

SAMARKAND DURING THE SAMONIAN PERIOD

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ABSTRACT

This article analyzes the historical events of Samarkand region during the Samanid period. Also, the ruling representatives of the Samanid dynasty analyzed the rule of the emirs and gave a broad account. In addition, as a result of the development of agriculture and handicrafts in the Samanid state, the foundations of a wide range of domestic and foreign trade were laid.

KEYWORDS: *Samanid Period, Mamun And Amin, Noah To Samarkand, Ahmad To Fergana, Yahya To Shosh, Khorasan, Arab Caliphs.*

INTRODUCTION

After the death of the Arab caliph Harun al-Rashid, the grandsons of Somonhudot were appointed viceroy of some cities and provinces for helping Mamun in the struggle for the throne between his sons Ma'mun and Amin.

For example, Noah gets Samarkand, Ahmad gets Fergana, Yahya gets Shosh, Elijah gets Herat. In return, the Samanid brothers send a large sum of money from the annual tribute of Movarounnahr to the caliph's treasury through the Tahiris. In the 9th century, the political life of Movarounnahr changed and the country was ruled first by Noah and then by Ahmad. During the reign of each, they minted coins in their own names. After Ahmad's death (865 y.), his son Nasr made Samarkand the center. He will take measures to unite all the provinces of Movarounnahr and separate it from Khorasan. In the last quarter of the 9th century, almost all the provinces of Movarounnahr came under the control of the Samanids. Nasr becomes the ruler of the whole of Movarounnahr and mints a silver dirham. Soon the struggle for the throne begins between the brothers Nasr and Ishmael. Then Ishmael wins. In 888, Ismail Somoni united the whole of Movarounnahr under his control and sought to establish a strong state. He marched to the northeast and in 893 captured the city of Taroz, inflicting a severe blow on the steppes. The Arab caliphs did not like the independence of the people of Movarounnahr. The caliphate therefore decides to confront the Samanids with the Saffaris and weaken both of them, restoring their influence in these rich provinces. The Caliph Mu'tazid issued a decree granting the ruler of the Saffarids, Amr ibn Lays, the right to rule over Khurasan as well as Mawarounnahr, and incited him against Ishmael. As a result, a war broke out between them in 900 and ended with the victory of Ishmael. The whole of Khorasan will fall to the Samanids. In desperation, the caliph is forced to send a decree of domination to Ishmael. Ismail Somoni unites all of Movarounnahr and Khorasan under his rule, and the city of Bukhara becomes the capital of these two states. Fearing the rise of

the Samanids, the Arab caliph removed Ishmael from power and appointed Amr ibn Lays Saffari, the Emir of Khorasan, in his place (898 y.). When Amr marched with his army to Movarounnahr, Ishmael rebelled against him and defeated him after several battles (900 y.), eventually annexing Khorasan, which belonged to the Saffarids.

Thus, during the reign of Ismail ibn Ahmad, he united the lands from the Talas Valley to Khorasan under his rule. After the death of Ismail ibn Ahmad (907), power passed to his descendants: Ahmad ibn Ismail (907-914), Nasr ibn Ahmad (914-943), and Noah ibn Nasr (943-954), Abdulmalik ibn Nuh (954-961), Mansur ibn Abdulmalik (961-976), Noah ibn Mansur (976-997), Mansur ibn Nuh (997 —999s), Abdulmalik ibn Mansur (999-1000s). After that, power in the country passed into the hands of the Karakhanid dynasty, and the Samanid rule ended. The last representative of the dynasty, Ismail al-Muntasir (1000-1005), fought against the Karakhanid dynasty and tried to restore Samanid rule, but to no avail, and was eventually killed. At the same time, the Samanid dynasty completely disappeared from the stage of history.

Administrative management system. The ruling representatives of the Samanid dynasty were called amirs, and were subordinated to the dargah (palace people) and devons (military administrations). The ministers were mainly from the noble families of the Jahanis, Balamis, and Utbiyyah. Jahani and Balami are the most famous of them. In addition to the minister's office, the Samanids had 10 offices, for which a large building was built in Registan Square in Bukhara. The Samanid system of government consisted mainly of local peasants, nobles, and clergy, and each official was required to be fluent in Arabic and Persian, as well as religious and secular sciences. Such people were called Ahl al-Qalam. The palace's military commanders were called hajibs, and the Khorasan general was known as the sipoxsolor, who had a great deal of influence over the administration. The Samanids' annual income from taxes is \$ 45 million. dirhams, of which 20 mln. Was spent on the needs of government officials and the military. The service fee was paid to everyone on a regular basis every 90 days, ie 4 times a year.

