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan. Manuscript copies of the work are also kept in various cities of the world, in particular, in St. Petersburg and Dushanbe [12].

The text of Narshahi's "History of Bukhara", prepared on the basis of several manuscripts, was published several times - in 1892 by the orientalist Charles Chafer (1820–1898) in Paris, in 1904 by Mullo Sultan in Bukhara, and in 1939 by Mudarris Rizavi in Tehran. The Russian translation of the work was published in Tashkent by N. Lykoshin in 1897. The English translation with annotations by R. Fry was published in Cambridge in 1954 [13].

The Uzbek translation of "History of Bukhara" was carried out by A. Rasulov and published in Tashkent in 1966. The texts of the manuscripts of the work from St. Petersburg, Paris, Bukhara, Dushanbe and Tehran were used in this work. As a result of comparing the manuscripts, the Tehran edition was taken as the basis for the translation. This translation by A. Rasulov was later republished several times [14].

Another important source on the history of Central Asia in the Middle Ages, including the system of governance in its territory, is the work "Zayn-ul-Akhbar" ("The Decoration of News") by Abu Said Abulhai ibn Zahhak ibn Mahmud Gardizi (11th century, d. 1061), in which some information on the topic of the dissertation is also reflected. The work is of great importance in studying the political and ethnic history of Khorasan and Transoxiana from the time of the Arab invasion to the middle of the 11th century. Gardizi used in this work "Ajayi-ul-Buldan" by Jaikhani, "Kitab fi-Akhbar vilayat Khorasan" by Sallami, as well as the works of Ibn Khallikan and Ibn Muqaffa.

"Zayn-ul-Akhbar" consists of five parts, the fifth of which is devoted to the period of the rule of the Arab governors in Khorasan, as well as the general history of the states of the Tahirids and Saffarids and the Samanids and Ghaznavids in Transoxiana (until 1042). It also contains valuable information related to the topic of the study. In particular, this part contains valuable information about the political rule of Central Asia in the 8th–11th centuries and the reform processes in it. "Zayn-ul-Akhbar" covers the history of Khorasan and Transoxiana from the second half of the 7th century to the first half of the 11th century in a fairly extensive manner.

Due to the high scientific value of "Zayn-ul-Akhbar", its various parts have been translated into several languages. In particular, V.V. Barthold published the chapter on the Turks in its original text and Russian translation in 1897. In 1903, the same chapter was published by the Hungarian scholar Geza Kun in the original text and Hungarian translation based on the Oxford manuscript. The information provided by Gardizi about India was translated into English by the English orientalist V. Minorsky and published in 1948 in the collection "The East and Africa. Past and Present Studies" at the University of London. The Persian text of the work, which deals with the history of the Tohirids, Saffarids, Samanids and Ghaznavids, was translated into Persian by Muhammad Nazim in Berlin in 1928, by the Iranian Mirzo Muhammad Qazvini in 1937 and Said Nafisi in 1954, and the full text was translated by A. Habibi in 1984. The translation of the



Central Asian part of “Zayn-ul-Akhbor” by A.K. Anders, which is important for our study, was prepared for publication by L.M. Epifanova in 1991 and published in Tashkent [15]. The most reliable source for studying the Muslim culture of the East, the history and political life of the Seljuks is the work “Siyosatnoma” or “Siyar-ul-Muluk” (“Life of the Kings”) by Abu Ali Hasan ibn Ali ibn Ishaq Tusi (1018–1092), known under the pseudonym Nizamulmulk. It consists of thirty-nine chapters and contains valuable information on the history of Uzbek statehood. In particular, there is interesting information about the role of Turkish slaves [16] in socio-political life during the Samanid period, the living conditions of employees who served in the Karakhanid court, titles in the Samanid state, and correspondence between the Khorezmshahs (Altintashis) and the Ghaznavids.

Scholars have evaluated the work "Politics" as a political program of the Seljuks. Its main idea is the promotion of justice, peace and kindness, rational governance, and the promotion of public welfare and peace based on sound rules and order. Researchers emphasize that many of the ideas in this work retain their vitality to this day [17:10].

The oldest copies of the Siyosatnoma, copied in Urmia in 1168–1169 by order of the emir, Hajib [18] Alp Jamoliddin, are kept in the British Museum and Berlin [19]. Based on another copy copied in 1291, the orientalist Charles Schaeffer translated the work into French and published it in 1893. After many years of research, the Siyosatnoma was translated into Russian by B.N. Zakhoder and published in 1949. In 1960, it was published in English. In 1989, the work was translated into Tajik by A. Devonakulov and published in Dushanbe. However, this edition is not without some shortcomings. In particular, some of its chapters were omitted [17:14]. The Uzbek translation of the work "Political Manual" with a preface and annotations was carried out by Shodmon Vahid and Aftondil Erkinov and published in Tashkent in 2008 [20]. As a result of reviewing these publications, useful information for the study was obtained.

Another important source reflecting the history of Uzbek statehood in the 9th–12th centuries is the work “Tarihi Masudi” (“History of Masud”) by Abulfazl Muhammad ibn al-Husayn al-Katib al-Bayhaqi (995–1077). The difference between “Tarihi Masudi” and previous works is that the author presented information that he had seen and found out from reliable people based on official documents stored in government offices. The work mainly reflects the socio-political situation of the Ghaznavid state during the reign of Sultan Masud, the history of international relations between the Saffarids, Samanids, Seljuks and Karakhanids, and some aspects of their governance system.

The Persian text of "Tarihi Masudi" was published in 1862 by W. Morley in Calcutta, in 1887 by Ahmad Peshawari, in 1941–1954 by Said Nafisi, and in 1946 by Qasim Ghani and Ali Akbar Fayyaz in Tehran. Its Arabic translation was published in Cairo in 1960 by Yahya Hasshab and Sadiq Nishat. The Russian translation of the work, with research and necessary annotations, was published in Tashkent in 1962 and in Moscow in 1969 by the orientalist scholar A.K. Arends [21].

Conclusions and Suggestions

Primary sources containing information about the governance system of Central Asia in the 8th–12th centuries played a key role in fulfilling the tasks set for this study. One of the logical conclusions that can be drawn from their source analysis is that after the advent of Islam, a



national governance system adapted to the requirements of the new religion played an important role in the general upsurge in Central Asia. In turn, as a result of the socio-economic development observed in the region during this period, the necessary ground was formed for unprecedented scientific and cultural upsurge. All this gave impetus to the formation of a centralized local governance system adapted to the requirements of Islam.

The socio-political environment, the development of trade and commerce, and the features of the governance system in the Arab Caliphate and its territories did not go unnoticed by political figures, historians, travelers, and civil servants who lived at that time. Through their works and memoirs, we obtain valuable information about the changes in the mentioned areas. Comparing and contrasting different sources helps to reveal the truth of history.

The works of historians such as Balozuri, Tabari, Beruni, Ibn Athir, Narshahi, Gardizi, Nizamulmulk, and Bayhaqi, who created valuable works on the history of Central Asia in the 8th-12th centuries, have not lost their scientific significance even after many centuries. Among the issues covered in them, the fact that they contain valuable information and noteworthy considerations regarding the development of the governance system in Central Asia in the context of Islamic thought is extremely important for this study.

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