

Religious Titles and Positions In State Administration and The Role Of Religious Representatives In Them

Shirinov Sardor

Karshi State University

DOI:

<https://doi.org/10.47134/webofscientist.v4i2.50>

*Correspondence: Shirinov Sardor

Email: s.shirinov@gmail.com

Received: 10-04-2025

Accepted: 21-05-2025

Published: 06-06-2025



Copyright: © 2025 by the authors. Submitted for open access publication under the terms and conditions of the Creative Commons Attribution (CC BY) license (<http://creativecommons.org/licenses/by/4.0/>).

Abstract: This study analyzes the role of religious titles and positions in state administration and their impact on socio-political processes in the Central Asian khanates. During the Shaybanids, Ashtarkhanids, and Mangids, the relationship of religious officials with political power, the functions of positions such as sheikh-ul-Islam, qozikalon, sadr, mufti and their status in society are studied based on historical sources. The participation of religious leaders in the judiciary, educational institutions, and state administration is also analyzed, with special attention paid to changes in the role of religious titles in society during the Bukhara Emirate. The study is conducted on the basis of historical sources such as Muhammad Sayyid Baljuvani's "Tarihi nofei" and Mirzo Badi' Devan's "Majma' ul-Arqam" as well as modern research. This scientific work sheds light on the impact of religious titles and positions on political and economic processes and analyzes their importance in state administration.

Keywords: State Administration, Religious Titles, Religious Positions, Central Asian Khanates, Sheikh Ul-Islam, Naqib, Mufti, Sufism, Shaybanids, Ashtarkhanids, Mangits, Bukhara Emirate, Religious Organizations, Historical Sources.

Introduction

In the Central Asian khanates, religious positions and titles were almost identical in content and could be distinguished by the tasks assigned to them. Important positions in religious organizations included sheikh ul-Islam, khoja kalon, caliph, a'lam, sheikh, akhund, sudur, oraq-oliy, naqib, mavlo, mudarris, domulla, imam, imam-khatib, etc. Each of them had a certain place in society according to its status and function. According to historical sources, among the religious positions, sheikh ul-Islam, khoja kalon, caliph and other high-ranking officials were considered the most trusted representatives of the local people.

In general, in most cases, religious titles and positions were accompanied by the terms "sheikh", "wali", "azizon". According to sources on Sufism, the word "sheikh" was used to refer to an elderly father, a person who had reached a level of perfection in terminology, the addition of the adjective "wali" was used to refer to such people who foretold events and had the ability to inform about the "unseen", and "azizon" was used to refer to individuals belonging to the Yasawi order. Muhammad Shaybani Khan was also initially a disciple of one of the prominent representatives of the Yasawi order, Sheikh Jamaluddin (died 1505). Sheikh Jamaluddin was exiled to Herat by Shaybani Khan around

1490 because he did not support his conquests, and Shaybani Khan later accepted a person named Sheikh Mansur as his pir.

Methodology

In general, the following conditions were met for a sheikh in a religious position: he had to be a person of pure faith, knowledgeable, prior in his covenant, generous, courageous, noble, kind, patient, forgiving, gentle, open-handed, generous, mentor, free from ambition, calm, solid, and well-mannered. Therefore, the sheikh was considered the greatest person in society and a trustworthy person created for example. His perfection in knowledge and enlightenment was glorified as a model for all his disciples and a person who always perfectly mastered the deeds of justice. According to the rules of social order, a disciple who received the education of a sheikh unconditionally achieved various positions. In most cases, in the Bukhara Khanate, religious officials took control of the country's judiciary, educational and upbringing institutions - madrasas, primary schools, mosques, and other social institutions. As a result, since the time of the Shaybanids, regional governors often turned to religious officials to improve their relations with high-ranking officials. Representatives of the ruling circle also made good use of the support of Sufis in their political struggles.

During the Shaybanid period, Sheikh Khudoydad Vali and Qasim Sheikh Azizon were considered important religious figures, and their influence covered the territories from Maveron nahr to Khorasan, East Turkestan, and India. Therefore, rulers such as Ubaydullah Khan, Abdulaziz Khan, Abu Said Khan, and Abdullah Khan II from the Shaybanids, and Zahiriddin Muhammad Babur, Humayun, and Kamran Mirza from the Timurids always relied on their help. Also, after Shaybanid Khan captured the Timurid territories (Maveron nahr and Khorasan), he tried to improve relations with some local religious figures (Sheikh Khudoydad).

