



Khoja Abdurahim Juybori

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ABSTRACT

This scientific article presents the socio-political situation in the Bukhara Khanate at the beginning of the 17th century, the weakening of central authority, and the position held by the Juybar Khojas in the khanate. The relations between Imamqulikhan, one of the Ashtarkhanid rulers, and Khoja Abdurahim Juybori, the Khoja's influence and prestige in the khanate, his journey to India, and his services are highlighted.

KEYWORDS: Bukhara, Juybar Khojas, Khoja Muhammad Islam, Khoja Abu Bakr Sa'd, Khoja Tajiddin Hasan, Khoja Abdurahim Juybori, Imamqulikhan, property, inspection, the Baburids and Khoja Abdurahim, journey to Kashmir.

INTRODUCTION

During the years of independence, attention increased to the study and coverage of the history of Islam, religious teachings, and the activities of their founders, which helped preserve universal and spiritual values as a component of human spirituality and pass them from generation to generation.

In the Middle Ages, Bukhara, the homeland of Imam al-Bukhari, was recognized as "Qubbat ul-Islam," that is, "the Dome of Islam," and, in the words of scholars, as "Quvvati dini Islam," and was considered one of the respected centers of the entire Muslim world.

As Mir Muhammad Amin Bukhari wrote in his work "Ubaydullanoma," "Bukhara was a city where the famous ulama, scholars and writers of its time, and representatives of various professions not found in other countries, had gathered."¹

Indeed, Bukhara was a major center of science and knowledge. Among the religious leaders who came to Bukhara were also the ancestors of the Juybar Khojas.

The major representatives of the Juybar Khojas are Khoja Muhammad Islam Juybori, Khoja Abu Bakr Sa'd, Khoja Tajiddin Hasan, and Khoja Abdurahim Juybori.

One of the major representatives who occupied an important place in the socio-political life of the Bukhara Khanate and made a worthy contribution to strengthening the economic power of the Juybar Khojas' household and increasing their political position was Khoja Abdurahim Juybori.

He was the grandson of Khoja Muhammad Islam and the second son of Khoja Abu Bakr Sa'd. Khoja Abdurahim, the younger brother of Khoja Tajiddin Hasan, was also a person with special influence and prestige in the khanate. Like his ancestors, he was also a large landowner. In addition to the inherited properties left by his father, his landholdings also increased from year to year at the expense of properties gifted by the khans of Bukhara. Khoja Abdurahim's "... entire property consisted of 800 plots of privately owned land, 14 orchards, 15 rows of camels, one

thousand horses, 8 sardobas, 2 magnificent palaces, 7 small covered markets, several mills, and 400 slaves.”²

Khoja Abdurahim received 100 thousand mans of grain harvest and 40 thousand khaniy coins of net income annually from his landholdings.

It can be seen from this that Khoja Abdurahim’s landholdings differed quantitatively from the landholdings of other Juybar Khojas.

It is known that the Juybar Khojas paid great attention to establishing kinship ties with the ruler and his descendants in order to increase their prestige, influence, and wealth.

In particular, Vali Muhammad’s sister was the wife of Khoja Abdi, the younger brother of Khoja Tajiddin Hasan. After Khoja Abdi’s death, the khan gave his sister in marriage to Khoja Abdurahim. At that time, several villages were gifted to Khoja Abdurahim by the khan as suyurghal.

At the same time, the khan and those close to him used the influence and prestige of the Juybar Khojas in order to strengthen their own positions.

Nevertheless, in the 1620s, for unknown reasons, disagreements arose between Khoja Abdurahim and Imamqulikhan. As a result, Imamqulikhan issued a decree to inspect all of Khoja Abdurahim’s property. Qadi Mirzobek and Yasavul Shomurod were involved in this inspection. Surprisingly, the inspection carried out by both inspectors ended without result.

Moreover, three days after the inspection, Yasavul Shomurod fell ill and died. Qadi Mirzobek was killed by a man named Shukur Qipchaq. “In these two events, the economic and political power of the Juybari household and its spiritual inviolability, recognized and acknowledged by the people, were manifested.”³

After such an attitude from Imamqulikhan, Khoja Abdurahim decided to leave Bukhara. At that very time, the internal conflicts taking place in India in the Baburid state became a convenient pretext for Khoja Abdurahim to leave Bukhara.

During this period, internal conflicts had intensified in India between the Baburid Jahangir (1605–1627) and his son Shah Jahan (1627–2658). Khoja Abdurahim asked Imamqulikhan for permission to go to India in order to put an end to the dispute and disagreement between father and son and reconcile them. Imamqulikhan agreed to the Khoja’s proposal, saying: “... you have been doing such things since the time of your ancestors. These matters are your duty.”⁴

A special letter was prepared by Imamqulikhan for Khoja Abdurahim’s journey to India, according to which he had to perform the service of a chronicler and ambassador during this journey.

The following words were written in the letter: “Many favors have been shown to the pure-born Khoja Abdurahim, and with warmth and pleasant will toward the ambassadors, we have assigned him to the service of chronicling the journey to India. From the time Khoja Abdurahim crosses the border and begins this task until the beginning and end of this service, he shall write down and describe all the various events that occur in every domain and every place, and deliver them daily to the foot of the exalted throne.”⁵

Khoja Abdurahim moved through the territory of the Safavid state and toward India. When he reached Isfahan, he was received with honor by Shah Abbas (1629), banquets were held in his honor, and various gifts were presented. Then they moved toward Kabul. Zafarkhan, the governor of Kabul province, received him with great respect, showed him favors, and escorted him as far as the city of Lahore in India.

Khoja Abdurahim was ceremonially received in India by the Baburid Jahangir Shah. Jahangir Shah gave a ceremonial banquet in honor of Khoja Abdurahim. Before his departure, he presented the Eshon with a belt and dagger decorated with precious stones, valuable clothes, and 50 thousand rupees in cash.

In addition, Jahangir Shah's wife Nurjahan Begim, as well as officials named Asaf Khan and Abduhasan, each also presented Khoja Abdurahim with 10 thousand rupees in cash. Jahangir Shah also took Khoja Abdurahim on a trip to the Kashmir province. However, the Kashmir province became the last destination for Khoja Abdurahim. The duty of chronicling assigned to him also remained unfinished.

He died in Kashmir in 1628 and was buried in the Chakhor province there. Later, his body was brought to Bukhara by envoys headed by his son Khoja Muhammad Siddiq Hakim Khoziq and buried in Sumiton.

Khoja Abdurahim left behind two sons and six daughters. All his property was distributed among his children by his brother Khoja Tajiddin Hasan.

Khoja Abdurahim, like his descendants, was a creative builder. He had begun to build a large mosque in the city of Bukhara, but with his death the construction work remained unfinished. The years in which Khoja Abdurahim Juybori lived and worked coincided with a difficult situation. During this period, struggles for the throne, conspiracies, conflicts, and disputes had intensified in the khanate. Moreover, the arbitrary and disorderly actions of local officials and nobles who were large landowners had increased.

Such situations had led to the weakening of central authority.

Therefore, Khoja Abdurahim fought to put an end to mutual conflicts and disputes, to preserve peace and tranquility in the country, and to strengthen central authority.

In brief, Khoja Abdurahim was a person who had his own place in the history of the Bukhara Khanate and the Juybar dynasty. The main one of those services was the duty of ambassadorship. Like his ancestors, he rendered great service in preserving peace and tranquility not only within the territory of the khanate, but also in neighboring countries. His role and contribution were very great in eliminating conflicts among the Baburids, ensuring mutual agreement, and developing relations between India and the Bukhara Khanate.

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