



STATE SYSTEM AND ADMINISTRATIVE MANAGEMENT OF THE ASHTARKHANIDS

Moydinov Muhammadali

3rd Year Student, Faculty of History of Fergana State University

Abstract

When we study the history of our country, we should also know about the countries that had their place in it. In the Middle Ages, different countries and dynasties ruled our country. One of them is the Ashtarkhanid dynasty. The Ashtarkhanid dynasty ruled in 1601-1756. According to the state management system and administrative structure of this dynasty, it was almost no different from the Shaibani state administration.

Keywords: Devonbegi, koshbegi, ataliq, parvanachi, saray kutvali, treasurer, Nadirmuhammad, Subkhanqulikhan, Ubaydullahkhan.

Literature Analysis and Methodology

In the 17th and the first half of the 18th centuries, state administration was embodied in one office both in the center and in the regions. As in the Shaybani era, in the Ashtarkhani period as well, the semi-nomadic traditions were preserved in the state system along with the traditions of a sedentary lifestyle. During this period, the khan was officially the head of the supreme power, and all issues of the state's internal and foreign policy were resolved at his discretion. All supreme decrees were introduced by the khan, coins were minted in his name, and the khan's name was added to the sermon. But in the actual administration, many of the Ashtarkhani rulers were puppets in the hands of high-ranking officials and major scholars.

Results

No matter how hard Khans like Nadir Muhammed, Subhanquli Khan, Ubaidullah Khan tried to raise the authority of the central government and limit the position of the emirs, their efforts were almost ineffective. During this period, the central state administration was concentrated in the hands of the palace officials, while the local authorities were at the disposal of the regional governors. In the Ashtarkhanid state, many historical buildings are built and the old ones are renovated. During the reign of Subkhanqulikhan, many efforts were made to make the people live well. Imamqulikhan also made efforts to strengthen the state. [1:96]

During this period, when the Ashtarkhanid state administration was not much different from the Shaibani state administration, the position of "palace courtier" was established, and this position exercised control over the construction of buildings. During the Ashtarkhanid period, the most influential city after Bukhara was Balkh, which was ruled by the heirs to the throne. State administration was two-tiered, with a central and local government system. During the Ashtarkhanid era, the position of father was one of the highest positions in the palace. The naming and representation of all palace positions did not differ much from the time of the Shaibanis.



In addition to the father, the devanbegi, parvonachi, mushrif, treasurer and other palace officials were of great importance in state administration. The task of provincial governors was to obey the authorities, to collect annual taxes and send them to the khan's treasury, to participate in military campaigns with their troops according to the khan's decree. During the reign of the Ashtarkhanids, there were positions such as naqib, ataliq, parvanachi, dodhoh, devanbegi, qushbegi, chukhraboshi, yasovu, inaq, qurchi, military judge, military mufti, head of the door, mirzaboshi, head of the palace library, waiter . At the same time, we must emphasize that changes have occurred in some of them. In the 16th century, the father's role was mainly related to the local government system, but during the Ashtarkhanid era, the father's position in the center began to strengthen, starting with Abdulaziz Khan. For example, when Abdulaziz Khan ascended the throne of Bukhara, he offered the role of father in the capital to Yalangtoshbi, who had a strong position at that time. Ataliq's position was high even during the time of Subkhanquli Khan, and the most important military affairs, such as repelling the threat of the Khiva people to Bukhara, marching to Khurasan, were assigned to ataliq. In the work "Ubaidullanama" patriarchy is defined as umdat al-umaro, that is, the support of the entire class of emirs. Hakimbi and his son Rahimbi, who were in the paternal position during the time of Abulfaiz Khan, had a great position and eventually they managed to completely take away the power from the representatives of the dynasty. [2:115]

The rule of the Ashtarkhans was characterized by increasing socio-political disunity in the country, numerous internecine wars, the desolation of cities, the devastation of the settled population as a result of excessive taxes, and the looting of oases and trade caravans. . During this period, taxes on land and property increased tremendously.

Taxes were even a few years ago and more recoverable. For example, during the reign of Subkhanquli Khan, taxes were collected seven times more. Taxes were called "moli jihat" and "khiroj".

In this period, although the social classes remained the same as in the Shaibani period, changes in their position are visible. Officially, the khan and the big palace officials, who were considered to be the upper class, had to reckon with the opinion of the military-administrative officials, regional governors, and big tribal chiefs, which almost equalized their social status. During this period, the position of scholars and other religious officials who were the descendants of Khojabor Khojas in social life increased even more. The situation of the raiyat, the social class that was the main tax payer, was getting worse. During this period, the opportunities for increasing the status of the slaves, especially the servants of the palace, who were at the bottom of the social ladder, increased. Slaves belonging to the Khan and other high-ranking officials, in some cases, with their potential, even managed to get a place among the high-ranking officials in the court. The personal guards of many khans consisted of slaves, which increased their status in the palace.

