
IS IT THE “KHOJA” GENERATION OR THE RELIGIOUS TITLE THAT LIVES IN UZBEKISTAN?

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ABSTRACT

We would like to provide information about the origins of the Uzbek Masters in this article because, according to sources, the Masters join nationalities in which they created their own space, adopted the same people's customs and programs, completely absorbed them among the people, and were dubbed Khoja of the same nation. We have attempted to clarify the history of the "Khoja" generation names that once existed on Uzbekistan's territory.

KEYWORDS: *Generations, Nation, History, Ethnography, Data, Propaganda, Ethnogenesis, Survival among The People.*

INTRODUCTION

As you know, about the names of the generations and tribes of the Turkic peoples “Orkhun Enasoy” monuments, M.Qashgariy's “Devoni dictionary Turkish”, Rashididdin-Fazlullah Kazvani (Hamadani)'s “Jame-at tavorix”, Alisher Navoi's “Tsar devoni”, “Khamsa”, “Muhakamatul dictionary”, Mirkhond's “Ravzatus-Safa”, Sharafiddin Ali Yazdi's “Zafarnama”, Zakhriiddin Muhammad Babur's “Baburnama”, Muhammad Salih's “Shaybaniyname”, Abulgozi Bahodirkhan's “shajarayi Turk”, “Shajarai Tarokima”, H.Vamberi's "bashkirt travel across Central Asia", N.Khanikov's "description of the Bukhara Khanate", as well as, V.V.Bortold, V.V.Radlov, A.P.Khoroshkin, N.A.Aristov, A.Y.Yakubovsky. S. P.Tolstov, L S.Tolstova, T.A.Cdanka, V.G.Mashkava, Eat.Gulomov, B. Akhmedov, X.D.Doniyorov, S.K.Kamalov, A.N.Yagadin, M.Mambetullaev, Gazi Alim Yunusov, V.V.Reshetov, K.Shaniyazov, X.A lot of information was given in the works of Esbergenov and other historians, archaeologists, ethnographers, linguists, as well as poets. [1]

The work of linguistics expert Mahmud Kashgari "Devoni log'otit turk" contains the most preliminary material on the separation of Turkic peoples, including the Uzbek people, into tribes and seeds. He said that the Turks were made up of twenty different tribes... Each tribe has a large number of shellfish seeds. I wrote the foundation from this, the mother's generations thrown to the sage. These are: *bajanak (pechenek), qipchoq, o'guz, yamak, basmil, qay, yaboqu, tatar, qirg'iz, chigil, tuzdi, yag'mo, ig'rok, yoruq, yumul, uyg'ur, tang'ut, xitoy, tovchog.* [2]

According to historical accounts, 92 Uzbek seeds were dispersed not only in Uzbekistan, but also throughout Central Asia. Uzbeks are one of Central Asia's oldest ethnic groups. The Uzbek country and its numerous seeds existed, just like all other nations, ethnicities, and tribes on the planet. Uzbek seeds are known by several distinct names in different parts of the country. For example, in the valley sides of Kashkadarya, Surkhandarya, there are names of generations such as "Eshon," "Khoja," and "To'ralar." [3]

Khojalar - It is thought to be the descendants of the prophet who taught the Islamic religion to the Central Asian peoples. History records that Islam religiously conveyed Islam to the peoples of Central Asia in the ninth and tenth centuries, bringing with it the strength of Islam. The people will then recognize the justice of Islam's faith and will adhere to it instead of the religions they previously believed in. Despite this, the Islamic message had not yet fully penetrated and spread to the far-flung ovules and tiny towns. As a result, arab rulers dispatch tens of thousands of their emissaries to Central Asian countries in order to spread Islam and teach the "Qur'oni Karim." They were masters from the descendants of the Prophet Muhammad. They are distributed to all ovul-cities, to the inhabitants of the same place, they are introduced as the colt of the same ovul". The arrival of the bosses in Central Asia dates back to the XI-XII centuries. [4]

The masters themselves join the nationalities of the country in which they made space, accept the customs, programs of the same people, fully absorb among the people and are called the *Khoja* of the same nation. For example, those who live mixed with Karakalpaks - Karakalpak Khoja, those who live mixed with Uzbeks - Uzbek Khoja, those who live mixed with Kazakhs - Kazakh Khoja, those who live mixed with Turkmen - are called Turkmen Khoja. These are among the Masters who lived with the Uzbeks, without asking, are marked by the name. Because it is said that they add a suffix "*Khoja*" to their name. For example: Islamic Khoja, Badger Khoja, substitute Khoja, etc. Also, when the Uzbeks turn to the bosses, they are respected as "*Eshon*". It is likely that older scribes in scabies refer to it as "*deficient Eshon*", so if it came to the effect.

Live groups of Masters Seyit, Rooster, Bak - seys, Swordsman (big seeds) Sabilt, Mirzo, Abulqay, facing Saint, coal mice, Ja'ir Qarag'an can be found in Karakalpakstan (Tiras). The huge seeds and spikes depicted above, on the other hand, have not been scientifically proved.

