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Khoja Abdurakhim Joyboriy

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ABSTRACT

This scientific article shows the socio-political situation in the Bukhara Khanate at the beginning of the 17th century, the weakening of the central authority, the positions of the landowners in the Khanate. Also, relations between Imam Quli Khan and Khoja Abdurakhim Joyboriy, one of the Ashtarkhan rulers, influence and prestige of Khoja Abdurakhim Joyboriy in the khanate, his trip to India and his services are explained.

KEYWORDS

Bukhara, Khojas of Joybor, Khoja Muhammad Islam, Khoja Abu Bakr Sa'd, Khoja Tajiddin Hasan, Khoja Abdurakhim Joibri, Imam Quli Khan, wealth, inspection, Baburis and Khoja Abdurakhim, travel to Kashmir.

INTRODUCTION

In the years of independence, attention has been paid to the study and illumination of the history of Islam, religious teachings and the activities of their founders, which have helped to preserve universal and spiritual values, which are a component of human spirituality, and to pass them down from generation to generation.

In the Middle Ages, Bukhara, the birthplace of Imam al-Bukhari, was recognized as "Qubbatul Islam", i.e. "Dome of Islam", in the words of scholars, "Islam, the religion of strength", and was considered one of the most respected centers in the entire Muslim world. As Mir Muhammad Amin Bukhari wrote in his work

"Ubaidullanama", "Bukhara was a city where famous scholars, scientists and writers of their time, people with various professions that were not found in other countries gathered."

Indeed, Bukhara was a major center of science. Among the religious leaders who came to Bukhara, there were also the ancestors of the Khojas of Khojabor. The major representatives of the Khojas of Khojabor are Khoja Muhammad Islam Khojabori, Khoja Abu Bakr Sa'd, Khoja Tajiddin Hasan and Khoja Abdurakhim Khojabori. Khoja Abdurakhim Joybori is one of the great representatives who occupied an important place in the social and political life of the Bukhara Khanate, made a significant contribution to strengthening the economic power of the family of the Khojas of Khojabor, and strengthening their political position. He is the grandson of Khoja Muhammad Islam and is the second son of Khwaja Abu Bakr Sa'd.

Khwaja Tajiddin Hasan's brother Khoja Abdurakhim was also a person with special influence and prestige in the khanate. Like his ancestors, he was a large landowner. In addition to the inherited properties left by his father, his estates increased year by year due to the properties donated by the Khans of Bukhara. Khoja Abdurakhim's "... property consisted of 800 acres of land, 14 cattle ranches, 15 rows of camels, one thousand horses, 8 cisterns, 2 luxury palaces, 7 timchas, several mills, and 400 slaves. 2 Khoja Abdurakhim received 100 thousand man of grain

harvest and 40 thousand khani (coins) of net income from his land.

It can be seen that Khoja Abdurakhim's estates differed in terms of quantity from the estates of other Khojabor Khojas. It is known that in order to increase their prestige and wealth, Khojas of Khojabor paid great attention to establishing kinship ties with the ruler and his descendants. Among them, the sister of Vali Muhammad was the wife of Khoja Abdi, younger brother of Khoja Tajiddin Hasan. After the death of Khoja Abdi, the khan gave his sister in marriage to Khoja Abdurakhim. At that time, Khwaja Abdurakhim was gifted several villages as suurgol. At the same time, the Khan and his relatives used the influence and prestige of the noble Khojas in order to strengthen their position.

Nevertheless, disagreements arose between Khoja Abdurakhim and Imam Qulikhan in the 20s of the 18th century for unknown reasons. As a result, Imam Quli Khan issued an order to inspect all the property of Khoja Abdurakhim. Judges Mirzobek and Shomurod Yasovull are involved in these inspections. Shockingly, both inspectors' investigations were inconclusive. Three days after visiting him, Shamurod fell ill and died. Qazi Mirzobek was killed by Shukur Kipchak. "In these two events, the economic and political power of the Joybori family is shown and the moral inviolability recognized and recognized by the people."

After this attitude of Imam Qulikhan, Khwaja Abdurakhim decided to leave Bukhara. At the same time, internal conflicts in India in the state of Baburi became a convenient excuse for Khoja Abdurahim to leave Bukhara.

During this period, conflicts between Babur Jahangir (1605-1627) and his son Shahjahan (1627-2658) intensified in India. Khoja Abdurakhim asks permission to go to India from Imam Qulikhan to end the conflict and disagreement between father and son and to reconcile them. To this proposal of Imamkuli Khan Khoja: "... you have been doing such things since your ancestors. These things are your work"⁴ - he agrees. A special letter was prepared by Imam Kul Khan for Khoja Abdurakhim's trip to India, according to which he was supposed to perform the service of event reporter and ambassador during this trip.

The following words were written in the letter: "Khoja Abdurakhim from Pokzod received many compliments, and with warmth and good will towards the ambassadors, we mobilized him to the service of chronicling the trip to India. Khoja Abdurakhim, from crossing the border and starting this job, from the beginning to the end of his service, captures and describes all the various events that happened in every property and every place, and brings it to the Supreme Throne every day."

Khoja Abdurakhim ruled the Safavid state (Iran) and moved towards India. When he arrived in Isfahan, he was received with honor by Shah Abbas (1629), feasts were organized in his honor, and various gifts were presented. Then they moved towards Kabul. The Governor of Kabul Province, Zafar Khan, welcomed him with great respect, showed him compliments, and accompanied him to the Indian city of Lahore.

Khoja Abdurakhim was solemnly welcomed in India by Babur Jahangirshah. Jahangirshah gave a solemn banquet in honor of Khoja Abdurakhim. Before leaving, he presented Eshon with a belt and dagger decorated with precious stones, expensive clothes and 50,000 rupees in cash.

In addition, Jahangirshah's wife Nurjahan Begum, Osaf Khan and Abdukhasan officials each donated 10,000 rupees in cash to Khoja Abdurakhim. Jahangirshah also took Khoja Abdurakhim on a walk to the Kashmir region. However, the Kashmir region was the last destination for Khoja Abdurakhim. The story writing task assigned to him has not yet been completed.

He died in Kashmir in 1628 and was buried here in the Chagar region. Later, his son Khoja Muhammad Siddiq was brought to Bukhara by ambassadors led by Hokim Khaziq and buried in Sumiton. Khoja Abdurakhim left two sons and six daughters. All his property was distributed to his children by his brother Khoja Tajiddin Hasan. Khoja Abdurakhim was a creative person like his

descendants. He started building a large mosque in the city of Bukhara, but with his death, the construction work was not completed.

Khoja Abdurakhim Joybori lived and worked in difficult times. During this period, disputes, conspiracies, and quarrels were raging in the khanate. On top of that, the actions of the local officials and nobles who owned large estates grew stronger. This situation led to the weakening of the central government. Therefore, Khoja Abdurakhim fought to end mutual disputes and quarrels, to maintain peace and tranquility in the country, and to strengthen the central authority.

In short, he said that Khoja Abdurakhim was a person who had his place in the history of Bukhara Khanate and Joybor dynasty. The main one of those services was the embassy. Like his ancestors, he did great service in maintaining peace and tranquility not only in the territory of the Khanate, but also in the neighboring countries. His role and contribution in resolving disputes between Baburizadas, ensuring mutual agreement and developing mutual relations between India and Bukhara Khanate was very great.

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