



# THE ROLE OF JOYBAR KHOJARS IN THE SOCIO-POLITICAL LIFE OF THE BUKHARA KHANATE DURING THE SHAYBANIYAN PERIOD

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## ANNOTATION

*This article describes in detail the role and importance of the Joybor Khojas in the socio-economic and political life of the country during the reign of the Shaybanids, their history of origin, a summary of the lands they owned, their contribution to the development of economic life and active involvement in the Bukhara political process.*

**KEYWORDS:** *Shaybani dynasty, Joybor sheikhs, Ubaydullah, Khoja Muhammad Islam, political struggle, Abdullah II, religious leader, inheritance, land, Temurhoja, sarkor, financial office.*

## DISCUSSION

After the conquest of Movorounnahr and adjacent territories by Muhammad Shaybanikhan, the Timurid dynasty was abolished. The Shaybani dynasty, which came to power, was supported from the earliest times by merchants, poor peasants, and clerics who suffered from the civil wars of the Timurids. Although the country was reunited, it was not fully stable, and popular uprisings continued.

From the Shaybani dynasty to the time of Ubaydullah, the political and socio-economic life of the country has significantly improved. The influence of the Joybor lords, especially the sheikhs, in the domestic politics of the country increased even more. Representatives of mysticism such as Joybor Khojas in Bukhara, Qasim Sheikh Azizkhan in Karmana, Sheikh Khudoydod Vali in Samarkand[1]. Especially during this period, the power and authority of the masters of Joybor was higher than that of other clergy. They also began to play a key role in local government. Although the main power was in the hands of the central government, the khan continued to rely on them to maintain the integrity of the country.

The sheikhs of Joybor are representatives of the Naqshbandi sect. Their naming of Joybor Khojas is due to the fact that the grandfather of Khoja Muhammad Islam, Khoja Muhammad Yahya, moved to a place called Joybor in Bukhara. They considered themselves the descendants of Imam Ali Murtaza, who came from Mecca to Nishapur and from there to Bukhara to propagate Islam.[2]. Hodja Muhammad Islam and his descendants bind themselves to the

descendants of the Prophet Muhammad on the paternal side and to the descendants of Genghis Khan and Joji on the maternal side in order to show that they are the descendants of nobles and governors. In the book "Ravzat ar-Rizwan", which gives a full biography of Hodja Muhammad Islam and especially Hodja Sa'd, the genealogy of Hodja Sa'd is as follows: Hodja Muhammad Sa'd - Hodja Muhammad Islamho 'ja Ahmadhoja - Yahya - khoja Muhammad Islam - khoja Tahir - khoja Muzaffar - khoja Alouddin - Mujiddin - khoja Zahiriddin - Imam Abubakr Ahmad -hoja Sa'd - khoja Zahiriddin - Imam Husayn - Ali ibn Abu Talib[3].

As for the early period of their political activity, the lords began to be appointed to important positions in the country from the time of the Samanids. They have risen to such high levels as Naqibal-Nukabo and Shaykh al-Islam. According to Sa'diya, Imam Abu Bakr Ahmad was called a naqibal-nukabo by Halokuhan, and Badriddin Kashmiri said that the whole of Bukhara was given to Abu Bakr Ahmad by Genghis Khan. Khoja Muhammad Islam and Sa'd held the position of Sheikh-ul-Islam in Bukhara in the second half of the 16th century[4].

"Muhammad Islam, the grandson of Abu Bakr, plays a key role in the economic and political influence of the masters of Joybar. He intervened in the struggle for the throne in the Shaybanid state in the 1950s and helped his disciple Abdullah II ascend the throne.[5].

Moreover, the lords not only supported the ruler but also acted as a mediator between the locals



and the khan. Serious complaints and tribal wishes were conveyed to the khan by the clergy. Abdullah II did not ignore Hodja Sa'd's request to pardon the fox tribe living in Afghanistan. The governors of the provinces, the Shaybani sultans, also had to turn to the lords for help in order to establish relations with the supreme ruler.

It is also important that the person who wanted to own the crown had to have a good relationship with the masters of Joybor first of all. After the death of Abdulaziz Khan in 1550, the ruler of Balkh, Shaybani Pirmuhammad Khan, skillfully seized power from the heir to the throne, Muhammadyar Sultan. But soon he is forced to return to Balkh, to return the throne to its owner. The reason was that he was not supported by the nobles of Bukhara, many Shaibani sultans, especially the masters of Joybor. Pirmuhammadkhan tried hard to elect Uzbekkhan as khan, but failed. One day during the month of Ramadan, after the iftar attended by His Highness Hodja Muhammad Islam Pirmuhammadkhan, Abdullah Sultan, Ibadulla Sultan, Dostim Sultan and others, Pirmuhammad Khan spoke about state affairs and pointed to the Uzbek sultan. We have a brother who is famous both in terms of age and greatness. ” Hazrat Eshan replied: “We rely more on Abdullah. Many provinces will be conquered by his hand. We advise you not to be indifferent to it either[6].”

