

ETHNIC STRUCTURE OF THE POPULATION IN THE STATE OF  
SHAYBANI AND REFORMS

*Bazarov Bunyodbek Bekmurod oglu*

*master's student at Sharof Rashidov Samarkand State University*

**Abstract.** *This article analyzes the social structure and reforms implemented during the Shaybanid state (1500–1599) based on historical sources. It examines the main social strata of society—rulers, religious scholars, military personnel, peasants, and merchants—and their roles and interactions within the system of governance. Additionally, the paper explores the essence of administrative, military, land-tax, and religious reforms, highlighting their impact on social stability. The article aims to provide a deeper understanding of the historical factors that influenced social development during the Shaybanid era.*

**Keywords:** *Shaybanids, social structure, reforms, rulers, ulema, military class, land ownership, religious policy, Mawarannahr, Bukhara Khanate.*

**Introduction.** One of the dynasties that has occupied a special place in the history of Central Asia with its political, cultural and military activities is the Shaybani dynasty. They took advantage of the weakened state of the Timurid state in Transoxiana in the late 15th and early 16th centuries to establish a strong centralized state. After the victory over the Timurids under the leadership of Muhammad Shaybani Khan in 1500, the Shaybani state was established in Transoxiana. During this period, significant changes took place in the spheres of state building, socio-economic relations, and religious life.

The formation of the Shaybanid state was not just a transfer of political power, but a complex process that affected the structure of the entire society. They sought, first of all, to harmonize the interests of nomadic clans and the local peasant population. This led to a reassessment of relations between social classes. In particular, the role of religious scholars was strengthened, and they began to participate directly in political decision-making.

The Shaybanids implemented a number of reforms to strengthen the social structure and maintain order in the administration of the state. These reforms were aimed at deepening the policy of centralization, ensuring social justice, and stabilizing

the country economically. These reforms in the military, administrative, and religious spheres, in turn, served to maintain a balance between the classes in society.

This article analyzes the main features of the social structure during the Shaybanid state, the stratified structure of society, as well as the reforms implemented by the rulers based on historical sources. Special attention is paid to efforts to ensure social stability, what results they yielded, and what legacy they left for the next dynasties.

**Main part.** The main layers of the social structure during the Shaybanid era: The social structure of the Shaybanid state is distinguished by its complex and multifaceted structure. Their state policy was based on traditional Turkic-Islamic values, and there was a strict stratification in social life. Society was divided into several main social layers:

## 1. Rulers and their dynasties

At the highest echelon of the state were representatives of the Shaybanid dynasty, in particular the khans. They held political power in their hands and led military campaigns, foreign relations, internal administration and reforms. Rulers such as Muhammad Shaybanid Khan and Abdullah Khan II occupied an important place in history not only as political figures, but also as people who developed culture and Islamic values. 2. Religious scholars and priests Islam served as the central foundation of society during the Shaybanid era. Scholars, judges, imams, mudarris and Sufis held a special position in social life. Religious figures led the judicial system based on Sharia law, taught in madrasas and exercised spiritual leadership in society. This stratum played an important role in religiously substantiating state policy. 3. Officials, military and chieftains This layer, which formed an important part of the state structure, included officials who conducted official affairs, soldiers (military), palace servants and administrators of local chieftaincies. Since the Shaybanis came from the tradition of nomadic clans, the military had great power.

Military service also provided an opportunity for social advancement. 4. Artisans and Peasants The productive class that formed the basis of the economy were farmers, livestock breeders, gardeners, and artisans. They provided the material life of society in exchange for their labor.

Especially in cities such as Samarkand, Bukhara, Khiva, Tashkent, crafts were highly developed. 5. Merchants and caravanserai owners Merchants played a major role in the development of foreign and domestic trade. Trade relations were carried out with India, Iran, China and Russia via the Silk Road. Caravanserai, markets and shopping centers were under state control and contributed to the state budget through the tax system.