During the time of Ubaydullah Khan, there were also important religious officials. They were Makhdumi Azam Dahbedi, Sheikh Khudoydad Vali, Qasim Sheikh Azizon and Joibor Khojas, who always supported Ubaydullah Khan in socio-economic and political processes.

By the time of the Ashtar Khans, one thing was clearly visible in state administration. That is, power, both in the center and in the regions, was mainly embodied in one office - the dargah. Religious positions were no exception. The dargah had the following positions: naqib, atalik, parvanachi, dadkhoh, devanbegi, kushbegi, chuhrabashi, mirohor, yasavul, inaq, korch, chief judge, military judge, sheikhul-islam, a'lam, chairman, chief mufti and others. It can be said that over time, the functions of these positions underwent qualitative changes. During this period, the social system consisted of six classes: aliyya, umara, ulama, fuzalo, raiyat and slaves.

These classes included religious practice and social relations, and the relations between them depended on the activities of a number of positions. Also, the political and social position of sheikhs, khodjas and major religious leaders was unique. One of the major representatives of the Joibor khodjas, Khoja Tajiddin Hasan (the eldest son of Khoja Sa'd and the legal heir to his property), is analyzed in the research of the historian Kh. Turayev, in particular, in his opinion, Khoja Tajiddin Hasan held a high position not only within the khanate, but also in the Bukhara Khanate. Most of the socio-political activities of the khoja

coincided with the Ashtar Khanate era, and important information can be obtained about some aspects of his socio-economic activities through the research of P.P. Ivanov, B.A.Ahmedov, B. Bobojonov. However, the most important information about Khoja Tajiddin Hasan during the Ashtar Khanate period: his place in socio-political processes and economic relations, his relations with the ruling circles, his services in eliminating unrest in Balkh, his relations with his brothers, the donations made by him, his place within the family dynasty and his efforts to strengthen it, have not yet been studied in detail by means of a detailed study of the information in the sources and their introduction into scientific circulation.

Khoja Tajiddin Hasan retained his religious position during the reign of the Ashtar Khanate rulers Boqimuhammadkhan, Valimuhammadkhan, Imamqulikhan and Nadrmuhammadkhan. The sources even state that the rulers "shamelessly" participated in the banquets organized by Khoja Tajiddin.

Imamqulikhan, who was from the Ashtar Khanate, even entrusted the control of Bukhara to Khoja Tajiddin when he went hunting. This further increased the political significance and responsibility of Khoja Tajiddin in his activities.

Representatives of the Mangit dynasty ruled in the Bukhara state from the second half of the 18th century. Religious officials played an important role in the state administration system in the Bukhara emirate. Sheikh ul-Islam, qozikalon, sadr, a'lam, mufti and others worked in the state administration system and their influence was very great. Sheikh ul-Islam, for example, provided significant religious and political assistance to leaders in the central government or in the regions. The chief chairman, in turn, controlled the moral and social life of the population and played an important role in implementing this work.

Result and Discussion

The political system of the Bukhara state, administrative procedures, state symbols, titles and positions have attracted the attention of many scholars. In particular, the historian Sh.Vohidov in his works notes that Professor A.A. Semyonov and scientist A.B. Vildanova partially analyzed the above issues based on Mirzo Badi' Dev's work "Majma' ul-arqom". However, it is said that Mirzo Badi's work has not been translated into Uzbek and its information remains unknown to a wide range of readers. An important source on religious positions and titles, as well as the history of the statehood of the Bukhara Emirate, is the work "Tarihi nofei" by Muhammad Sayyid Baljuvani, that is, "Useful History".

From the time of Amir Shahmurad, the ranks and positions of officials were somewhat regulated. In particular, Mir Makhdumkhodja Husayni Nasrullokhodja was appointed to an important religious position (the position of sheikh ul-Islam). According to Professor Sh.Vohidov, Mirzo Badi' Devan at the end of his work provides the most detailed information about the ranks and positions in the Bukhara emirate. "Majma' ul-Arqam" was written in 1798, and the acts on ranks and positions given in it existed with some changes until the last days of the emirate. According to the information in "Majma' ul-Arqam", the highest position was the act of the qazi. The highest of them was the title of Sheikh ul-Islam, then the Qazi ul-Quzat, the third (Qozi Askar) and the fourth was the regional qazi. The second level of these ranks was the mufti (s). Its highest rank was the title of a'lam, whose

holder gave fatwas during military campaigns. The muhtasib was at the third level. He had to be from the lineage of the sayyids. In the provinces, a scholar who was not a sayyid was also appointed as a muhtasib. The fourth mudarris was a lifelong scholar who received a salary from the treasury, even if he was not engaged in education.