Again, their position reached such a level that masters had the power to exert certain influence in matters such as the appointment, removal, and transfer of a person to a higher position. A. Jenkinson, an English traveler, visited Bukhara in 1559 and said about the Joybor lords, who were the leaders of the priests here: “There is a religious leader in Bukhara. He is listened to more than the king, he can voluntarily remove the king and put another[7].”

In the social life of the country, the masters of Joybor soon became rich due to their great position, the income of the foundation, and the donated lands. They owned large tracts of land, hundreds of slaves, many livestock, irrigation facilities, and commercial establishments. They also had innumerable herds, craft shops, teams, mills, baths, and caravanserais in the big cities. Those who earned a large income from it every year[8]

They also made a lot of money by donating grain and agricultural products, which are stored in many of their warehouses in Movorounnahr and Khorasan. These products have increased due to the "special generosity" of large landowners, governors, Shaybani sultans. “In addition, according to manuscript sources, the masters were also actively involved in international trade. For example, Jonmuhammad and Yormuhammad as special representatives of piety, they said, and the pretense

Din Hasan's at the head of a trade caravans Kazan, Muscat, sweet, Jiddah in other cities of Kashgar, were attending <sup>8</sup>”

It should also be noted that the masters had special representatives in rural and large cities. Their main task was to purchase land for new land and water facilities, as well as to constantly monitor the price and quantity of land sold and deliver it to the owners. When allowed, they were purchased and hired to hire a laborer to begin redevelopment. In Samarkand, Temurkhoja was engaged in such work, and with his help, Khoja Muhammad Islam Khoja bought some of the property of the descendants of Ubaydullo Ahror. According to Muhammad Talib, his father (Hodja Tajiddin Hasan) strictly instructed his commanders not to be aware of the sale of land and property anywhere.[9].

Owners of such large estates allowed marriage between the offspring of one father in order to prevent the division of the property under their control, and the inheritance was largely left to one son. Hodja Muhammad Islam bequeathed all his property to his eldest son Hodja Sa'd by depriving him of two sons: Hodja Bahauddin Umar and Hodja Muhammad Qasim, and the will was confirmed by the khan.

Their lands were so large that a special administrative apparatus was developed to manage it. This meant that there was another authority within the khanate that was subordinate to him.

The owners set up their own personal offices, the office, that is, the financial offices that controlled all the property. The office was staffed by officials such as an accountant and an editor (secretary). There were also a number of positions, such as kushbegi, miroxur, mirishikor, mushrif, qazi, bakovul, kerek yarachi. The nomadic tribes subordinated to the lords were ruled by a special official - a doruga. It is clear from this that the Joybor lords had formed a governing body similar to a certain style of government, which in turn testified to their power and position in the socio-political life of the country.

The masters of Joybor also paid special attention to the beautification of the country. In turn, they made riches by using it more productively. From 1557 to 1579, gray lands such as Somonchuk, Afshona, Sevinchi kalon were developed. Canals were dug in Chorjoi, Merv and Vakhsh. The ruler created all the conditions for this, in particular, the decree of Abdullah II to the governors of Gissar, Denau and Qabodiyon. "She is OK. Our word is Abulgazi Abdulla Bahodirkhan. With the receipt of this decree, the dignitaries, citizens and citizens of Gissar, Denau, Qobodiyon regions, and the provinces living in the city of Safa, to separate, to take care of its representatives, not to violate this decree and not



to allow any shortcomings in this work. The Friday of 993 ended in the month of ul-awwal[10] ”.

They were given such a concession that they were exempted from the taxes paid by the natives, and this was confirmed by law. This is especially evident during the reign of Abdullah II. One of his decrees states that the property, nomadic villages and arable lands located in Marvi Shahijahon province will be inherited by Khoja Kalonga and exempted from all taxes.

In conclusion, it can be said that the masters of Joybor took an active part in the socio-political life of the country in the 16th century. During the Shaybanid period, the position of the clergy reached an extremely high level, and the central government also relied on them in expanding its sphere of influence. The direct and indirect interference of the masters of the Joybor in the internal affairs of the country was officially supported. This was especially the case in the domestic policy of Shaybanikhan, Ubaydullah and Abdullah II. One of the reasons for Sheibanikhan's coming to power was the support of this layer. Although the country was not secularly developed and was divided into small khokimiyats, the popular uprisings were suppressed to a certain extent, a unified state was formed, and the need for land on farms was met to a certain extent. Of course, all this was the result of the efforts of the masters and their help to the ruler.

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