Reforms in the Shaybanid state and their content The reforms carried out by the Shaybanids were the main means of strengthening the state and ensuring social stability. These reforms covered several areas: 1. Administrative reforms The Shaybanids established a centralized system of governance. Provinces and beys were governed by viceroys and governors appointed by the ruler. The Bukhara Khanate was transformed into the capital, and all political and administrative activities were coordinated around this center. 2. Military reforms The Shaybanids considered military power to be the main factor in the strength of the state. The military system was formed on the basis of nomadic traditions, and a strict mobilization procedure was introduced. Men who were capable of military service were mobilized and allocated land and property (syurkol). 3. Land reform The Shaybanid rulers revised the land ownership system. He settled part of the nomadic population in permanent places and clarified the right to land ownership. The activities of large landowners - landlords and their representatives were brought under control, and the land tax system was clearly defined. 4. Religious and spiritual reforms Islam was made an integral part of state policy. The construction of mosques, madrasas, and khanqahs was supported by the state. The Shaybanids strengthened the social position of religious scholars and brought them closer to the governance system. This led to the widespread use of Sharia law. 5. Cultural and scientific development During the reign of Abdullakhan II, culture and science especially flourished. Madrasas, libraries, and scientific centers operated in Bukhara and Samarkand. Thinkers appeared who continued the traditions of Alisher Navoi and Husayn Boykaro.

The influence of social structure on stability The Shaybanids ensured the internal balance of the state by maintaining a stable social structure. The tasks, rights, and obligations of each stratum were clearly defined. The alliance between the ulema and the rulers strengthened religious and political stability, while the activities of farmers and artisans served economic stability.

This stratified social structure was later continued in the governance systems of dynasties such as the Ashtar Khans and the Mangids. The governance and social system established during the Shaybanid period influenced the political culture of Central Asia for many years.

**Conclusion:** Although the Shaybanid state occupied a short but significant period on the historical stage, it implemented significant political, social, and cultural reforms for its time.

In particular, their work in the field of social structure and state administration laid the foundation for the formation of a social system that has survived in

Maveraunnahr for many centuries. By clearly separating the social classes and defining the role and function of each category in society, the Shaybanids took important steps towards building a centralized state.

The main principle of their social policy was to maintain a balance between rulers, religious scholars, military, peasants, and merchants. The attention paid by the khans to the religious stratum - governing on the basis of Islamic values, relying on Sharia law, and being in alliance with the scholars - was seen as a guarantee of political stability. This served to ensure social stability, order, and peace.

The reforms implemented by the Shaybanids bore fruit in several areas:

Through administrative reforms, the provinces were subordinated to the central government and the ruler's control was strengthened;

Through military reforms, the external security of the state was ensured, and the internal military forces gained reliable and effective management;

Religious reforms, however, led to the formation of moral and spiritual unity in society;

Land reforms, on the other hand, ensured that the producing class had stable working conditions.

In addition, the Shaybanids paid great attention to culture, science, crafts, and trade. Especially during the reign of Abdulla Khan II, the prosperity of the cities of Bukhara and Samarkand, the abundance of madrasahs and mosques, indicate that this dynasty relied not only on military but also on educational power.

Thus, the Shaybanid state not only established a stable political and social system in its time, but also laid the foundation for the political processes of subsequent dynasties - the Ashtar Khans, the Mangids, and even the beginning of the 20th century. Their experience is valued as a unique example of the medieval Eastern statehood and governance model.

Learning from history, we can say that the social structure and reforms created by the Shaybanids were a system that met the requirements of their time, united the people, and ensured the strength of the state. Their actions still show today how important stability, national unity, and governance based on knowledge and enlightenment are in historical development.

## REFERENCES

1. Kayumov, A. *History of the Shaybanid State* . – Tashkent: Fan, 1999.
2. Rashiduddin Fazlullah. *Jami' ut-tavorikh* . – Translated and published with annotations. – Tashkent: Sharq, 2001.

3. Binoi K. Shaiboniynoma // History of Uzbekistan. Readers' Digest. XVI-XIX centuries. – T.: – Science and Technology, 2014. – P. 9-11.
4. Zamonov A. , Tokhtabekov K. Bukhara in the khanate political and social - economic processes . – Tashkent : “Bayoz”, 2018. – P. 5-20.
5. Muhammad Salih. Shaibaniinama. - T.: Literature and Art Publishing House, 1989. - B. 200-220.