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Research Article

SOCIO-ECONOMIC LIFE IN THE SOMONIAN PERIOD

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ABSTRACT

This article describes the socio-economic life of the Samanid period. It also describes the main part of the population of Movarounnahr and Khorezm in the IX-X centuries engaged in agriculture and animal husbandry. In addition, the factors that led to the change in socio-economic life during the Samanid period are analyzed.

KEYWORDS

Samanid period, Mamun and Amin, Noah to Samarkand, Ahmad to Fergana, Yahya to Shosh, Khorasan, Arab caliphs.

INTRODUCTION

In the IX-X centuries the main part of the population of Movarounnahr and Khorezm was engaged in irrigated agriculture. Grain-growing, rice-growing, cotton-growing, vegetable-growing, melon-growing and horticulture were highly developed in the serunum oases irrigated by irrigation networks. The population grew barley, wheat, millet, mosh, lentils, sesame, peas, flax, jute and others. Oil was obtained from flax, sesame and cannabis. Cotton growing played an important role in the oases. Fine-grained cotton varieties were grown. In Movarounnahr, various medicines and dyes were made from plants.

Horticultural culture was widely developed. Grapes, pomegranates, figs, apples, pears, quinces, apricots, peaches, plums, cherries, mulberries, junipers and

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many other fruits were grown in the orchards and gardens. Grapes were used to make magiz, molasses, vinegar and wine. In Movarounnahr and Khorezm, vegetables and melons were abundant, and melons were extremely juicy. Cut melons and melon stalks were taken to the distant cities of the East. The tax on agriculture, the revenue from rent, covered a large part of the state revenue. That is why the Samanids paid great attention to the development of agriculture in the country. Irrigation specialists, such as mirob, joibon and poykor, worked all summer to deliver water to the farmers.

In the IX-X centuries in Movarounnahr and Khorasan cattle breeding was at a high level. Herds of sheep and goats, herds of horses and camels grazed in the steppes and foothills of the country. In the villages, especially large horned animals were innumerable. In the cities, almost all species of domestic animals were raised. Livestock not only provided the country's population with livestock products, but also provided horses for all sectors of the economy. Horses, donkeys, camels and oxen are used in conjunction with oxen, carts, oxen and mules. It was especially important to provide the state's military forces, especially cavalry, with cavalry.

METHODS

In the cities of Movarounnahr and Khorezm, professions such as textiles, ceramics, pottery, coppersmithing, jewelry, glassmaking and carpentry are developing. As a result, the overall appearance of cities will change radically. Large high-rise buildings, workshops, mosques, madrasas, mausoleums, khanaqahs and caravanserais were erected there. Now the cities will become a major center of handicrafts with more than a dozen gates. In the arch on the hillside of the city, as usual, there was a royal residence - a dargah, a treasury, a mint and a prison for minting coins. At its center are the Registan Square, the devons, the court palace, as well as the luxurious palaces of nobles, courtiers, priests, landowners and wealthy merchants, workshops for making weapons, tools, saddles, handicraft shops and stalls. . During this period, artisans, merchants and others from the surrounding villages came to the city, and new neighborhoods, markets and rastas of artisans and craftsmen appeared along its entrance. Cities such as Bukhara, Samarkand, Urgench, Merv, Binkat, Kesh, Akhsikat have a large center of medieval craftsmanship and a dense settlement.

High-quality paper was produced in Samarkand. Shosh was famous for its leather goods and leather goods, and Iloq was famous for its silver and lead mines and its silver coinage. Boat-building is developing in Khorezm. Boats made in Khorezm and Termez carried oil continuously along the Amu Darya to the Aral Sea, lightening the load of traders.

During this period, along with cities, villages also played an important role in the economic life of the country. The brown "zandanachi" woven in the village of Zandana in Bukhara and the fabric made in the village of Vador in Samarkand were known in the East as "vadoriy".

