



ACTIVITIES OF THE ADVISORY COUNCIL (SUPREME COUNCIL) IN THE KOKAND KHANATE

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Article history:	Abstract:
<p>Received: 1st February 2023 Accepted: 1st March 2023 Published: 3rd March 2023</p>	<p>President of the Republic of Uzbekistan Sh. Mirziyoev - "Nothing in great history goes without a trace." It is preserved in the blood and historical memory of peoples and is manifested in their practical work. Based on this point of view, a more perfect and open study of our glorious past and its place and role in the present day is becoming a demand of the present time.[1]The entire history of our nation, especially the history of the Khanate period, is considered a very complex and controversial period. In particular, the Kokan khanate left a special mark in the history of this period. In addition, it would not be wrong to say that the Supreme Council, which played an important role in the life of the khanate in the period under consideration, and its activities deserve special attention.[2]</p>
<p>Keywords: Kokan, Supreme Council, Qazi soldier, Shaykhulislam, Kipchak, "History of Turkestan", "History of Jahannamoyi".</p>	

In Kokanda, the seat of the government is located in the khan's court, and all matters of state importance are resolved in this place. The central management system was fully embodied in the khan's palace, and all the officials working in it were part of the Supreme Council under the head of the state, i.e. the khan[3]. It is known that the central administration consisted of the supreme ruler-khan, then the council, which was an advisory body, and then the officials responsible for executive matters.[4]

We can know that the state implements its internal and external policy, relations with society, relying on a complex management body that has been created and perfected over the years.[5] This body is the Supreme Council under the rulers of the Central Asian khanates, and in historical sources it is expressed by such words as "special meeting", "mashvarat", "consultation", "majlisi sultani".

Russian officers, ambassadors and tourists who were in the khanate in the 19th century wrote down very important information about the council in the presence of the Kokan rulers, and the authors and historians of that time about the issues discussed in the council. In his memoirs, F. Nazarov, the translator of the representatives of Siberia, who was in Kokan in 1813-1814, describes some information that helps to imagine the council. According to him, "a number of ministers and state officials who make up the high council of the ruler sat on the carpets placed next to the throne according to their rank"[13].

This information given by F. Nazarov about the council should be mentioned as a general characteristic not only of the Kokand Khanate, but also of other states that existed in Central Asia at that time.

Speaking about the composition of the Supreme Council of the Kokan state, it should be noted that all the officials of the central government are included in its composition. According to historical sources, Mingboshi, the prime minister of the Koqan Khanate, and Shaykhulislam, a high religious official, were permanent members of the council.

Also, the Chief Judge of the khanate, Qazikalon, and two military judges - Qazi Askar also participated in the council [15]

V. V. Velyaminov-Zernov notes in his work that by the 30s of the 19th century, the waiter and pamphleteer, who were among the important tasks in the central state administration, were also members of the council [16]

Umar Khan (1810-1822), who implemented a number of reforms, changes and innovations in the creation of a centralized state, gave a place and place to several scholars to participate in the council. It is noted in the work "History of Shahrukhi" that "...the rule of Shari'i is current and always belongs to the emir", and a number of high-ranking religious leaders and statesmen, including Zakirkhoja Eshon, teacher Mirza Kalon, teacher Mominjan The names of such persons as Mawlawi, Sultan Khan Tora Ahrari, Mahmud Khan Tora Ahrari, Masum Khan Tora and Jahangir Khan Tora are also mentioned [18]

According to V. Grigorev, during the first reign of Khudoyor Khan, the council consisted of 4 kipchaks[19]. After putting the young Muslim Khudoyor Khan on the throne, he will also have the title of father, and will gain full control of the state. Khudoyor Khan further strengthened his rule by appointing his trusted people from Kipchaks to important positions in the central state administration - Parvonachi, Dasturkhanchi, Risolachi. In the sources of that time, when Muslimqul took power in 1845, information was given about the chiefs of the Kipchaks, Muhammad Diyar, Mulla Holbek the table-keeper, and Rahmonquli dodhokhs, who were the leaders of the central government. So, it can be seen from this that in the first years of Khudoyor Khan's reign, Musulmanqul held a council together with these officials. According to historical sources, by the 60s of the XIX century, the composition of the council was expanded, and 12 officials from the central state administration were included in this council [22]