In the Bukhara country, mudarris enjoyed special respect. The purpose of this is to recall that at the beginning of the 20th century, the number of mudarris in Bukhara was 800, and according to the work *Tarikh-i nafei* and *Sadri Ziya*, at the beginning of the 20th century, there were about 80 large and small madrasas in the city of Bukhara. Mudarris were divided into two categories: "a'lo tadrisi" and "avsat" (average) "tadrisi", and it is worth noting that the highest-ranking mudarris were qazi ul-quzzat, raisi kalon, sheikh ul-islam, akhund, a'lam, and mufti askar. Thus, mudarris were appointed to important religious positions and positions in the emirate. There was also a Fatwa Council consisting of 22 muftis. Their ranks were equal to the ranks of arok and eshikagosi. Muftis rose to the ranks of sadr, sudur, sheikh ul-islam, naqib and mirasad. Mudarris who passed the Sharia exam received a salary from the tithe. Mudarris were further divided into groups of "banoraspush" (those wearing banorasli robes) - 200 people and "behasabpush" (those wearing bekasam robes) - about 300 domullas.

Also, according to Sh.Vohidov's information from his works "*Majma' ul-arqom*" and "*Tarihi salottini usmoni va nasabi eshon*", the highest position in the emirate was considered to be that of a judge. The highest of these was the title of Sheikh ul-Islam, then the Qazi ul-Quzat, the third (Qozi Askar) and the fourth was the provincial Qozi. The second level of these ranks was the muftis. Its highest level was the title of A'lam, who "owned" and gave fatwas during military campaigns. The title of Muhtasib was at the third level. The next rank after the above was the Khojas of Juybor, the Naqib, the Oraqi Kalon, that is, the great scythe, the caliph of the Naqshbandi order. The Khoja of Juybor was given to the Sayyids, and the government of Juybor (with the tombs of the Khojas) was in his hands. The third level titles were scholars, Sayyids Uzbek and local nobles were given to officials who were considered to be laishkas. The first was the mir asad, who was from the ulama or sayyids. The internal muhtasib of the Bukhara raboti was in his (disposal) charge up to one farsakh. The second was the fayzli career, a scholar or sayyid. The external muhtasib of the Bukhara raboti was in his (disposal) charge up to one farsakh. The third was the sadr, whose duty was to calculate the waqfs within the one farsakh area of the Bukhara raboti. The fourth was the sudur, whose duty was to calculate the waqfs outside this raboti. These officials had personal seals and courts.

Judges and muftis played a decisive role in religious matters and controlled the implementation of Sharia laws.

Conclusion

In conclusion, based on the study of the functions, rights and duties of religious officials in the state administration system of the Bukhara Emirate in the late 19th and early 20th centuries, it can be concluded that during this period, the religious procedures in the state administration system established during the reign of Amir Temur and the Timurids, as

well as the Shaybanids and Ashtarkhanids, remained almost unchanged in the Bukhara Emirate. The archive of the Kushbegi of the Bukhara Emirate consists of a collection of important documents providing information about Bukhara. They can be used to shed light on issues related to economic, social and political life.

References

- Correction to: Towards a spectral forensics: spirits as epistemic resources in responses to the dead and missing (The International Journal of Human Rights, (2024), (1-21), 10.1080/13642987.2024.2396343). *International Journal of Human Rights*, ISSN 1364-2987, <https://doi.org/10.1080/13642987.2024.2431379>
- Dogan, T. (2020). Covering isis in the british media: Exploring agendasetting in the guardian newspaper. *Journal of Arab and Muslim Media Research*, 13(2), 195-213, ISSN 1751-9411, https://doi.org/10.1386/jammr_00019_1
- Granovski, B. (2018). Education-related regulatory flexibilities, waivers, and federal assistance in response to disasters and national emergencies. *Emergency Management: An Overview and Issues for Congress*, 125-182
- Günay, C. (2014). Turkey: A model for continuity or change?. *Routledge Handbook of the Arab Spring: Rethinking Democratization*, 515-526, <https://doi.org/10.4324/9781315763026-60>
- Hance, C. (2020). The judicialization of the tension between the cultural identity of states and intangible cultural heritage. *Intangible Cultural Heritage Under National and International Law: Going Beyond the 2003 UNESCO Convention*, 171-178, <https://doi.org/10.4337/9781839100031.00024>
- Hermend, X. (2024). A herald (Naqib) in the Afghan emirate in the 20th century. *Journal Asiatique*, 312(1), 1-20, ISSN 0021-762X, <https://doi.org/10.2143/JA.312.1.3293356>
- Kandaharov A. Bukhara khanate and the activities of Karmana sheikhs in it: monograph. - Tashkent: "Wing of Thought", 2018. - P. 31.
- Khudoikulov T. Central Asian state administration (central, local, military, religious administration (XVIII –XX centuries). Monograph: Tashkent: Uzbekitobdonashret, 2023. – p.217
- Muhammad Ali ibn Muhammad Sayyid Baljuvoni. "Tarikh-i nofei." - Dushanbe, 1994. P.120.
- Muhammad Alim Sheikh. Lamakhot. Yassavia is the path of the elders of the authorities. from Persian. Translated by Kattaev and A.Narzullaev's. - Samarkand, 2007. – P.115.
- Muminova G., Tashpulatov B. POLITICAL REPRESSIONS DURING THE PERIOD OF COLLECTIVIZATION IN UZBEKISTAN (ON THE EXAMPLE OF