Mining, which has been going on in the mountainous regions of Movarounnahr since ancient times, finally developed in the IX-X centuries. Iron, copper, lead, gold, silver, turquoise and other precious stones were mined in the Zarafshan mountains. Ilak region was one of the major centers of silver and lead mining. Iron, lead, silver, mercury, copper, tin, turquoise and novshadil were mined in the mountains of the Fergana Valley. Even coal and oil were found and used in Fergana at that time. Near the mines were villages of smelters and miners who smelted ore. In the IX-X centuries, the country's domestic and foreign trade

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expanded. Wells will be dug along the old caravan route, and rabots will be built at each station. Caravanserais will be built in the cities and villages where the caravans pass. They had rooms for merchants and tourists, barns for their cattle, barns for camels, horses, mules and donkeys, and necessary fodder and food.

RESULTS

Gray, clothes, saddles, bows, swords, utensils, jewelry, medicines, dried fruits, sesame seeds from the towns and villages of Movarounnahr to Southern Siberia and Mongolia via the northern route. and flax and other similar goods. A variety of valuable furs, livestock and livestock products were imported from Siberia. Bottles and glassware were exported to China. Silk, silk fabrics and porcelain were imported from China.

Rice, dried fruits (walnuts, raisins, apricots, etc.), cannabis oil, sweets, salted fish, boza, mushkanbar, cotton, silk fabrics, movut from Itil, Khazar and Bulgor to Movarounnahr and Khorezm , quilts, carpets and sheets, bows, as well as goods imported from China, India, Iran, Asia Minor, Iraq and other countries.

Valuable furs, as well as wax, candles, arrows, caps, fish oil, honey, sheep and cattle were brought from Bulgaria and the Caspian Sea.

Therefore, at a time when works in local languages were destroyed in Movarounnahr, Khorezm and Khorasan, and local scholars were persecuted, many of the country's scholars went to the central cities of the caliphate - Damascus, Cairo, Baghdad, Kufa and Basra. and have to create in Arabic. At that time, Baghdad was a major center of science and culture in the East. In the ninth century, the city was home to the Oriental Academy of Sciences "Bayt ul-Hikma" ("House of Wise Men"). The House of Wisdom had a large library and observatories for astronomical observations in Baghdad and Damascus. In addition to research, the student is involved in the collection, preservation, and translation into Arabic of the vast heritage of ancient Greek, Persian, and Indian scholars. Among the many scholars and scholars of this world-famous scientific institution, which has been operating for almost two centuries, there are many translators who are fluent in several foreign languages, such as Masarjavayh, Muhammad Fazari, Fazl Navbakht, Yaqub Kindi and many others.

During this period, the scholars of Movarounnahr and Khorasan, such as Musa Khorezmi, Yahya ibn Abu Mansur, Khalid Marwarudi, Ahmad Fergani, Abdullah at-Turk, Abu Khalid Soguni, Qaffol Shoshi, wrote in the Bayt ul-Hikma. make a great contribution to the development of science, in particular, mathematics, astronomy, geography, medicine, chemistry and law.

Muhammad Ibn Musa Khorezmi (783-850) was born and raised in the ancient land of Khorezm. He received his primary education and knowledge in various fields from many teachers in his hometown of Khorezm and Movarounnahr. He then served as the viceroy of the Caliph Harun al-Rashid in Khorasan and Mawarounnahr, and later as the director of the Ma'mun Academy, known as the House of Wisdom during the reign of Caliph Abdullah ibn Harun al-Rashid Ma'mun (813-833). shows. In Baghdad, he has worked with scholars from Syria, Iraq, Iran, Khorasan, and Movarounnahr. Among them were Yahya ibn Mansur Marwazi, Ahmad Fergani, Habash al-Marwazi, Khalid ibn Abdumalik al-Marwarudi, Abul Abbas al-Jawhari, and others, along with Khorezmi. Together with contemporary Khorezmian scientists, he is involved in determining the circumference, length and radius of the Earth, as well as mapping.

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As a famous mathematician, astronomer and geographer of his time, he made a great contribution to science. Khorezmi writes more than 20 works. Only 10 of them have reached us. These books are a short book on algebra and al-muqabala arithmetic, a book on Indian arithmetic, or a book on addition and subtraction, ie arithmetic; "Kitab surat ul-arz" - a book on geography about "surat surat"; Astronomical works such as "Zij", "Book on working with Usturlob", "Book on making Usturlob", "On determining azimuth using Usturlob"; also known as the Kitab ar-ruhoma, the Kitab at-Tarikh, and the Booklet on Determining the Calendar and Holidays of the Jews.

