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## SOURCE STUDIES AND HISTORIOGRAPHY OF THE HISTORY OF THE SAMONITE PERIOD

**Usmonov Maxsud Tulqin o'g'li**

*Master's degree in computer science and programming technologies, National University of Uzbekistan named after Mirzo Ulugbek*

*E-mail: maqsudu32@gmail.com*

**Akhmatova Durdona**

*5th degree student of Tashkent pediatric medical institute*

*Email: septolede@mail.ru*

**Mamayusupova Shahina Ulug'bek qizi**

*Tashkent State University of Economics, Faculty of Finance and Accounting*

*E-mail: sh.mamayusupova@tsue.uz*

**Abstract:** *The era of the Somanites, which is recognized as an integral page in the history of our country, is distinguished by the fact that during this period, peace policy prevailed in the country, and science and culture flourished. During this period, dozens of scholars lived and worked in our country, such as Ibn Sina, a famous thinker, and theologian Abu Mansur Moturidi, who gained great fame in Islamic sciences. Also, during this period, Islamic sciences developed in our country and many centers of knowledge, including schools such as "Dor al-Juzhoniya", "Dor al-Iyodiya", and "Bukhara Fiqh School" were operating. This period is also distinguished by the fact that inter-ethnic harmony, religious tolerance and religious tolerance were stable in the country during this period. In this article, we aim to provide information about the history of this stability during the Samanid era, which ruled Movarounnahr as a strong empire for about a century and a half.*

**Key words:** *Samanid state, Samanid emir Mansur ibn Mohammad, Movarounnahr, historical sources, Atoi Malikjan, Al-Narshahi, al-Idrisi, Ibn Haukal, written sources, archaeological finds, organization, economy, cultural life, social structure of the Samanid state, State of Mostofidiya, Karakhanid Khanate.*

**Аннотация:** *Эпоха соманидов, которая признана неотъемлемой страницей истории нашей страны, отличается тем, что в этот период в стране преобладала политика мира, расцвели наука и культура. В этот период в нашей стране жили и работали десятки ученых, таких как Ибн Сина, известный мыслитель, и теолог Абу Мансур Мотуриди, получивший большую известность в исламских науках. Также в этот период в нашей стране развивались исламские науки и действовали многие центры знаний, в том числе такие школы, как «Дор ал-Джужония», «Дор ал-Йодия», «Бухарская школа фикха». Этот период также отличается тем, что в этот период в стране были стабильны межнациональное согласие, веротерпимость и веротерпимость. В этой статье мы стремимся предоставить информацию об истории этой стабильности в эпоху Саманидов, которые правили Мовароуннахром как сильной империей около полутора веков.*

**Ключевые слова:** *государство Саманидов, Саманидский эмир Мансур ибн Мохаммад, Моваруннахр, исторические источники, Атой Маликджан, Аль-Наршахи, аль-*



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*Идриси, Ибн Хаукаль, письменные источники, археологические находки, организация, экономика, культурная жизнь, социальная структура государства Саманидов. , Государство Мостотфидия, Караханидское ханство.*

**Annotsiya:** *Yurtimiz tarixida ajralmas sahifa sifatida e'tirof etiladigan Somoniylar davri shunisi bilan ajralib turadiki, bu davrda o'lkada tinchlik siyosati hukmron bo'lgan va ilm-fan, madaniyat gullab yashnagan. Ushbu davrda o'lkamizdan mashhur mutafakkir olim Ibn Sino, islom ilmlarida katta shuhrat qozongan ilohiyotchi olim Abu Mansur Moturidiy kabi o'nlab allomalar yashab ijod qilgan. Shuningdek, ushbu davrda o'lkamizda islomiy ilmlar taraqqiy etgan va ko'plab ilm markazlari, jumladan "Dor al-juzjoniya", "Dor al-iyodiya", "Buxoro fiqh maktabi" kabi maktablar faoliyat olib borgan. Ushbu davr yana shunisi bilan ajralib turadiki, bu davrda o'lkada millatlararo o'zaro totuvlik, e'tiqodiy xurluk va diniy bag'rikenglik barqaror bo'lgan. Ushbu maqolada qariyb bir yarim asr davomida Movarounnahrda mustahkam imperiya sifatida hukmronlik qilgan somoniylar davridagi shu barqarorlik tarixi haqida ma'lumot berishni maqsad qildik.*