These data show that during the reign of each ruler of the Kokon Khanate, the members of the council, their number and composition changed. The reasons for this may be different. The above situation is observed in cases where all the power is concentrated in a single guardian (patriarch), including when a person like the Muslim chief holds the power in his hands for a long time. They advocated strict and harsh management methods and limited the power of the central governing body as an advisory body. This situation allowed them to rule the country in an authoritarian manner. Also, it is not a secret that this situation led to the confrontation and struggle of political forces, various forms of protests of the population [24]

From the analysis of historical data, it becomes clear that at times, when officials such as Koshbegi or Parvonachi, who held important positions in the central administration of the khanate, were appointed governors of a province, their seats were temporarily vacant in the High Council under the Supreme Ruler. In such cases, their duties were performed by an official, that is, that official was entrusted with two types of duties.

The existence of a council in the presence of Abdukarimbi is described in the work "Ansab us-salatin wa tawarikh ul-khavoqin", and it is reported that in this council "umaro and fuzalo" consult privately and make decisions on certain issues. [13]

Mahmud Hakim Yaifani also confirms that the rulers of Kokan relied on the council to solve issues of state importance. He notes that Erdanabi (II period 1753-1762) always relied on the council to solve any issues in state administration [31]

Based on this information, it is possible to put forward the opinion that a special council was used to solve the internal and external issues of the state not only during the time of Umar Khan, but also during the first rulers of Kokan.

Meeting the material and spiritual needs of citizens, increasing the state's potential and developing it in all aspects, establishing economic and political-diplomatic relations with foreign or neighboring countries is one of the important aspects of statehood. The rulers tried to carry out positive reforms in the state administration. In matters of socio-economic, political, cultural-educational life and foreign relations of the state, the advice of officials with strong potential played an important role for the rulers.

Regarding the activities of the councils under the rulers of Kok, we can make some clarifications based on some information available in the works of local historians of the same period. The following information is given in the work "History of Turkestan": "Olim Khan invited many scholars and fuzals to the crowd, held a special meeting, and asked the patron saint about the situation of the army and the enemy's situation, the repulsion of the enemy, the peace of Fergana, the peace of the raoya, and the advice of his country. .."[38]. Another information about Kokan rulers consulting with the council on some issues can be found in Avaz Mohammad Attar's "History of Jahonnamoyi". According to him, after the Shahrisabz territory belonging to the Bukhara Emirate was occupied by the Russian Empire, its governor Bobobek went to Kokan. Hearing this news, Khudoyor Khan was in a difficult situation and consulted with officials in the central administration system on whether to leave Bobobek in Kokon or send him to Koshghar [40].

In the Kokan khanate, as in the Khiva khanate, the supreme ruler - khan stood at the top of the power and was considered the central member of the High Council. It is known from history that the supreme rulership could pass from father to son, brother to brother or a relative. Nevertheless, it should be mentioned that the representatives of the ruling circle, as well as the council, had a strong influence on the appointment of a new ruler. At this point, it should be emphasized that the appointment of various persons to the state management system in the Kokan Khanate, the ceremonies and ceremonies held during their appointment to these positions are also related to the ancient traditions of Uzbek statehood. One of the ceremonies that took an important place in state administration was the appointment of the supreme ruler, that is, the ceremony of "raising the khan", which had its own characteristics. According to some estimates, opinions and considerations have been put forward that this ceremony is left over from the Genghis period.

It can be seen that in the khanate central management system, the appointment is made in different ways. In most cases, the newly appointed official was dressed in a uniform and given a label bearing the seal of the supreme ruler. In Kokan khanate, unlike other khanates, appointment to the post of godman was done in a special way. In addition to a robe and label, a person who is appointed to the post of God is also given a golden staff. This can be learned from the information in the work "History of Shahrukhi" that "Muhammad Norkhoja made the Tajik a sarafroz to the boamali god and gave him a golden scepter." [44]

The analyzed historical data show that the rulers of Kokand relied on their internal and external policy on a special consultative body - the High Council, that this body has been formed and developed since the founding of the

khanate, that in certain historical periods and conditions its activity has risen to a higher level or that the traditional authoritarian systems of rule have been strengthened. It is shown that during the period of the rulers who used. The presence of the Supreme Council, a consultative body in the khanate management system, shows that the rulers of Kokand tried to manage the khanate based on the traditions of historical succession and Uzbek statehood.

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