The scientific significance of the Khorezmian heritage, especially the book Algebra and Al-Muqabala, is enormous. With this book, he became the first person in the history of mathematics to study algebra. Even the term ‘al-gebra’ is an exact expression of the abbreviated name of this book, which is abbreviated as ‘al-jabr’. The Khorezmian name is expressed in mathematics in the form of the term "algorithm". For centuries, his book, Algebra, has served as a guide for generations in surveying, digging canals, building buildings, distributing heritage, and a variety of other calculations and measurements.

This Khorezmian treatise was translated into Latin and reworked in Spain in the 12th century. Later, over the centuries, European scholars reworked Khorezmi's work and wrote textbooks based on it. Khorezmi's treatise on arithmetic is of great importance in the spread of the decimal positional system based on Indian numbers in Europe and around the world. Thus, our great compatriot laid the foundation of Khorezmian mathematics and left an indelible mark on history.

At the beginning of the ninth century, Yahya ibn Abu Mansur of Marw was another scholar who wrote in Bayt ul-Hikma. In 828, by order of Caliph Ma'mun, he led the construction of an observatory in Baghdad's Ash-Sha-Mosiah neighborhood. The director of the Bayt ul-Hikma reports to Khorezm on the work of the observatory and the results of observations. Yahya ibn Abu Mansur wrote an astronomical work called "Az-Zij al-Ma'muni al-mumtakhan" ("Tested Dense"). He died in 831 in Baghdad.

Khalid ibn Abdumalik al-Marwazi, one of the scholars of Bayt ul-Hikma, ran an observatory built in 831 AH on Mount Qiyasyan near Damascus. He also writes his own Zij. directs the measurement of the length of the Earth's meridian.

Ahmad ibn Adbullah al-Marwazi, a mathematician who collaborated with Khorezmi in Baghdad, was known among contemporary scholars by the nickname Abyssinian al-Hasib ("Abyssinian accountant"). He composes two ‘Zij’. His zigzags were widely used by medieval astronomers. According to the researchers, the Abyssinian al-Marwazi introduced the functions of tangent, cotangent, and cosecan to the science of handasa (geometry) and gave their tables.

Another scholar who worked on the House of Wisdom was the great astronomer, mathematician, and geographer Ahmad Fergani (c. 797-8-b5). His full name is Abul Abbas Ahmad ibn Muhammad ibn Kathir al-Farghani. Born in Fergana, he is known in the East as Al-Farghani and in Europe as Alfraganus. Ahmad Fergani lived during the reigns of the caliphs Ma'mun (813-833), Mutasim (833-842) and Mutawakkil (846-861). He studied astronomy, mathematics, and geography, first in Merv, then in Baghdad, Damascus, and Cairo, and wrote a number of scientific and practical works. He is mainly in charge of creating a new Zij to determine the movement and position of celestial bodies at the Damascus Observatory. In 832-833, he took part in measuring the length of one

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degree of the earth's meridian in the Sanjar steppe in northern Syria and between Ar-Raqqa. In 861, under his leadership, the ancient Nilometer, a river flow measuring structure built on the banks of the Nile River on the island of Rawza near Fustat (Cairo), was restored, as was the scale of the Nile and its level. Ahmad Fergani was one of the first scientists in history to prove the roundness of the earth.

Eight works by Ahmad Fergani have survived to the present day, none of which have been translated into modern languages. On the occasion of the 1200th anniversary of Ahmad Fergani's birth, some of his pamphlets have been published in Uzbek and Russian. Among them is his Kitab al-Arakat al-Samawiyyah and Jawami 'ilm an-Nujum (The Book of Celestial Movements and General Science Nujum - the Fundamentals of Astronomy). This book was translated into Latin as early as the twelfth century and began the development of astronomical science not only in the Muslim East, but also in European countries through Spain. Ahmad Fergani's name was later Latinized and he became famous in the West as "Alfraganus". His book, Fundamentals of Astronomy, has been used as a basic textbook on astronomy in European universities for centuries.