**Kalit so'zlar:** *Somoniylar davlati, Somoniyon amiri Mansur ibn Mohammad, Movarounnahr, tarixiy manbalar, Atoi Malikjon, Al-Narshoxi, al-Idrisi, Ibn Haukal, yozma manbalar, arxeologik topilma, somoniylar davlatining tashkili, iqtisodiyoti, madaniy hayoti, ijtimoiy tuzilishi, Davlati Mostotfidiya, Qarakhanid xonligi.*

## INTRODUCTION

At the end of the 9th century, important changes in the socio-political and economic spheres took place in the Soman state, and peaceful politics and conditions prevailed for several years. Samarkand's location on the Great Silk Road made it one of the centers of commerce, art and science. It can be noted that during the Samanid era, educational centers of not only Islam, but also other religions operated in Samarkand is one of the first to provide detailed information about the history of the Movarounnahr region during the Samanid period. The book "History of Bukhara" by Mohammad Narshahi[2].

It is a unique encyclopedic work devoted to the history of Bukhara, the capital of the Samanid state. Judging from the brief information given in "Kitab-ul-Ansab" by the 13th century author Sam'ani, his full name was Abu Bakr Muhammad ibn Ja'far ibn Zakiriyyah ibn Khattab ibn Sharik. The Naslu lineage was born in the village of Narshakh near the city in 899 from the people of Bukhara . He died in 959 at the age of 60. He wrote the work "History of Bukhara" in Arabic in 943-944 . The Samanis dedicate the book to the ruler of the state, Abu Muhammad Nuh ibn Nasr ibn Ahmad ibn Ismail al-Samani (943-954 AD). Unfortunately, the original Arabic version of "History of Bukhara" has not reached us. Only its translation, which was much shortened and turned into Persian-Tajik language , has reached us[3].

While writing the book "Tirikhi of Bukhara", Muhammad Narshahi based on his observations, heard from the local population and historical documents that





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have not reached us, and used widely the works of Arabic writers that have not been noticed by most researchers. References in the book to the works of Madoini, Balazuri and Tabari are a clear proof of this. In addition to these, Muhammad Narshahi in his work cites a number of narrations related to the history of Bukhara before Islam and the Arab invasion. Information such as "Siyovush March" and "Poykand Tragedy" are examples of such folk narratives. The governors of Bukhara and Poykand who were pre-Islamic, the Ravats of Poykand, the first marches of the Arabs towards Bukhara, as well as some of the information about Muqanna belong to Muhammad Narshahi, and they are based on written sources and oral narrations to a certain extent done.

Sharg' and Iskijkat definition of the market; Ismail Somoni's purchase of Sharg village lands; Eid market held twice a year in Bukhara; The evaluation of Koshki Mughan lands in the 10th century; doors of suburban windows decorated with carved dates; "kashkashan" - conflicts between merchants and Arabs; finally, the story about the tragic fate of Muqanna, the leader of the "white people", heard from the mouth of the granddaughter of one of her maids, is considered to be a particularly ancient piece of information. According to Abu Nasr Ahmad Qubavi, Muhammad Narshahi ends his book with information about the rule of the Samani dynasty until the time of Nuh ibn Nasr al-Samani[4].

## LITERATURE ANALYSIS AND METHODS

The translation of "History of Bukhara" into Persian was made in 1128 by Abu Nasr Ahmad ibn Muhammad ibn Nasr al-Qubawi. The analysis of the text of the work shows that Abu Nasr Ahmed Qubavi not only shortened it while translating the work, but also used "Tarihi Tabari" of Abu Ja'far Muhammad ibn Jarir al-Tabari, "Khazainul-ulum" of Abulhasan Abdurrahman ibn Muhammad Nishopuri, and Abu Ishaq adds valuable information from the works of Ibrahim ibn al-Abbas al-Suli called "Akhbari Muqanna". It is known from the hadiths presented in the "History of Bukhara" that Abu Nasr Ahmed Qubavi, one of the scholars of hadith science, also used the work of the famous muhaddith Muhammad Shamsudin Abu Bakr Zaranjari, which is unknown to us. For example, the pages dedicated to the description of the emergence of the city of Bukhara, "Bozoro moh", the construction of the Ark, the "Kampirok wall", the details of the agricultural economy of Bukhara and its surrounding areas, as well as the historical topography of the city (except the city) are written by Abu Nasr Ahmad Qubovi. Abulhasan is one of the additions to the "History of Bukhara" on behalf of Nishopuri. At the same time, the translator and editor of "History of Bukhara" was one of the local authors like Narshakhi, so he filled the work with the information



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he gathered from his observations and what he knew and heard. On the basis of such information and information, whole pages, and in some cases completely new parts or chapters were included in the work. For example, the final pages of the chapter "The construction of Shamsabad" and "Id nomozhahi" of "History of Bukhara" and others belong to the pen of Abu Nasr Ahmad Qubavi[5].

