

SOCIO-ECONOMIC AND ECONOMIC LIFE OF THE SAMANI STATE

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Abstract

This article discusses the impact of social and economic changes on the cultural life of the country's population and religious principles in Movarounnahr at the beginning of the 9th-11th centuries, as well as the development of literature and science during the Samanid era and its place in history.

Key words: Caliphate, Somanids, science, development, madrasas, cultural life of its inhabitants, works, artists.

Relevance of the topic. In the 9th-11th centuries, the city of Bukhara was especially culturally elevated. In the capital, in the emir's palace, a large library was built, where manuscript books related to various fields are kept. Most of the Samani emirs patronized literature, poetry, science, art and architecture. It is important to study such aspects of history.

Analysis of the topic. During this period, poetry flourished in Bukhara. Great representatives of Persian classical poetry, Abu Abdullah Ja'far Rudaki, Abu Mansur Daqiqi, Abulhasan Balkhi and many other poets made a great contribution to its development.

Rudakiy was born at the end of the 9th century in the village of Panjrudak near Panjikent. At a young age, he learned to play the rud (chan). He wrote poems, composed music, and played hafiz. Due to his reputation among the people, he was invited to Bukhara by Nasr ibn Ahmad (914~943) as a musician and poet. Rudaki wrote "Kalila and Dimna", "Sind-badnama", "Arois un-nafois" and "Davroni oftob". Rudaki died in his native village in 941¹.

Daqiqi was another intelligent poet of this period. First, he was invited to the court of the rulers of Chaganiyan, and then to the court of the Somanites. In contrast to traditional palace poetry, Daqiqi created a new poetic direction based on folk tales and epic epics. At the end of his life, he began to write a poetic work called "Shahnoma". This great work was later continued by Abulqasim Firdawsi. Abulqasim Firdausi (934-1012) was considered a classical poet of Persian literature. He created the world-famous poetic work "Shahnoma". In the 9th-10th centuries, the Persian literary

¹ Негматов Н. Государство Саманидов, -Душанбе:, "Дониш", 1997.

language developed significantly, but the Arabic language still had an important place in science and literature.

According to Saolabi's work entitled "Yatimat ul-Bahr", 119 Arabic language poets were created in Bukhara, Khorezm and Khorasan. Almost all of them consisted of courtiers, members of the ruling house and representatives of other high classes. Scientific works on linguistics, jurisprudence, music, philosophy, mathematics, medicine, astronomy, history and other subjects are mainly written in Arabic².

In Bukhara and other central cities, madrasahs were opened to teach the main sources of Islamic teachings and Sharia knowledge. Not all scholars who graduate from such universities become judges or scholars, among them there are also scientists who have acquired thorough knowledge in worldly sciences: medicine, geometry, mathematics, chemistry, astronomy, philosophy, logic, history and other fields. Those with such knowledge are respected and respected among the people, and many students are gathered around them.

In the markets of central cities such as Bukhara, Samarkand, Urganch, Marv, Balkh, Nishapur, there were separate book stalls. They sold handwritten books in different languages on various fields of religious and secular sciences. According to Ibn Sina, he bought Abu Nasr Farabi's book entitled Commentary on Aristotle's Metaphysics for three dirhams in the Bukhara market. After reading this book, Ibn Sina understood the essence of the teachings and philosophy of the ancient Greek philosopher Aristotle.

The development of urban culture, medieval society, and the expansion of the circle of intellectuals undoubtedly brought Samani rulers closer to the people of science. They used their knowledge and advice in running the country. During this period, most of the rulers used to collect scientists, poets and master artists and valuable books in various fields in their palaces. Scientists and poets attracted to the palace were proud of the rare manuscripts in the libraries³.

The establishment of the independent Somani state, political stability and economic growth allowed the development of cultural life. This period nurtured great figures who made a great contribution to the development of world science, such as Abu Nasr Farabi, Abu Ali ibn Sina, Beruni, Abu Abdullah Khorezmi and Abu Bakr Muhammad Narshahi.

In the 10th-12th centuries, interest in history and geography increased in Movarounnahr, and attention to these sciences increased. Because during this period, the need for their native language and historical and literary works written in it in the spiritual life of the local population has also increased more and more. At the same time, such works as Gardizi's "Zaynulakhbor" ("I see news"), Baikhaqi's 30-volume

² Абу Мансур ас-Саолибий. Т.: 1976.

³ Зоҳидов В.Уч даҳо (Форобий, Беруний, Ибн Сино). -Т., 1987, -326.

historical work, Majiduddin Adnani's "Historical property of Turkestan", Muhammad Narshahi's "History of Bukhara" were translated into Persian.

