

History Of Public Administration Of The Mangit Dynasty

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Abstract: This article provides information on the lifestyle and social relations of the people of the Bukhara Emirate in the early 19th century, including the living conditions of the population, economic and trade relations, and the circulation of coinage. It also discusses the taxation system of the emirate, the procedures for collecting taxes and payments, and the measures taken to ensure fairness in this process.

Keywords: Manghit, palace, Nayman, zakat, kharaj, "amir," "Sayyid," "Haydari," "Ma'sumi," Khitai-Qipchaqs.

Introduction: By the 1740s, the Bukhara Khanate was undergoing a deep political and economic crisis. The material condition of the people were worsened because of short-sighted policy of Abulfayz Khan (reigned 1711–1747), the last representative of the Ashtarkhanid dynasty. The Ferghana Valley separated from the khanate and laid the foundation for the Kokand Khanate, while the threat of fragmentation into independent bekdoms increased. The invasion of the Persian ruler Nadir Shah (reigned 1736–1747) further aggravated the situation: Bukhara and Samarkand were occupied and plundered, and the country faced a severe political crisis. In this turbulent period, when the fate of Turkestan was at stake, a new political force emerged on the historical scene — the Manghit dynasty.

The Rise of the Manghits. Since the 13th–14th centuries, the Manghits had lived in the Bukhara oasis, around Qarshi, and along the lower reaches of the Zarafshan River, engaging in animal husbandry and, to a lesser extent, agriculture. By the late 17th and early 18th centuries, Khudoyarbiy Otaliq and his son Muhammad Hakimbi Otaliq, belonging to the Toq Manghit tribe, were among the most influential Manghit leaders and high-ranking officials at the Ashtarkhanid court in Bukhara.

During the Ashtarkhanid rule, the Manghits — one of the Uzbek tribes — enjoyed great prestige and faithfully served the dynasty. Later, they strove to strengthen their independent influence in the state and achieved this goal during the rule of Muhammad

Hakimbi.

Muhammad Hakimbi initially served as mirokhur (master of the stables) and parvonachi (keeper of royal decrees) at the Ashtarkhanid court. Soon he became the leader of the Manghit tribe, and during Abulfayz Khan's reign, his political influence grew enormously. Supported by numerous tribal leaders, he fought decisively against rival clans such as the Qatagans and Kenagas, including clans of Ibrakhim Kenagas who lived in Shakhrisabz, to strengthen central authority in Bukhara. Eventually, he rose to the position of divanbegi (chief of administration). Around 1720, Abulfayz Khan appointed him the head of all otaliqs and granted him the title Otaliq (mentor of a prince).

During Nadir Shah's invasion in 1740, Muhammad Hakimbi advised the population not to resist the invaders. For this, Nadir Shah appointed him the full governor of Bukhara — kushbegi of the court. In summary, Muhammad Hakimbi, as the paternal ancestor and commander, created the necessary conditions for the Manqid dynasty to rise to power in Bukhara. He engaged in relentless struggle against the rulers of various factions and leaders of tribes who resisted submission to central authority.

The Rule of Muhammad Rahim Khan (1756–1758). After Muhammad Hakimbi passed away in 1743, Rahimbi advanced to Bukhara with his army. Taking advantage of his command over a well-organized and disciplined force, he began to assert claims to a position of power and authority similar to that once held by his father. Muhammad Rahim was born in 1715. According

to the historian Miriy (Mir Husayn ibn Shokhmurod), he was born in Shahrisabz four years after his uncle, Muhammad Daniyalbi Ataliq. Some historians, however, record his birth year as 1709. Later, Muhammad Vafo Karminagi (1685–1769)—also known as Qazi Vafo—who served as a court historian and librarian in Muhammad Rahim’s palace, wrote in his work *Tuhfai Khani* that Muhammad Rahim was an excellent horseman from a young age and highly skilled in the use of various weapons. With his father’s support, he held prominent positions in the court of the Bukharan Khan from the Ashtarkhanid dynasty, Abulfayz Khan. Following the invasion of Bukhara by the Persian ruler Nadir Shah, Muhammad Rahim’s influence and status increased even further. He married the daughter of Abulfayz Khan, thus becoming the khan’s son-in-law. Ultimately, the last Ashtarkhanid ruler, Abulfayz Khan, was compelled to appoint Muhammad Rahim as his successor in his father’s place.

