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Historical Analysis of Social Justice and State Governance in the Activities of Amir Haydar

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Abstract: This article analyzes the state governance activities of Amir Haydar, who ruled during the Manghit dynasty, with particular emphasis on his role in ensuring social justice, based on historical sources. As the principal source of the study, the letters contained in the collection “Maktuboti Amir Haydar” were examined. These letters reveal the ruler’s leadership qualities, his supervision over government officials, his fair resolution of taxation-related issues, as well as his approaches to water distribution and military-political matters. Furthermore, the article elucidates Amir Haydar’s policy aimed at ensuring state peace, social stability, and the rule of law. The study also scientifically highlights important aspects of historical statehood traditions and the national experience of governance.

Keywords: *justice, statehood, correspondence, ruler, governance, source studies, reform, stability, legality, development*

1. Introduction

In the history of Uzbekistan, the rule of the Manghit dynasty is regarded as one of the periods rich in political, economic, and social processes. Although the representatives of this dynasty relied on various methods and principles in state governance, the activities of Amir Haydar hold a special significance among them. Despite the fact that the years of his reign were complicated by internal political struggles, economic difficulties, and external threats, Amir Haydar emerged as a ruler who sought to ensure justice, stability, and legality within the country. In this regard, the study of his views on state governance and his practical activities on the basis of historical sources possesses considerable scholarly importance.[1]

In particular, the collection “Maktuboti Amir Haydar” serves as an important source for studying the socio-political life of the period, the system of state administration, taxation policy, military-political relations, and issues of social justice. Through these letters, it becomes possible to reveal Amir Haydar’s leadership qualities, mechanisms of supervision over officials, policies aimed at protecting the interests of the population, and his distinctive approaches to state governance. Based on these sources, the present article provides a historical analysis of Amir Haydar’s activities related to social justice and state administration.[2]

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2. Methods

During the research process, the methods of historicism, objectivity, systematic analysis, and comparative analysis were employed. The letters contained in "Maktuboti Amir Haydar" were scientifically analyzed as the principal source of the study, and the political, social, and economic issues reflected in them were examined in terms of their content and essence. Furthermore, through the methods of source studies and textual analysis, the ruler's principles of state governance, views on justice, and administrative approaches were revealed. In the study, historical events were interpreted in their interrelationship and within the context of the historical conditions of the period.[3]

3. Results and Discussion

It is well known that the Manghit dynasty was the last ruling dynasty in Bukhara, and there are various approaches regarding the activities they carried out. Although Muhammad Rahimbiy was the first representative ruler of the Manghits, his younger brother Muhammad Doniyolbiy, who ascended the throne after him, entered the stage of history as the founder of the dynasty. This was because the descendants of Muhammad Doniyolbiy continued and preserved the rule of this dynasty for many years.[4]

Although all Manghit rulers sought to govern the state in accordance with the principles of justice during their respective reigns, the most widely recognized and respected among the people was Amir Shohmurod, the eldest son of Muhammad Doniyolbiy. The measures he implemented to ensure peace and stability in the country, as well as his positions in domestic and foreign policy, earned public approval and admiration. As a result, he became renowned under the title "Amiri Ma'sumi G'oziy," meaning "the innocent ghazi amir." [5]

When his son Amir Haydar ascended the throne, the people undoubtedly hoped to see a just and people-oriented ruler like his father. However, the years of his reign were far from easy. He devoted much of his life on the throne to eliminating destructive groups seeking to destabilize the country, suppressing internal conflicts, and resolving various political and social problems.[6]

There are several historical sources concerning the ruling activities of Amir Haydar; however, the most reliable and well-founded information is provided by the collection of letters known as "Maktuboti Amir Haydar" ("The Letters of Amir Haydar"). This collection contains Amir Haydar's correspondence with state officials and political figures from various years, the contents of which are close in nature to orders, instructions, decrees, and official directives. Through the content of these letters, it becomes possible to analyze Amir Haydar's personal qualities and characteristics as a statesman and ruler.[7]

The letters, in turn, provide important information about the socio-economic, spiritual-moral, and political conditions of society during that period. In particular, they demonstrate that Amir Haydar was a supporter of social justice and that, as both a head of state and a military commander, he sought to address numerous problems related to ensuring peace and security in the country by paying close attention to their underlying causes and essence.[8]

In one of the letters, we encounter evidence that Amir Haydar was not indifferent to the problems faced by government officials. The content of the letter is as follows:

"Let Hakim Devonbegi, the possessor of honor and dignity and the trusted servant of the state, be informed that the valiant Qilich To'qsoba is owed a debt of two hundred seventy-two ashrafis by Nazarjon. In his possession, there is a legal document issued by the Chief Qazi confirming this matter. We hereby order that the aforementioned ashrafis of To'qsoba be collected from the debtor and delivered to him. Peace be upon you." [9].