About half a century after Qubovi's translation, in 1178-1179, the Persian-Tajik text of the "History of Bukhara" was re-edited for the ruler of Bukhara, Sadr Abdulaziz ibn Burkhanuddin, and shortened and re-narrated by Mohammad ibn Zufar ibn Umar for the second time. According to OI Smirov, along with some additions, the division of "History of Bukhara" into anonymous chapters belongs to the pen of this second editor of the work.

Since the 13th century, "History of Bukhara" has been continuously updated by unknown copy editors. For example, chapters such as "About the construction of the Bukhara arch" and "The wall of the city of Bukhara" describe the restoration of the wall of the Bukhara arch by the decree of Khorezmshah Muhammad ibn Sultan Takash (1200-1220), the repair of the outer wall of the city built in 1165, and the construction of Bukhara from its surface. it was surrounded by an outer wall from the second line, as well as in 1220, when Genghis Khan's chief Mongol army invaded Bukhara and besieged the arch for twelve days, the castle and city walls were destroyed as a result of the battle, and the invaders of Bukhara The pages devoted to the acquisition by the 13th century are important additions to the "History of Bukhara" after the 20s. These additions do not belong to the translator of the work Abu Nasr Ahmad Qubavi or its second editor Muhammad ibn Zufar , but belong to another unknown editor[6].

If the above-mentioned partial additions are considered, the Persian-Tajik version of the "History of Bukhara" that has reached us is based on its Arabic text rather than its translation, which has been shortened and edited several times. it can be understood that plab has become another new work with additions. At that time, the translator and main editor of "History of Bukhara" Abu Nasr Ahmad Qubovi should be considered as the author of Narshahi or a sharp historian of his time who created a popular new version of the work[1].

The Somanites established a system of rule in their country that worked very well. The process of promotion of a Turkish slave from the rank of service is described in the famous work "Politics" (Siyar ul-muluk) by the historian and statesman Nizamulmulk (1018-1092).

In the sources, the blessed names of many accomplished scientists and virtues, who left behind them immortal unique works, have been preserved. For





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example, Abu Ali Husaya ibn Ahmad al-Salami, the author of *Kitab fi-akhbar vulot Khurasan*, which later became a source for the books of Gardizi, ibn al-Asir and Juwayni, as well as Abu Abdullahi Muhammad ibn Ahmad ibn Sulayman, the author of *Tarikh Bukhara*. al-Bukhari (died in 924) and the above-mentioned Abu Bakr Muhammad ibn Ja'far al-Narshahi (died in 959), the author of the book "*Kitab al-ikmal li marifat ar-rijal*" on the history of Samarkand Shazfi Abu Said ibn Abdurrahman ibn Muhammad al-Idrisi (died in 1014), the author of the eight-volume biographical work "*Kitab Ahvali Nishapur*" Abu Abdullai Muhammad ibn Abdul Lay al-Bayyi al-Hakim al-Naisaburi (died in 1014), " The author of *Kitab al-mufakharat ahli Kesh wa-n-Nasaf*" was Abulharis Asad ibn Hamduy al-Versi (died in 927), and finally, the author of the book on the ancient history of Khorezm called "*Tawarihi Khorezm minha al-kofi*" Among them was Abu Ahmad ibn Muhammad ibn Sa'd ibn al-Kafi (died 957). In this place, Tabari's famous work "*Tarikh ar-rasul wa-l-muluk wa-l-khulafa*" was written in 974 by Abu Ali Muhammed Bal'ami, the minister of Emir Abdul Malik I (954-961) and Mansur I (961-976). it is possible to show the Persian translation made in This work and its translation have been published several times. The founder of the Persian classical school of geography, the author of more than 60 works on astronomy and geography (the names of two of these works: "*Taqvim al-buldon*" and "*Kitab al-badi' wa-t-tarikh*" have been preserved) Abu Zayd Ahmad ibn Sahl al-Balkhi (850-934) can be highlighted separately[7].