After Nadir Shah was assassinated in 1747, the internal conflicts that erupted in Iran created an opportunity for Muhammad Rahimbi to seize the throne of Bukhara. Acting on his orders, Abulfayz Khan was executed that same year. Muhammad Rahimbi then placed Abulfayz Khan’s son, Abdulmomin, on the throne and took him as his son-in-law. Soon after, Muhammad Rahimbi ordered the execution of the remaining puppet khans as well, and by 1756 he had fully consolidated his power. However, the Manghit rulers did not belong to the lineage of Genghis Khan. For this reason, the Manghit rulers adopted the title of Amir instead of Khan. Consequently, the state came to be known as the Emirate of Bukhara.

Muhammad Rahim Khan, known as one of the most determined and strong-willed statesmen of his time, ruled during a period in the 18th century when Turkistan was slowly emerging from a severe political and economic crisis. His reign coincided with the gradual recovery of the region’s economy. Seeking to restore the central authority that had weakened during the Ashtarkhanid era, he succeeded in bringing several key territories—such as Samarkand, Miyankol, Qarshi, Hisor, Guzar, Shahrisabz, Karmana, Charjuy, and Karki—back under the control of the capital. In addition, the provinces of Marv, Badakhshan, Kulob, and Balkh also came under his rule for a period of time.

One of the most significant reforms carried out by Muhammad Rahim Khan was the creation of a regular, salaried army. Having once commanded an 18,000-strong Uzbek contingent in Nadir Shah’s army, Muhammad Rahim Khan had gained extensive military experience during campaigns that reached as far as the territories of Iraq. In 1747, he successfully expelled the

Iranian forces led by Behbud Khan from Turkistan, retaining their best artillery and fortification equipment—a move that was by no means accidental. Moreover, it is worth noting that he managed to win over Afghan, Ottoman, and Lezgin soldiers from the Iranian army, incorporating them into his own forces and making effective use of them.

After Rahimbi’s death in 1758, the Manghit nobles put forward his uncle, Daniyalbi—the ruler of Miyankol—as a candidate for the throne of the Emirate (1758–1785). However, he was unable to maintain a strong central authority. Conflicts between supporters and opponents of the Manghit dynasty, along with the growing ambitions of local governors seeking independence, continued for many years. In 1784, dissatisfied with Daniyalbi’s weak leadership, the people of Bukhara rose in rebellion, forcing him to abdicate in favor of his son, Shahmurad (1785–1800).

Shahmurad was known as a devout and ascetic man who strictly adhered to Islamic law. He earned his living honestly by crafting and selling knife sheaths. He reinstated the *awqaf* (religious endowments) of the madrasahs in Bukhara and showed great respect and generosity toward scholars and religious figures.

He also authored a book titled *Fatawi Ahl-i Bukhara* (“The Legal Opinions of the People of Bukhara”). Several manuscripts of this work are preserved in the Abu Rayhan Beruni Institute of Oriental Manuscripts—catalogued under Nos. 2589 (490 folios), 2864 (611 folios), 5804 (393 folios), and 2837 (555 folios). According to Abdumuttalib Fahmiy, Amir Shahmurad did not live to complete this collection of legal rulings; it was his son, Amir Haydar, who finalized the work.

Upon ascending to power, Shahmurad began his reforms in the Ark citadel in the presence of the court by executing two high-ranking corrupt officials—Davlat Qushbegi and Nizomiddin Qozikalon. Shortly thereafter, he granted the people of Bukhara a charter that exempted them from several taxes. The text of this decree was engraved on a stone tablet and installed in the portico of the city’s main Friday mosque. Shahmurad also introduced a new tax known as *jol* (or *jul*), intended to support the army in times of war.

After consolidating his rule, he renounced the title of khan and retained only the title of amir. He appointed symbolic khans from the descendants of Genghis Khan—first Danishmandchi and later Abulgazi—but they held no real power. In 1785, Shahmurad initiated a monetary reform, issuing full-value silver coins weighing 0.7 misqal (approximately 3.36 grams) and standardized gold coins. He personally presided over the judicial court system. Shahmurad also managed to reclaim territories on the left bank of the Amu Darya,

including Balkh and Marv, for the Emirate of Bukhara. In 1786, he suppressed a popular uprising in Karmana and later carried out successful campaigns in Shahrissabz and Khujand. Shahmurad defeated the Afghan ruler Timur Shah and retained control over southern Turkistan, which was largely inhabited by Uzbeks and Tajiks. To stabilize the political situation, Shahmurad employed an original administrative strategy: he appointed each of his ten brothers as governor of a separate province (Daniyalbi had eleven sons—Masum, Mahmud, Umar, Fazl, Sultonmurad, Rustam, Kenjaali, Yaqub, Tokhtamish, Darvish, and Rajabali). Shahmurad also did not neglect his own sons: he appointed his son Haydar as governor of Qarshi, Nosirbek of Marv, and Husayn of Samarkand.