During this period, oral literature of the Turkic peoples, which has been going on since ancient times, was created in Movarounnahr, Shosh, Fergana, Yettisuv and Eastern Turkestan. A number of didactic poems were written. But only a few copies of them have survived to us.

During this period, many palaces, mosques, madrasas, towers, houses, mausoleums, tims and caravanserais were built in cities such as Samarkand, Bukhara, Urganch, Termiz, Ozgan and Marv. Ismail Somoni in the city of Bukhara, Arabota in the village of Tim near Zirabulok, the tombs of Mirsaid Bahrom in Karmana, the Namazgoh in Bukhara, Minarai Kalon, Vobkent and Jarkurgan towers and many other buildings are examples of the architecture of that time. These monuments testify to the great development of unique architecture in Movarounnahr in the 10th-12th centuries⁴.

In the 9th-12th centuries, along with secular sciences, religious knowledge was widely developed. Scholars such as Ismail Bukhari, Isa Termizi, Burkhanuddin Margilani, Abu Khafs Kabir Bukhari made a great contribution to the development of Islamic teachings. The city of Bukhara took a central place in the development and expansion of the teaching of Islam. The teaching of Sufism developed and its various directions in Central Asia (Yassaviya in Turkestan in the 12th century, Kubroviya in Khorezm at the end of the 13th century, in Bukhara in the 14th century) Naqshbandiya) appeared and spread⁵.

In the socio-economic life of the Somanids, many branches of crafts were developed in the cities and villages of Movarounnahr, Khurasan and Khorezm. The main part of the population of the Somani state was engaged in agriculture and animal husbandry.

Since the treasury received a large amount of income from the agricultural tax (khiroj), the Somonites paid more attention to this branch of the economy. The distribution of water in the provinces has been regulated, and cultivated areas have been expanded as much as possible. A number of new irrigation canals were dug, and drainage ditches were built in their branches. At the foot of the mountain where running water is scarce, dams were built and water reservoirs were built. For the use of underground water in agriculture, a complex hydrotechnical facility - cisterns - was dug and put into operation. Charkhpalak chighirs were widely used.

Every spring, hundreds of thousands of pest workers worked to clean irrigation networks from mud and repair various water structures. Mirob was monitoring the mode of hydrotechnical facilities and water distribution throughout the summer. From

⁴ Пугаченкова Г.А. Ремпель Л.И. Очерки искусства Средней Азии. Т.: 1989.

⁵ Азамат Зиё. Ўзбек давлатчилиги тарихи. Тошкент, 2000.

the 9th century, the city judge personally dealt with the water distribution of the Bukhara oasis. According to Narshahi, when Sa'id ibn Khalaf Balkhi became the judge of Bukhara, "he established good laws, so that the strong would not oppress the weak, he built dams (of the city) and used the water of Bukhara for the sake of justice and fairness. "distribution" was introduced.

In the 9th-10th centuries, handicrafts played an important role in the economic life of the population. In the cities of Movarounnahr and Khorezm, weaving, pottery, woodworking, blacksmithing, coppersmithing, jewelry, glassmaking, and carpentry are highly developed. The architectural appearance of the cities has also changed. Magnificent palaces, mosques, madrassas, prayer rooms, houses, caravanserais, and workshops were erected. The ark (horde), shakhristan (inner city) and rabad (outer city), which were created in the early Middle Ages when the cities expanded, were surrounded by a single wall, and the number of city gates also increased. In the arch of the city, located on the hilly land, there was usually a residence (dargah) of the king or ruler, a treasury, a mint where coins were minted, and a prison. In the center of the city are the Registon square, the devans, the court palace, as well as the luxurious palaces of princes, courtiers, priests, landowners and state merchants, workshops for making weapons, tools, saddles and harnesses of the kingdom, handicraft shops and stalls. . Cities have expanded, new neighborhoods of farmers and craftsmen, bazaars and stalls have appeared along their entrances. There were houses and shops of jewelers, money changers, weavers, potters, coppersmiths, blacksmiths, carpenters and other craftsmen. At the same time, cities such as Bukhara, Samarkand, Old Gurganj, Marv, Binkat, Kesh, Nasaf, Akh-sikat became a large center of developed medieval crafts. In short, science, cultural life and religion in the Samani state.

Development has flourished. The place and importance of scholars in the field of science has increased in the world. We can learn about the development of cultural life from the material and spiritual monuments that have reached us. The culture of the Samonite period has a very important place in history.

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