Along with the secular scholars, the transcendental muhaddith scholars also played an important role in the development of Islamic teachings and ideology during this period. The contribution of Ismail al-Bukhari and his contemporary and disciple Isa al-Termizi in this regard is particularly great. Ismail al-Bukhari's full name is Imam Abu Abdullah Muhammad ibn Ismail al-Bukhari. He was born in Bukhara in 810 and had a strong talent and memory. From an early age, he began to study hadith and devoted his entire life to the science of hadith. He became a scholar of hadith and commentary and a historian. He lived in the Hijaz, Egypt, Iraq, Khorasan and other countries and collected more than 600,000 hadiths. He selected the most reliable of them and compiled a 4-volume collection Al-Jame as-Sahih (Sahih Bukhari). It is the second largest source in the Islamic world after the Qur'an and is studied as a major textbook in Islamic medicine.

The 7,275 hadiths included in this priceless work and the many commentaries given to them express not only the rules of the Shari'ah, but also the love, respect, kindness, honesty, diligence, generosity and generosity that symbolize human spiritual maturity. described human qualities such as mutual peace [6 - 138 p].

Imam al-Bukhari, “Al-adab ul-mufrad” (“Adab durdonalari”), “Tarix al-Bukhara” (“History of Bukhara”), “Al Jo-mi 'al-sagir” (“Summary to 'plam »). He gathered many disciples and followers around him. One of his most famous disciples was Imam at-Termizi.

Imam al-Termizi was born in 824 in the village of Bug, 6 fars (36 km) north of Termez. The full name of this famous hadith scholar in the Islamic world is Abu Isa Muhammad bin Isa bin Sawra bin Musa bin az-Zahhak az-Zarir at-Termizi al-Bughi. He studied the works of famous muhaddiths in Samarkand, Bukhara, Merv and other cities, traveled to different cities and countries of the Islamic world, and interacted with famous muhaddith scholars of Khorasan, Iraq and Hijaz.

Imam al-Tirmidhi collected hadiths and wrote a number of works, such as "Jame as-Sahih" or "Sunani Tirmidhi", "Kitab Ilal", "Kitab at-Tarikh", "Kitab at-Shamoil an-Naboviya", "Kitab az-Zuhd ”and others.

During this period, the theoretical foundations of Islam were strengthened. The scholars of

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Movarounnahr have also made a great contribution in this regard. One of the Islamic theorists of this period was Hakim Ter-mizi. His full name is Abu Abdullah Muhammad ibn Ali ibn Husayn ibn Bashir al-Hakim at-Termizi. He was born in 820 in the city of Termez. He spent his life in science and preached mysticism. He is the author of more than 80 important works: Kitab an-nahi (The Book of Instructions), Kitab al-Furuh (The Book of the Fearful of Allah). In particular, his book Ilal al-Shariat wa Hatm ul-Awliyatun is one of the most widely read works by Islamic theorists. At-Termizi made a great contribution to the spiritual life of his time with his works and the deep thoughts and ideas expressed in them. That is why his contemporaries called him Al-Hakim.

CONCLUSION

During this period, he laid the foundations of theology and made a significant contribution to the development of Islamic teachings and ideology. another of the great scholars is Abu Mansur al-Moturidi. His full name is Abu Mansur ibn Muhammad ibn Mahmud al-Hanafi al-Moturidi as-Samarkandi. He was born in about 870 in the village of Moturid near Samarkand. Very little is known about his life. He died in Samarkand in 944 and was buried in Chokardiza Cemetery. In his youth he learned various sciences from his father. He then studied at a madrasah near the Rabati Ghaziyan Mosque in Samarkand, where he studied jurisprudence and theology with his teachers Abu Bakr Ahmad al-Juzjani and Abu Nasr Ahmad al-Ibadi.

Abu Mansur al-Moturidi, a well-known medieval theologian, wrote a number of books on Islamic etiquette, Sharia law, and the secrets of spiritual and moral perfection. But many of his books have not survived to our day. One of his most important works that has come down to us is called Kitab at-Tawhid (The Book of the Oneness of Allah), and the other is called Tawiyyat al-Qur'an (Commentaries on the Qur'an). These books are one of the oldest works on theology and one of the most important scientific, theoretical and practical sources in Islamic studies. In them, religious teachings and Islamic traditions are interpreted as the spiritual maturity of man, the essence of the formation of his worldview. The teachings founded by Abu Mansur al-Moturwdi call people to goodness, honesty, patience, modesty, generosity, and love of country.

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