If attention is paid to the main aspects of this letter, it becomes evident that Amir Haydar was a strong and capable ruler. These characteristics can be observed in the following aspects:

First, Amir Haydar remained informed about the problems faced by the officials serving under his authority and did not leave any of them without attention. This, in turn, demonstrates his devotion and commitment to his responsibilities as a ruler and leader.

Second, if this issue between the two officials had not been resolved positively and fairly, it could have created conditions for the emergence of factionalism and partisanship within the country. The fact that the dispute over debt between these two officials reached the attention of the ruler indicates that it had already become a serious matter. Therefore, Amir Haydar clearly understood the necessity of resolving the issue promptly and justly.[10]

Third, this letter demonstrates that Amir Haydar was a supporter of the existing laws and legal regulations within his state. This is evidenced by the fact that the letter specifically emphasizes the existence of a sharia document issued by the Chief Qazi of the country confirming the legitimacy of the debt in question. In turn, this would undoubtedly encourage the devonbegi to resolve the matter fairly and lawfully, since the head of state himself was aware of the legal validity of the issue.

Fourth, the letter contains the phrase directed to Devonbegi Hakimbiy: "We hereby order that the aforementioned ashrafis of To'qsoba be collected from the debtor and delivered to him," which clearly indicates that Amir Haydar demanded the prompt and fair resolution of the matter. This demonstrates that the ruler fully understood the situation and, as a supporter of social justice, issued a lawful and firm command. It is also possible to derive several other meanings and implications from this letter and similar documents.[11]

Let us examine another letter of Amir Haydar that is close in meaning to the previous one. This letter concerns the issue of taxation, which constituted one of the principal economic foundations of the state and the country. The content of the letter is as follows:

"To Muhammad Hakimbiy Mehtar, the trusted servant of the Amirate and the Khagan."

"Let it be known, under the honor bestowed by royal favor, that Niyozmuhammad Mirkon Qipchoq has been paying his taxes to the To'qmangit tribe, and he has likewise paid his current tax to them as well. However, the citizens of Ko'chkak have additionally collected from him one gold coin and five tangas in taxes. If this is indeed true, then take the one gold coin and five tangas from the citizens of Ko'chkak and return them to Niyozmuhammad Mirkon. Peace be upon you." [12].

Errors in taxation, in turn, may lead not only to dissatisfaction among the population but also to a loss of trust in the state, its ruler, and the government. Therefore, any mistakes or shortcomings related to taxation had to be eliminated in a timely manner. Even if the amount of wrongly collected tax was relatively small, its potential threat to the peace and stability of the country was considered significant. As a ruler who clearly understood these aspects, Amir Haydar personally demonstrated the means of correcting such an error.

Amir Haydar was also consistently engaged in addressing social issues within the country. Numerous examples of this can be found in "Maktuboti Amir Haydar." In Letter No. 84 of the collection, an issue related to water distribution and its resolution is described. The content of the letter is as follows:

"To Niyozbekbiy and Muhammad Hakim Devonbegi, the honorable and highly esteemed trusted servants of the Amirate."

"Let it be known, under the honor bestowed by royal favor, that your petition sent through Hamroh Nadr bek has been received. Our exalted mind has become acquainted with its contents. Concerning the matter of the citizens Do'stbekbiy and Mirzo Alibiy, letters have been sent directly to them. The remaining matters will be conveyed orally by Odina Uydochi and Oshur Uydochi."

"The supervision and administration of all irrigation canals in the province have been entrusted to you. Peace be upon you." [13].

The letter demonstrates that Amir Haydar was fully informed about all correspondence arriving at his court administration. In his efforts to ensure justice, he did not remain indifferent to the reports and petitions coming from various parts of the country. He was not only aware of their contents, but also actively engaged in finding ways to resolve the issues raised within them.