"Ko'tara Khoja" is a seed found in the Navoi region. This could have been due to the definitions that "in this Ovul, the raised Masters," possibly referring to the Ovul where the Masters were rushing. However, T.A.Jdanko, a Russian scientist, said that the table of spruce seeds he created was made from scissors "cock in the butt". But there is no such thing as a "buttock" inside the scissors that live in Karakalpakstan. [5]

We rely on some genealogical and scientific research and come to the idea that the Masters are the descendants of Muhammad Prophet himself and his daughter (Haz Ali and Bibi Fatima)³.

Who are the actual bosses? Khodja (Khodja) - (Persian - a respected, respected person; means the boss, the owner, The Merchant, the coach). In different Islamic countries, honorary titles and application forms have distinct connotations. Khawaja (khuvaja) is a soft form of circulation in a number of modern Arab countries, referring to merchants, first and foremost, dishonest traders, as well as non-Muslims. According to other versions, the bosses are descended from the commanders who led the Arab conquests. In Islam, the Masters were a tier of rank following the Sayyids and had certain privileges. Their privileges are still kept in several Muslim countries

today. The bosses, as well as those who had a lot of land and property, held a lot of power in Central Asia's political and economic life. A descendant of the Arabs who spread (propagated) Islam to Central Asia is the representative of the indigenous people who first joined the faith of Islam. The Khans of Khorezm sat on their right sides people from the Khoja tribe. White Khoja were used to glorify the bosses. People's discourse also contains an irony: "white boss's whiteness" [boss's whiteness]. The implication of this cynicism is that the bosses never say "correct."

Sayyid-Mr. leader, you are the tribal chief. They developed a privileged socioeconomic strata in Muslim society and earned a high reputation among the religious. Sayyids are frequently included among the Saints. In a sayyida, the saint was referred to as a woman. In the ranks of Muslim monarchs, Sayyid's occupation was commonly employed. Shehran will not be held responsible if the Sayyids kidnap a female from someone else. They won't even be remembered in the afterlife. However, they would rather be spared from providing a girl to those who are not pedigree, in order to maintain the pedigree's purity and equality.

Eshon - this unit is originally said to be revered to look at a person, they are a pronoun, which later began to denote a spiritual meaning that earned a reputation among people [4].

There are numerous species that contain both of the seeds about which we have already spoken. This will be clarified by information on the history of seed names in the village of Akkamish in the Kasbi District in the Kashkadarya region. Uzbek seeds are known by many names in this village, including Khoja, karacha, sayyid, and eshon. We believe it is permissible to bring to your attention the following excerpt from a conversation with a village representative from the Khoja generation:

1. Goziev Shodi was a gypsy who lived in the village of Akkamish District in the 1942-th year of his employment as a teacher (karacha). All of the bosses are whales. Because one of the employers was Amir Alimxon. Many people from the bosses were present, including Khodja Gijduvani, Khodja Romitani, and Khodja Bahouddin Naqshbandiy. Everything was educated, and the people were educated. The employers were wonderful individuals. As a result, they were treated with as much respect as possible. They received a contribution from him.
2. The bosses have their own species: Mirdasturi, Mirhusayni, and Sayyidmirzoyi, for example. "We are now more (often) Mirhusayn," says the dialect of Kashkadarya's Kaspi District. Some have claimed that "Devonkhoja" should be pronounced "Devonakhoja." They also said "Vali Hodja" on occasion. This is because they were able to foresee events that would occur in the next month or fifteen days. As a result, they were given this moniker. The poppy seed and its species are mentioned in the preceding chapter.
3. From history it is known that to equate the Masters to the great people and they were given a number of privileges. One of such privileges is the label given to the bosses by the Khiva Khan:

...Our label, which is written to all the officials in the palace of Khorezm Royalty, is as follows: quote;... Mustafa is an apostate from Ashrafhana, one of the descendants of *Muhammad Mustafa*, that is, *Sayid Hasan Khodja*, *Jacob Khodja*, *Mansur Khodja*, *Qasim Khodja*, *Nurilla Khodja*, *Alexander Khodja*, *Ahmad Khodja*, *Fayzullo* masters, who was the household of *Hazrati Ali*

Murtaza, came to us and asked us to sign the memoirs of the Kings who had passed on their relics after the ceremony of applause. We have celebrated the birth of 8 generations of Masters with the above names, delivering to the level of acceptance of these petitions. Let them now draw all the pencil holders, all the formal stages, knowing that they are exempt from the receipt-giving, excavating, and other requirements with the descendants of these bosses, grandchildren, Aga, and pearls, after they have learned the contents of this label. Let us hope that our lives and our state will improve without being free from all of the world's troubles, with the descendants whose names were mentioned, that in 1298 the Year of the Serpent was written in the royal palace of Khiva in Hijri 1298 on the 26th of the month of Shovul. To summarize, all the seeds of bosses and scabies were spared from the divisions of their periods and grew into magnificent persons.” We can observe the respect and attention paid to the people and descendants of the Khoja generations, as well as the possibilities created for them, through this historical knowledge. They were regarded as trustworthy and close associates of the Khan in the establishment of a rich kingdom, in our judgment. [6]

Finally, we may state that we attempted to demonstrate that even the seeds that provided us with the above information are diverse species in and of themselves. We are predicated on the assumption that bosses are this nation among all Turkic nations. As an example, we attempted to provide a summary of the businesses located throughout the Republic of Uzbekistan. We also clarified the information on the history of the Khoja seed names living in Karakalpakstan and existing in the village of Akkamish of Navoi region, Kasbi District of Kashkadarya region.

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