The Ashtarkhani state system was almost no different from the Shaibani state system in terms of its structure and essence. Khan was officially the head of the supreme power, and all issues related to the internal and foreign policy of the state were decided at his discretion. All supreme decrees were introduced by the khan, coins were minted in his name, and the khan's name was added to the sermon. But in practice, many Ashtarkhan rulers were toys in the hands of the big palace officials, and the central



state administration was concentrated in the hands of the palace officials, so the local authorities were completely at the disposal of the regional governors. This was a consequence of the weakness of the central administration, leading to the instability of the state system and socio-political crises.

During the Ashtarkhanid period, the most influential city after Bukhara was Balkh, which was ruled by the heir to the throne. State administration had two levels - central and local administration system.

The central administration was in the hands of the officials of the Khan's palace, and during the Ashtarkhanids, a person with the position of father began to have a particularly high position.

Otalik served as the first minister. In the 18th century, he was also in charge of irrigation in the country. After Ataliq, he became devanbegi (minister of finance), then parvanachi (recipient of applications), kakaldosh, mirshabboshi. In addition, there are inaq (appointed from the emirs of powerful Uzbek tribes), qushbegi (head of the khan's residence), senior mekhtar, table chef, topchiboshi, kutlov, doorman, mirokhor, shaikhulislam, qazi, qazikalon, etc. was.

During the times of Ashtarkhanids, Ubaydullah Khan and Abulfayz Khan, the position of officials in the position of koshbegi was also expected. To be more precise, with the rise of the position of the person in this position, the importance of the position he holds has also increased. During this period, the most influential city after Bukhara was Balkh, which was ruled by the heir to the throne. The state administration at the official level was two-tiered and had a central and local government system. Subordination of provincial governors to the central authority consisted only in collecting the annual taxes and sending them to the khan's treasury, participating in military campaigns with their troops according to the khan's decree. In many cases, the regional chiefs, who considered themselves independent of the central government, also had their own administrative system and military forces. During this period, the officials, in addition to their positions and responsible duties, also participated in political processes and military campaigns.

Discussion. In the administration of the Ashtarkhanid period, along with secular officials, religious officials also had a high position. In the management, the big religious leaders, the khojas and the holders of religious positions, such as sheikhulislam, sadr, qazikalons, were of great importance. During this period, the status of Khojabor Khojas was high in the state administration, and the main religious officials were appointed from among them. Bukhara Sheikhul-Islami was also appointed from among the noble sheikhs, and during the reign of Abulfaiz Khan, this position was held by the son of Khoja Yahya, Muhammad Hakim Khoja. Sheikhulislam played a very important role in the society and was a permanent advisor of the ruler not only in religious affairs, but also in state administration. Each province had its own judge, who tried religious, family, inheritance and criminal cases. There were also separate judges for the military, and they were called qaziaskar. Mufti had a special role in solving legal issues in Bukhara Khanate. Mufti was a jurisprudent who was well versed in fiqh (law) and hadith. [3:145]

Conclusion:

The essence of my conclusion is that the Ashtarkhani state, like the Shaibani state, had a unique positive effect on the rise and culture of the Uzbek nation.



It was possible to sell, exchange, gift, mortgage, and lend land properties. These documents show that during the time of Imam Quli Khan, the state lands were sold to many private individuals and became the form of "mulki hur holis". If a person buys land and gives up two-thirds of it to the state, he becomes a "property hur holis". There are also documents that indicate the sale of state land in a special way. That is, although it is recorded that the land property was purchased, the price for this land was not paid in money, but a blessed copy of the Qur'an was donated. Because the state lands are important to the state (country) treasury, the khan was considered to have the right to dispose of the land and sell it. There are also documents on sealing the grain heap. In particular, in the 20th document, the decree of Ubaydullah Khan (1702-1711) mentions the representatives of the village administration related to tax collection: governors, factors, figures, Icadhudos, and ten chiefs and fifty chiefs, Darugas. In particular, Daruga was considered to be an official who controls the grain not hidden by farmers on state lands. After the grain was harvested, the amount of the tax was determined, and the harvest was sealed in heaps, which meant that it was forbidden to use it until the tax was collected.

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