At the beginning of the 10th century, the Samanid-dominated estates consisted of the following provinces: Bukhara, Samarkand, Ustrushna, Fergana, Shosh, Isfijob, Khorezm, Kesh, Nasaf, Chaghaniyon, Khuttalon, Badakhshan, Balkh, Tokharistan, Guzganon, Garchistan, Merv, Herat, Nishopur and Gorgon. In the provinces, governance was in the hands of the governors, who were appointed by the emir. Local landowners and provincial governors were often appointed to this position. The administration of the cities was in the hands of the chairmen, who were appointed by the governors. Thus, during the Samanid rule, the Banichurid dynasty in the cities of Tokharistan, the Simjuriid dynasty in Khorasan, the Fariguni dynasty in Guzganon, the local Turkic dynasties in Khorezm and Isfijob, as well as the local Chaghaniyan, Ghazna, Sijistan, Gur and Surakhlan.

Some of the officials in the Samanid court administration were forelars and the rest were local Turks. A similar situation was observed in the provinces. Military and defense affairs were entirely in the hands of the Turks. 10-a. Isfijob, Taroz, etc. Due to the fact that the Turkic population of the cities converted to Islam, their role in the Samanid system of government increased. In particular, such famous historical figures as Alptegin, Sabuktegin, Alp Arslan, Alitegin, Simjuri, Bektuzun, Qorategin, Ayach, Altuntosh, Banichur, Tosh and their descendants are among them. Inaj, IlMangu, Sabukra, Boyqaro, Alxunmish, Boytuz, Tuztosh, Kunbosh, Suboshitegin, Kamtegin, Fayozbek, Khumorbek, Khumortosh, Oytugdibek, Bilgategin, Fategin, Shukrtegin, Aytugmish and others were also visited in different regions and cities. ruled by rulers.

After the transfer of power from the Samanids to the Karakhanids, almost all of them unhesitatingly became new rulers. Therefore, Bugrakan died in 992. When he marched from Isfijob to Samarkand and Bukhara, no one resisted. The locals, including the officials, saw them as the original owners of Movarounnahr before the Arabs, and now as rulers who had converted to Islam and returned to their lands.

Thus, the Samanid system of government was clearly and perfectly structured, incorporating the most advanced traditions of statehood at the time. However, from a legal point of view, it is not true to consider Samanid rule as an independent state with equal rights. At that time, in the ninth and tenth centuries, the Abbasid caliphate weakened its central government, strengthened its local authority in the provinces, and pursued an almost independent domestic policy, but all local dynasties, including the Samanids, were formally subordinated to the caliphs of Baghdad. They had only the broad rights and powers of self-government granted by the caliphs in administrative and economic affairs. From the point of view of Sharia and from the point of view of international law, Khorasan and Movarounnahr were administratively an integral part of the Abbasid caliphate, and the Samanids were the governors appointed by the caliphs to govern in these provinces. Thus, the Samanid rule could be seen not as a statehood, but as the rule of a dynasty of local rulers appointed from Baghdad as part of the Abbasid caliphate and pursuing a relatively independent domestic policy.

RESEARCH METHODOLOGY

The Samanids first established a compact administration in governing the country. It consisted of the amir's dargah and devons (ministries). Dargah had the residence of the emir and the harem, as well as the residences of courtiers, navkars and servants. According to Narshahi, the Samanid administration was mainly governed by 10 devans, among whom the minister's devon was the chief administrative court. During the reign of Nasr II, a palace for the devons was built in front of the Emir's palace in the Registan Square of Bukhara, and the court was located in this special building. The staff of the court was selected from educated people who are fluent in Arabic and Persian, well versed in the Qur'an and the basic rules of Sharia, and knowledgeable in various disciplines. Ismail Somoni forms a well-armed military army consisting of special, regular soldiers of the palace. Soldiers who had served well and for a long time were promoted to the rank of pilgrim. The head of the hajib is called hajib ul-hujab or hajibi ul-buzruk. Such a title was considered the highest title in the Samanid court.