- KASHKADARYA REGION) //Oriental renaissance: Innovative, educational, natural and social sciences. – 2022. – T. 2. – №. 1. – C. 725-729.
- Norton, B. (2012). Substance abuse and mental health services administration (SAMHSA): Agency overview and reauthorization issues. *The Substance Abuse and Mental Health Services Administration (SAMHSA)*, 1-37
- O'Connor K., Shahwan U. Religion and representative bureaucracy: Does religion guide administrative discretion? //Public Policy and Administration. – 2024. – T. 39. – №. 4. – C. 588-607.
- Ongaro E., Tantardini M. Religion, spirituality, faith and public administration: A literature review and outlook //Public Policy and Administration. – 2024. – T. 39. – №. 4. – C. 531-555.
- Poliakova, Y. (2017). The Ukase of 1769 of Yekaterina II (Catherine II) on the Roman Catholic Church. A fundamental legal document of the Catholic Church legislation in imperial Russia. *Revista de Estudios Historico-Juridicos*(39), 385-402, ISSN 0716-5455, <https://doi.org/10.4067/s0716-54552017000100385>
- Rocher, R. (2010). The creation of Anglo-Hindu law. *Hinduism and Law: An Introduction*, 78-88, <https://doi.org/10.1017/CBO9780511781674.008>
- Saro, A. (2018). Mechanisms, strategies and taboo topics of Soviet censorship in Estonian theatre. *Ajalooline Ajakiri*(4), 283-304, ISSN 1406-3859, <https://doi.org/10.12697/AA.2018.4.02>
- Schmidt W., Miles M. R. Religious identity and descriptive representation //Politics and religion. – 2017. – T. 10. – №. 1. – C. 186-221.
- Shirinov S. ON THE ACTIVITIES OF QAZIKHANAS IN THE BUKHARA EMIRATE AND THEIR SPECIFIC FEATURES //Теоретические аспекты становления педагогических наук. – 2025. – Т. 4. – №. 3. – С. 115-118.
- Shukhratovich T. B. HISTORY OF TRAINING OF SECONDARY MEDICAL SERVICES IN UZBEKISTAN //EPRA International Journal of Multidisciplinary Research (IJMR). – 2021. – T. 7. – C. 1-1.
- Sisson, R. (2024). Congress and Indian nationalism: The pre-independence phase. *Congress and Indian Nationalism: The Pre-Independence Phase*, 1-420
- Tashpulatov B. History of Training of Higher Medical Staff in Khorezm Region //НАУКА И ТЕХНИКА 2021. АКТУАЛЬНЫЕ ИССЛЕДОВАНИЯ. – 2021. – С. 10-13.
- Turaev X. The Bukhara Khanate in the XVI-XVII centuries was a socio-political and cultural-political entity. Doctor of Historical Sciences. Dissertation: 2007, p. 132.

-
- Yang, H. (2022). Water Spirits of the Yangzi River and Imperial Power in Traditional China. *Religions*, 13(5), ISSN 2077-1444, <https://doi.org/10.3390/rel13050387>
- Yılmaz, M. (2022). The Honorary Ranks Granted by the Abbasids to the Vassal State Rulers in Khorasan and Transoxiana and Their Political Responses. *Cumhuriyet İlahiyat Dergisi*, 26(2), 661-678, ISSN 2528-9861, <https://doi.org/10.18505/cuid.1139863>