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JUYBOR KHANS' SOCIAL POSITION IN BUKHARA KHANATE

In XVI-XVII centuries in social-economic and political life of Bukhara Khanate Juybar sheikhs played an important role. For instance, in the period of dynasty Shaibanids and Ashtarkhanids they participated actively in promoting one person to higher position, or dismissing them from one work.

Historical, biographic, and hagiographic (about the saint people) works, which were written by those authors, who loved adjacent to them, are considered as a basic source about their activities in Bukhara khanate. The word "juybor" means "large ditch". Hophiz Tanish Bukhari's "Abdullanoma", Abulfazl Allomiy's "Akbarnoma", Mir Mukhammad Amin Bukhariy's "Ubaydullanoma", Mulla Mukhammad Vafoi Karmanagiy and teacher Alimbek ibn Niyozkulibek eshon Nasafiy's "Tukhfat ul-xoniy", Badriddin Kashmariy's "Ravzat ar-Rizvon va hadiqat al-g'ilmon" works and also Mukhammad Yokub ibn Amir Doniyolbiy's "Gulshan ul-mulk", Husayn ibn Mir Husayn Saraxsiy's "Sa'diya", Abul Abbos Mukhammad Tolib's "Matlab ut-Tolibin" books retell clearly about Juybor khans' economic life in Bukhara khanate.

In XX centuries V.L. Vyatkin and P.P. Ivanov wrote works about Juybor khans' great representatives Mukhammad Islom, Khoja Sa'd, Tojiddin Khasan, Khoja Abdurakhim's life and activities, about their properties.

In general, Juybor khans' activity in political life began in Samanids' dynasty. They had good positions, such as naqib ul nuqabo (great naqib) and shaykhulislom. According to the information of the work "Sa'diya" in the period of elkhans imam Abubakr Akhmad had a position "naqib ul nuqabo" and Badriddin Kashmiriy were given the whole Bukhara by Chngizkhan. In the second half of XVI century Mukhammad Islom and Khoja Sa'd took the position shaykhulislom in Bukhara. In the periods of Ahtarkhaiy rulers Abdulazizkhan, Subkhankulikhan, Ubaydullakhan the position shaykhulislom was taken by Khoja Abdurakhim's grandchildren Mukhammad Bokirkhoja and Khoshimkhoja juyborids. The other representative

of Juybors Habibullakhodja took the position muftiy in Bukhara.

The basis of financial income was the inheritable property, which was passed from one generation to the second generation. Juybor khans, who took high positions in Nakshbandiya tariqa (which was based by Bkhoviddin Nakshband), they had very much property and this property the great meaning in ruling the people.

We should tell that Juybor khans' basis of property was considered lands and precious things that were given by Khans and rich people. For instance, Khoja Mukhammad Islom's riches, apart from cash money and precious materials in his chests, he had 300 pair gov (2500 hectare) land in Bukhara, Samarkand, Nasaf (Karshi), Marv and other regions. He had also 10 thousand sheep, 700 horses, 500 camels, 104 handcrafting shops, 7 mills, a lot of bath-houses and sardobas - places, which keeps drinking water.

Khoja Islom's son Khoja Sa'd 2 thousand pairs gov (17 thousand hectare) fertile land, 2,5 thousand sheep, 1 thousand camels, 1 thousand horses, 12 barh-houses, 10 sardobas, 2 inns on the caravan route. He had income of 1,6 million coins. In addition he had 1 thousand slaves consisting of Kalmyk, Russian and Indians.

Khoja Sa'd's sons Tojiddin Khasan and Khoja Abdurakhim also had plenty of properties. Tojiddin Khasan's property consists of 1 thousand kit'a. In addition, he had 50 gardens, 20 thousand sheep, 20 lines (in every line from 6 to 100 camels) camels, 50 slaves, a thousand languid books in his library. From the lands 150 thousand man (1 man 20 kilo) crops were gained. 25 thousand nomads and peasantries were dependent on him.

We should emphasize it separately that, Juybor khans' exact amount of the property is very complicated, since there is no detailed source about how much land they bought, and how much land they sold.

Juybor sheikhs, such as Mukhammad Islom and his generation considering themselves saint, they connected their ancestors from father side to Prophet Mukhammad, from mother side Chingizkhan and Juji. In the book "Ravzat ar-rizvon" Khoja Saad's ancestors were gone to Ali ibn Abu Tolib, from the tariqa side began from Ubaydulla Akhrror (1404 -1409) and ended Prophet Mukhammad. It is clear that, Juybor khodjas' gathering property, playing a great role in political life the genealogical family tree, which was mentioned above was very important. For example, Abdullakhon conquered Nasaf, winning the Shaibanid Kilich kora sultan. As a result of this victory, Mudin village was given to Khodja Mukhammad Islom. After winning Shaibanids against Iran in Gijduvan in 1512, Shaibaniy Ubaydullakhan (1533-1539) presented 200 pair gov land to Khodja Mukhammad Islom. Abdullakhan after conquering Badakhshan and Kulab, he presented Badakhshon to Khoja Sa'd. However, in the book "Matlab ul-talibin", Khoja Sa'd took a permission to use 200 pair gov. Tojiddin Khasan's first born son Yusuf was presented some villages by Ashtarkhaniy khans Imamkulikhan (1611-1642), Nodir Mukhammad (1642-1645) and Abdulazizkhan (1645-1681).