RESULTS

The military campaigns of the Samanids, the internal strife of the ruling dynasty, and the chaotic actions of the local governors intensified. As a result, there was an economic crisis in the country. Even the military, including the emir's regular Turkish soldiers, cannot afford to pay the army. To get out of such a predicament, in 942 the population was twice taxed. Extreme unrest is exacerbating the situation in the country, leading to revolts by various sections of the population. The political situation became extremely tense during the reign of Noah (943-954) and his grandson Noah II (976-997). In 947, Noah ibn Nasr's uncle Ibrahim revolted. With the help of court soldiers and Abu Ali Chaghani, the owner of a large piece of land in Chaghaniyan, Ibrahim took the throne of Bukhara. Soon after, Abu Ali Chaghani himself rebelled against the ruler.

Noah could not suppress the revolt by force. In 952, he was forced to appoint Abu Ali Chaghani first as governor of Chaghani and then of Khorasan. In 961, the Bukhara army revolted. The rebels plunder the Emir's palace and set it on fire. The frequency with which such events unfolded was undoubtedly a sign of the weakening of the central government. In 992, the Karakhanids, led by Harun Bugrakhan, attacked Movarounnahr. During this period, the Samanid dynasty was embroiled in deep internal conflicts. The Qarakhanids occupied Bukhara without resistance. Noah ibn Mansur summons his deputy in Ghazna, Sobuqtegin, to help fight the Qarakhanids. He arrives in Movarounnahr with an army of twenty thousand men. Uniting with Noah, after several battles, the Karakhanid deputy army was crushed. In return, Noah appointed Sobuqtegin as Khurasan's deputy. As a result, the political dominance of Sobuqtegin and his son Mahmud in Ghazni and Khorasan was strengthened. In 996, the Karakhanids launched another attack on Movarounnahr. Betrayal occurs in such a difficult situation. In other words, Sobuqtegin's army occupied Bukhara.

He will then negotiate with the Karakhanids. As a result, an agreement was reached between them, according to which the Syrdarya basin passed into the hands of the Karakhanids. Sobuqtegin became the ruler of the lands south of the Amudarya, including Khorasan. The Samanids are given only the central part of Movarounnahr. However, soon after, in 999 y., Bukhara was conquered by the Karakhanids under the leadership of Nasr Elokhan, and the Samanid rule came to an end.

The Development of Islam In The Samanid State

The contribution of Islamic clerics to the development of the Samanid state, especially Movarounnahr, was significant. As a result, their prestige increased, and the capital Bukhara became one of the most influential centers of Islam in the East. Many temples were built in the cities, including mosques, khanaqahs, and prayer halls. During this period, the first madrasah in Central Asia was built in Bukhara. This ancient madrasah of Bukhara was built in the X century. It was called Farjak Madrasa. The spiritual life of the country was led by the leaders of religion and science who were called “masters”. Later, the name was further glorified as "Sheikh ul-Islam". After the master stood the preachers. The Samanids set aside special lands for the construction of mosques, madrasas, and khanaqahs, and large estates for their expenses. Undoubtedly, the development of Islam played an important role in the formation of the Central Asian people as an independent nation.



Figure 1 Tomb of the Samanids, Bukhara



Figure 2 The Samanid period vessel, an inscription in Arabic

As a result of the development of agriculture and handicrafts in the Samanid state, domestic and

foreign trade expanded. Wells were dug along the old caravan route, and rabots were built at each station. Caravanserais were built in the towns and villages where the caravans passed, and they had rooms and warehouses. Copper coins called "fals" were used in domestic markets, and silver coins - dirhams - were used in international trade. Copper dolls were issued by the central government as well as some provincial governors who were members of the dynasty. Silver coins were minted only on behalf of the head of government in state mints in Merv, Samarkand, Bukhara and Shosh. During the Samanid rule, there were 5 types of land tenure called "sultan's property", "property lands", "foundation lands", "private property" and "community lands". State-owned lands were referred to as "sultan's property." From large tracts of land owned by members of the ruling dynasty, landowners, and nobles, to small private lands belonging to the working peasantry, they were considered "property lands." Land allotted to mosques, khanaqahs and madrasas for temporary or permanent use is called "waqf land". All users of these types of land paid the state 1/3 of the harvest. The lands under the control of high-ranking priests and sayyids were referred to as "private property." Owners of such privileges often paid tithes to the state at the rate of 1/10 of the harvest.

CONCLUSION

The lands donated to the ruling dynasty and the upper classes in return for their services to the state were called lands. In addition, a certain amount of land was retained by rural communities, which were considered "communal lands". They consisted mainly of arable and foothill lands. The agricultural tax - the revenue from the rent to the treasury - covered a large part of the state revenue. That is why the Samanids paid great attention to the development of agriculture in the country.

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