From the statement in this letter, "The remaining matters will be conveyed orally by

Odina Uydochi and Oshur Uydochi," another important aspect can be understood: Amir Haydar did not record every detail openly in written form, but instead communicated the sensitive aspects of the matter orally through his trusted messengers who delivered the letter. At the same time, this approach helped prevent unnecessary rumors, misunderstandings, and various intrigues from arising.

In another letter written in a similar manner, it becomes evident that the ruler also employed this method in the appointment of various officials. The content of the letter is as follows:

"To Muhammad Hakim Devonbegi, the possessor of honor, a distinguished figure within the Amirate, and a trusted servant of the state.

Let it be known, under the honor bestowed by royal favor, that your petition sent to the royal court has been received. Its sincere and devoted content has been carefully acknowledged. Praise be to Allah, we are fully reassured in our capacity as a ruler committed to justice.

"We have appointed Oshurjon Devonbegi, one of our loyal and trustworthy men, as the dorugha of Maymanoq, Qishloq, Khoja Muborak, Sufiyon, and Obdori. You are instructed to assign one of your own trusted men to accompany the said Oshurjon Devonbegi. The remaining matters will be conveyed orally through the person you have sent to the royal court. Peace be upon you.[14]"

Here, through the statement, "You are instructed to assign one of your trusted men to accompany the said Oshurjon Devonbegi. The remaining matters will be conveyed orally through the person you have sent to the royal court," Amir Haydar demonstrated the existence of unwritten rules within the Amirate. This indicates that trusted individuals were consistently employed in governmental affairs and that not all aspects of state matters were disclosed in written correspondence.

This style found in the letters is also evident in the presentation of military and political matters. In such cases, the general content and intended actions are described briefly and in broad terms, while the specific mechanisms of implementation are kept confidential and conveyed orally through the individual delivering the letter.

We can observe proof of this in the following letter:

"To Niyozbekbiy and Muhammad Hakimbiy Devonbegi, the defenders of the Amirate, possessors of honor, trusted and highly esteemed servants.

Let it be known, under the blessings of royal favor, that certain individuals surrounding our beloved amirzada Muhammad Husayn have engaged in intrigue, led him astray, and drawn him into corruption and discord. Some of the amirzada's supporters, without allowing him any choice, have sent him to our presence, while they themselves have seized the citadel of Samarkand."

"God willing, after the Eid celebration, we shall march with the army, accompanied by state power and fortune, toward Samarkand. If you deem any counsel or recommendation necessary, whether in Karmana or in Khatirchi, come to pay your respects and present it before the royal stirrup. The remaining oral matters will be conveyed to you by Rahimbek, who is delivering this letter. Peace be upon you.[15]"

The above letter clearly reflects the struggles that took place over the throne. In this correspondence, Amir Haydar refrained from directly blaming his own brother; rather, displaying the noble ethics characteristic of royalty and in accordance with the wise saying, "A sultan does not disgrace his own lineage," he explained that the individuals surrounding the prince had fallen into corruption and immorality and were attempting to deprive him of the throne.

Although the purpose of the letter is expressed openly, the methods and mechanisms for implementing the intended actions were kept confidential. This is evidenced by the phrase, "The remaining oral matters will be conveyed to you by Rahimbek, who is delivering this letter."

If the letters contained in "Maktuboti Amir Haydar" are studied from a scientific and historical perspective, they reveal not only the distinctive features of Manghit rule, but also the historical roots of our national statehood. If the names of places and individuals

mentioned in these letters are further clarified and supplemented with new historical information, it will undoubtedly contribute to fostering in the younger generation a sense of respect for our historical statehood traditions and pride in their ancestors.

4. Conclusion

In conclusion, the letters contained in the collection Maktuboti Amir Haydar serve as an important historical source for studying the principles of state governance, social justice, and political stability during the Manghit period. The analysis of these documents demonstrates that Amir Haydar paid particular attention to ensuring legality, maintaining public order, supervising state officials, resolving taxation and irrigation issues fairly, and protecting the interests of the population. The letters also reveal the ruler's administrative skills, political wisdom, and efforts to preserve peace and stability within the state under difficult historical conditions. Furthermore, the study confirms that the traditions of governance, justice, and state administration formed during the Manghit era occupy an important place in the historical development of Uzbek statehood and possess significant scholarly value for modern historical research.

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