It must be emphasized that Juybor khodjas' cash money, precious clothes, different materials, cows, sheep, gold and silver things were myriad. For instance, when there are appeared conflicts among Ashtarkhoniy Vali Mukhammad (1606-1609) and his nephews, the governors of the regions and Imamkulikhan and Nodir Mukhammad, Khoja Tojiddin for the request of Valimukhammad, he went to Balkh three times and came back with the gifts given by Nodir Mukhammad, his mother and a lot of amirs, who lived in Balkh. He came back 106 thousand cash money, about 100 sheep, horse, carpet, tent, precious materials and precious clothes. Khoja Tojiddin's son Abulabbos Mukhammad Tolib: "There were so many brought

gifts that there were no empty places in our house" remembered like this.

In the first quarter of XVII century, Khoja Abdurakhim had to leave the country and go to haj, because there was a conflict appeared between Imamkulikhan and Khoja Abdurakhim in 1628. On the way he went to Balx, India. Boburiy ruler Jakhongir (1605-1628) met him with great attention. Before he was leaving Jakhongir gave very many presents, knives with different crafts, and 50 thousand rupiah money. Jakhongir's wife Nurjakhonbegim, and other officials like Osafkhon and Abulkhasan gave 10 thousand rupiahs each. In addition, the rulers of Kashgar, Iran and other countries also sent their own presents to Juybor khans. For example, the ambassador of the ruler of Yorkand Abdurashidkhan (1533-1567) visited to Juybor with precious materials, clothes, unique things and 20 thousand cash money and handed them to the officials of khoja's.

The rulers at that time tried to connect their relative relations with Juybor khans, not satisfying only giving precious gifts and many lands. For example, Imamkhulikhan after sitting in the throne, he gave his own sister to the marriage to Tojiddin Khasan and he gave the lands of Pirmast in Bukhara, Denov (Dekhi nav) in Hisar, some camels and horses, janitor houses and some expensive materials, clothes. Vali Mukhammad's sister Tojiddin Khasan's brother was a wife of Abdikhoja. After the death of Abdikhoja (1607), the khan gave his own sister to the marriage to Abdurakhimkhoja, namely Abdikhoja's brother. Abdurakhim khoja was given some villages as a gift land. Abdulaziz khan also connected relative relations with Juybor khojas. He gave his own daughter to Yusufkhoja's son Yokubkhodja and gave as a gift land Suyunchi village with 20 thousand income each year. The other parts of Khodjas' property consisted of land, water, trade and handicrafting shops, which were bought very cheaply from other people. Juybor khans Mukhammad Islom, Khoja Sa'd and Tojiddin Khasan prevented not to divide his own lands and not to access the other relatives' property from their own ones. Even Khoja Mukhammad Islom inherited his own properties to the first-born son khoja Sa'd, denying other sons Mukhammad Kosim and Bakhouddin Umar, he made that will confirmed by khan at that time. 20 days later after the death of Mukhammad Islom Bakhouddin Umar was dead secretly, 4 years later khoja Mukhammad Kosim was dead.

Preventing the division of their properties Juybor khans let the marriage one father's sides generation. For instance, Tojiddin organizing their relatives' marriage, he gained others' property too. He made his own sons Yusufkhodja, Mukhammad, Toyibkhodja (the author of "Matlab ut-tolibin") marry his own brother Abdurakhimkhodja's daughters. He gave his own daughters to the marriage to Abdurakhimkhoja's son Mukhammad Siddikhodja and Abdikhoja's son Ibodullakhodja. After the death of Abdikhodja in 1607, Tojiddin Khasan looked after his two sons Ibodullakhodja and Kudratullakhodja. Ibodullakhodja had to leave for Balkh later and served for Nurmukhammadkhan. Kudratullakhodja's destiny is not known.

Apart from productive lands and herds of sheep and horses in Movaraunnakhr and Khurasan, he had a lot of handicrafting shops, trade counters, markets, mills, bath-houses and inns on the caravan route. In addition, the khodjas participated in the international trade too.Khodja Sa'd's and Khodja Tojiddin Khasan's special representatives: Jonmukhammad and Yormukhammad, they ruled the caravans and went to Kazan, Moscow, Bulgar and Koshgar.

In conclusion, the great properties of Juybor khans were gained because of great contribution to the social life in Bukhra khanate. In spite of this, they extended other parts of the country gaining other lands, trade, inheritable properties. Therefore, Juybor khadjas were the close people of the rulers of Bukhara.