

**THE ROLE OF THE JOIBOR KHODJAS IN THE POLITICAL LIFE OF THE
BUKHARA KHANATE IN THE FIRST HALF OF THE 17TH CENTURY**

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Abstract: This article, based on sources and literature, analyzes the place and role of the sheikhs of Joybor in the political life of the Bukhara Khanate in the first half of the 17th century.

Keywords and phrases: The sheikhs of Joybor, Khoja Tajiddin Hasan, Khoja Abdulkarim, Khoja Abdurahim, Khoja Hashim, Imamqulikhan, Boqi Muhammadkhan, Vali Muhammadkhan.

In the first half of the 17th century, religious and ideological processes in the Bukhara Khanate were an important component of state policy, playing an important role in making political decisions, legitimizing power, and governing society. During the reign of the Ashtar Khanate, the influence of scholars, sheikhs of Islam, qazis, and representatives of Sufism in ensuring political stability significantly increased. Due to their high status in the nobility and order, the Khojas of Joibor held important positions in state affairs since the Samanid era. The Khojas of Joibor established a management office similar to a certain state administration style, which in turn testifies to their power and position in the socio-political life of the country. Bukhara was famous not only as the capital and political center of the khanate, but also as the religious center of all of Central Asia. Therefore, it is not surprising that the orders of priests and dervishes played an important role in the political and economic life of the country. Even the first European traveler, Anthony Jenkinson, who visited Bukhara in 1558-1559, wrote: "There is a spiritual leader in Bukhara. He is listened to more than the king; he can overthrow the king and install another at his will and pleasure." Jenkinson's statements are supported by many local sources. In the manoqibs of this period, they try to emphasize the influence of the Joibor khodjas in the socio-political life of the country, the absolute rights of the khans to the throne, appoint local governors, officials, transfer them from one place to another, and dismiss them from their posts. Although there is a certain degree of exaggeration in such statements, they have "soul". In this regard, the letters and petitions sent by the sultans to the khodjas are also noteworthy. The sources state the following about the political role of the Joibar sheikhs: "The rulers of Kashgar, Yorkand, Turfan, up to the borders of China and Khotan, the Mangid princes, the Kazakh kings, the Dashti-Kipchak sultans, the rulers of Khorezm and Merv, the kings of Nisa and Maurda unconditionally obeyed their decrees" [1;96].

In the period we are studying, the Joibar khajas—in particular, Tajiddin Hasan (1547–1646), Abdi-Khoja, and Khoja Abdurahim (1575–1628/29) [2;24] – appear as religious and political figures who occupied an important and influential place in the political life of the khanate. They emerged not only as religious and spiritual leaders, but also as a force that ensured the legitimacy of dynastic power, acted as advisors in the khan's palace, and directly influenced socio-political processes.

The biography of Khoja Sa'd's successor, Khoja Tajiddin, contains a number of stories about attempts by the feudal lords of Bukhara to seize the lands of the khajas. Convinced that the matter could not be resolved peacefully, Khoja Tajiddin secretly killed his opponent. It is characteristic that Muhammad Talib usually ends all stories about conflicts between the khajas and those who were hostile to him with the news of the sudden death of the objector, who was sent as punishment for attempting to violate the "sacred rights" of the house of the sheikhs of Joibor [3.71].

In his work "Matlab ut-tolibin", he also provides a number of interesting facts about the role of one of Tajiddin's brothers, Abdikhoja, in the political life of the khanate during the Ashtar Khanate. His real name was Abdulkarim Khoja, who entered the service of Boqi Muhammad Khan and helped the khan in the capture of Bukhara [7;31] "Abdi Khoja arrived in Samarkand, where at that time Boqi Muhammad, the son of Janibek, had claimed the khanate. Boqi Muhammad promised Khoja: "If I capture the kingdom (literally "Bukhara and Balkh"), I will divide it into three parts, one of which I will take for myself, the second I will give to you, and the third I will give to Wali Muhammad." Having seized the throne of Bukhara, Boqi Muhammad did not fulfill his promise to Khoja, but he paid 150 thousand khans [4;207] annually. The work records that during his ceremonial appearances, Abdikhoja was accompanied by a thousand retinue. This shows that Abdi Khoja had influence among the local feudal nobility, and Boqi Muhammad He used it to seize the throne of Bukhara. After capturing Balkh, Boqi Muhammad managed to win over the governor of Termez with the help of Abdi Khoja, since his ancestors were murids of the sheikhs of Joibar [3;76].

His relations with Boqi Muhammad, who had strengthened his position on the throne, and his brother-in-law Abdikhoja broke down. Khoja began to support all those who were dissatisfied with the khan. Rumors even began to spread about the khan's elevation to the khanate. They planned to kill Boqi Muhammad and replace him with Abdikhoja, but the plot failed. Boqi Muhammad killed several of the conspirators. However, he was more cautious towards Abdi Khoja and another influential khan. He simply deprived both of them of their property and sent them into exile.

The political career of Khoja Tajiddin's middle brother, Khoja Abdurahim (1575-1628), also did not end entirely successfully. At first, he married his brother's widow, the sister of Khan Boqi Muhammad, and received several villages as a dowry.

In "Matlab ut-tolibin", the relationship between Vali Muhammad Khan and Abdurahim Khoja is discussed. It is said that the increase in the property of Abdurahim Khoja was due to the fact that Vali Muhammad Khan bestowed large amounts of property on him [4;308]. Because Khoja Abdurahim supported Vali Muhammad Khan in the struggle with his nephew Imamquli Khan. With the accession of Imamquli Khan to the throne, Abdurahim Khoja's influence began to weaken, and for unknown reasons, the Khoja was forced to leave Bukhara under the guise of performing Hajj. His property was confiscated. The construction of the madrasa that had begun in Sumitan on his initiative was not completed, and its bricks were transported for various purposes. However, he fell ill on the way and was forced to return to Bukhara. Soon after that, he set off on a journey to India.