Amir Haydar, the eldest son of the revered Amir Shahmurad (known by the honorary title Jannatmakon), is described in detail by Abdumuttalib Fahmiy. According to him, Amir Haydar was born on the 19th of Ramadan, 1193 AH (September 30, 1779 CE). Upon his birth, Amir Shahmurad personally visited Shaykh al-Islam Atoollahojja, then serving as the chief qadi (qazi al-quzzat) in Bukhara, and brought him to the Ark citadel to name the newborn. The shaykh prayed that the child would, like the Commander of the Faithful Ali, always be victorious, and gave him the name Haydar (“lion”).

At that time, his grandfather Muhammad Daniyalbi Ataliq was the de facto ruler of the Bukhara Khanate. Haydar was the family’s firstborn son. His paternal lineage is traced as follows: Amir Haydar — Amir Muhammad Shahmurad — Muhammad Daniyalbi Ataliq — Khudoyorbi Ataliq — Khudoyqulibi — Keldiyorbi — Chovushboy. His ancestor Chovushboy had been a wealthy and influential member of the Manghit tribe among the Uzbeks of his era.

On his mother’s side, Amir Haydar descended through two genealogical lines: two branches tracing back to Genghis Khan and two to the Prophet Muhammad through the sayyid lineage. Thus, his ancestry united both the Ashtarkhanid and Manghit Uzbek dynasties.

His first genealogical line to Genghis Khan runs as follows: Amir Haydar — Shamsiyabonu — Abulfayz Khan — Subhonquli Khan — Nadr Muhammad Khan — Din Muhammad Khan — Jonibek Khan — Yormuhammad Khan — Mangishlaq Khan — Chavoq — Muhammad Khan — Temur Sultan — Temur Qutlug — Ali Temur — Qutlug Temur — Tumagan — Abay — Uztemur — Tokay Temur — Jochi Khan — Genghis Khan.

The second line is traced as: Amir Haydar — Shamsiyabonu — Abulfayz Khan — Subhonquli Khan — Nadr Muhammad Khan — Din Muhammad Khan —

Zuhra Bibi — Iskandar Khan — Jonibek Sultan — Yormuhammad Khan — Khoja Muhammad Sultan — Abulkhayr Khan — Davlat Shaykh Oghlon — Ibrahim Khan — Pulad Khan — Suranij Khan — Mahmudkhoja Khan — Qaanboy Sultan — Alpan Sultan — Munke Temur Khan — Badaqul Sultan — Jochi Buqa — Bahodir Khan — Shaybani Khan — Jochi Khan — Genghis Khan.

His first genealogical line to the sayyid lineage (descendants of the Prophet) runs as follows: Amir Haydar — Shamsiyabonu — Abulfayz Khan — Subhonquli Khan — Nadr Muhammad Khan — Shamsiyabonu — Mirzo Badiuzzamon — Mirzo Muhammad Amin Mashhadi — Mirzo Muhammad Safar — Mirzo Muhammad Muhsin — Mirzo Ali Rizo — Mirzo Muhammad Taqi — Mir Sayyid Abu Solih — Mir Sayyid Muhammad Mu’in — Mirzo Hidayatullah — Mir Sayyid Nuriddin Muhammad — Mir Jaloliddin Muhammad — Mir Sayyid Abu Muhammad — Imam Muhammad Askari — Imam Ali Naqi — Imam Muhammad Taqi — Imam Musa al-Riza — Imam Muhammad Kazim — Imam Ja’far Sadiq — Imam Muhammad Baqir — Imam Zayn al-Abidin — Imam Husayn ibn Ali — Amir al-Mu’minin Ali ibn Abu Talib.

The second line leading to the sayyids is as follows: Amir Haydar — Shamsiyabonu — Abulfayz Khan — Subhonquli Khan — Podshoh Oyim — the Juybor Shaykhs — ... — Amir al-Mu’minin Ali ibn Abu Talib.

In conclusion, although the Manghit dynasty that ruled the Emirate of Bukhara did not belong to the direct lineage of Genghis Khan, Amir Haydar’s genealogy connected him, through both his maternal and paternal lines, to the Chinggisid and Manghit dynasties alike. Muhammad Rahimbi of the Manghit tribe, having seized power in 1756, established the Manghit rule over the Emirate, which was continued under his uncle Daniyalbi. However, growing unrest across the provinces during Daniyalbi’s reign forced him to abdicate in favor of his son, Amir Shahmurad. Under Shahmurad, the Emirate experienced a period of political stability, justice, and adherence to Islamic principles. His son, Amir Haydar, continued his father’s policies, especially in his respectful treatment of scholars and in foreign affairs, striving to preserve the Manghit dynasty’s rule and mitigate the sharp political tensions that arose within the Emirate.

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