In "Matlab ut-talibin" the reason for Abdurahim Khoja's trip to India is given below; News of the strong disagreements that had arisen in India between Shah Salim and his son Hurrām Shah reached Bukhara. One day, when Khoja Abdurahim told Imamquli Khan about this, Imamquli Khan said that it was the job of the Joybari sheikhs to resolve these various issues. After this incident, the Khoja hesitated to travel to India. The Khoja was received with honor in India [5;46].

Khoja Tajiddin witnessed the reign of Abdullah on the Bukhara throne, from the time of Abdulaziz Khan to the time of Abdulaziz Khan. The chapters devoted to Tajiddin's biography in Matlab ut-Talibin are full of stories about the "mercies" shown to Khoja by the Bukhara rulers. Khoja Tajiddin can be said to be a representative of the most influential and important in political life of the Ashtar Khans, the Joibar family. Khoja Tajiddin's family played a kind of shelter, where all the oppressed and dispossessed, from officials to the lowest beggars, found protection and refuge. He also made a significant contribution to easing the situation between representatives of the ruling dynasty. In 1606-1609, when relations between Vali Muhammad

Khan and his nephews, the regional governors Imamquli Khan and Nadir Muhammad Khan, became serious, Khoja Tajiddin, at the request of Vali Muhammad Khan, visited Balkh three times and returned each time with large gifts presented to him by Nadir Muhammad Khan, his mother, and the Balkh emirs [2;28] He also advised Nadr Muhammad Khan and his emirs and succeeded in resolving their enmity towards Imamquli Khan.

Of the Ashtar Khan rulers, Boqi Muhammad Khan, Vali Muhammad Khan, Imamquli Khan, and Nadir Muhammad Khan were honored to host Khoja Tajiddin several times. Even, according to the information provided, once Khoja Tajiddin Boqi hosted Muhammadkhan and his officials in the Chahorbogi Dilkusho area of Bukhara and prepared a rich table with various dishes, fruits and sweets. He presented the khan with nine blue horses with valuable saddles and harnesses and several thousand coins. According to Muhammad Talib, when Vali Muhammadkhan ascended the throne, Khoja Tajiddin and his brother Abdurahim came to congratulate the khan, and the khan showed them respect and gave them a seat on his right side at the meeting. Also, Vali Muhammadkhan, having heard that Khoja Tajiddin had debts, gave him 40 thousand khans in cash and several villages as property. He also presented his brother Abdurahimkhoz with 20 thousand khans.

Imamkulikhan's relationship with Khoja Tajiddin was further strengthened by the ties of kinship. That is, it is said that Imamkulikhan married his sister Poyanda Sultan Khan to Khoja Tajiddin and gave him the districts of Pirmast, Nur, and Khuzara [6]. Upon hearing that Imamkulikhan had died in Mecca, Khoja Tajiddin took on all the expenses associated with his funeral. He slaughtered ten horses and a hundred sheep and held a Khatmi Qur'an in the presence of influential figures of the city and region at the Validakhan madrasa in Bukhara. Nadr Muhammadkhan restored Khoja Tajiddin's respect and sent him various gifts and greetings. Towards the end of his reign, relations between Nadr Muhammadkhan and Khoja Tajiddin cooled. He began to support the eldest son of Khoja Khan, Abdulaziz Khan. It is implied that Khoja Tajiddin had a hand in his abdication.

In order to further strengthen relations with the khans, Abdulaziz Khan married the daughter of Khoja Tajiddin's brother, Abdurahim Khoja Joybori. According to sources, after Abdulaziz Khan accepted the status of khan, he immediately visited Joybor, to Khoja Tajiddin, and was a guest in his palace. Khoja Tajiddin paid compliments and advice to the young Bukhara khan [4;219]. After that, he treated Abdulaziz Khan well, presented him with nine sarpas, nine royal horses with saddles and harnesses, and gave the khans property.

It is worth noting that the Khojas of Joibor were to some extent interested in the accession of Abdulaziz Khan to the throne. In the early years of his reign, Abdulaziz Khan did not prevent Khoja Tajiddin from participating in state affairs. In addition, Abdulaziz Khan greatly respected Khoja Tajiddin and always had high regard for him. Even when Khoja died in 1646, the khan was on a military campaign. Upon hearing this news, the ruler immediately returned to Bukhara, went to Joibor and participated in the condolence ceremony. By the time of Abdulaziz Khan, relations reached their peak [7;72].

Khoja Tajiddin was able to influence any decrees and decisions issued by the khan. An example of this is the Khan's decree on conscription, which was canceled by Khoja. Abdulaziz Khan ordered the owner of 5-10 tanobs of land in the Bukhara region to provide one gun at his own expense to supply the army. For Khoja Tajiddin, Abdulaziz's order was associated with very large expenses. Khoja, relying on his religious authority, declared this tax contrary to Sharia ("innovation") and tore up the Khan's order from the Yasaul and demanded its cancellation [3;82].

Khoja Tajiddin successfully repelled the attacks of the Uzbek feudal nobility against him. In order to prevent the disintegration of family estates, the Khojas of Joibor established marriage

relations between relatives. After the death of Khoja Tajiddin, his descendants were in the spotlight of the khans and were awarded various gifts and property privileges. In particular, several villages were gifted to Khoja Yusuf by the successors of Imamquli Khan, Nodir Muhammad and Abdulaziz. However, despite the privileges and material support provided by the rulers to the Khojas of Joibor, their influence in political life and their position in state administration significantly weakened in subsequent periods.

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