Abu Zayd Balkhi's work, which has not been found so far, could occupy an important place among the literature on geography during the Samanid period. It is also known that the minister Jaihoii warmly welcomed Ibn Fadlan, who came to Bukhara. Jaykhani's work may have been called "*Gharayib ad-dunyo*" or "*Ajayib al-buldan*" according to the tradition that was common at that time. Mas'udi's words at the bottom confirm our opinion: "*Al-Jayhani describes the world and tells about it, such as the wonders, cities, capitals, world and seas, peoples and their living spaces and other strange events.*" created a work about".

According to the works of historians and source studies scientists BAAhmedov, AAMadrimov, D.Yu. Yusupova, GSFuzailova. About the history of Movarounnahr during the Samanid era, one of the foreign historians first Astakhori (Ibrahim ibn Muhammad al-Forsi al-Karhi al-Astakhori Abu Ishaq. He was a geographer and scientist . He came from the Astakhar oasis of Iran. He made many scientific trips. His work "*Suvar al-aqalim wal masolik wal mamolik*" is considered one of the famous works of his time. died in 958).

"*Suvar al-aqalim wal masolik wal mamolik*", Ibn Hawqal (Muhammad ibn



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Ali ibn Hawqal an-Nasibi al-Baghdadi al-Mawsili. This scholar was also a geographer and made many trips. He died around 978 ) "Surat al-arz", Maqdisi ( Muhammad ibn Ahmad ibn Abu Bakr al-Banna al-Maqdisi al-Bashshor Shamsiddin Abu Abdullah. He was a historian and geographer. He was born in Maqdisi in 947. He was engaged in commerce and who traveled to many cities . He died in 1000.

Was dependent on the caliphate in Baghdad after Damascus until the time of Ma'mun . After Ma'mun became the caliph , he found out the children of As'ad ibn Saman from his close friends and appointed him as the head of Mowarounnahr. With that, Mowarounnahr passed into the hands of the Samanids. But until 875 they were subject to the central caliphate . From 875, they established the Samanid state as an independent empire[8].

Admitted that "the Samanid state spread widely on the earth, occupied many places and was one of the best states in terms of justice and justice."

## DISCUSSION

Another encyclopedic scholar, Ibn Hallikon, described the emirs of the Samanid state as follows: "The Samanid kings were the best of the sultans of Mowarounnahr and Khorasan in terms of character. Whoever ascended to the throne was called the "sultan of sultans" and was known only by that name . This name would become a sign for him . Usually they were just, intelligent and learned people.

Ibn al-Asir described Ahmad ibn Asad, one of the sultans of the Samanid state, as follows: "Ahmed ibn Asad was a person who did not give up, was loved by everyone , and his people could not be bribed." This sultan's son also expressed such thoughts about Ismail: "Ismail was a smart, fair, kind and gentle person who treated his people well . "

The Samanid kings paid great attention to science and its people. As a confirmation of this, many general and special libraries were established in the country. Ibn al-Asir, the Samanid king Ismail ibn Ahmad ibn Asad ( Amir Abu Ibrahim Ismail ibn Ahmad ibn Asad ibn Saman was a virtuous, scholar, skilled horseman, brave, respected scholars. He listened to all his books from Muhammad ibn Nasr. From him Ibn Khuzayma and others took lessons. He described ) who died in Bukhara in 908 as follows: "Ismail was a good person, he loved and respected people of knowledge and religion."

In the sources, it is said about Ismail himself: "I was living in Samarkand. One day I was thinking about things taken by oppression. Then, Abu Abdullah Muhammad ibn Nasr al-Faqih al-Shafi'i entered. I stood up immediately praising





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his knowledge and religion[9].

In his time, scientific debates were organized in the presence of the Somanian sultan, and the sultan himself stood up and asked a question. Then the scholars who were present would answer it. Every mosque in the Sultanate had a library, and the largest one was located in the city of Marv. This library covers elegant books of various dictionaries. There was also a special library of the sultan.

Cultivated scholars of hadith, jurisprudence, vocabulary and other Islamic sciences. They showed great perseverance with their hard work and perseverance in the path of knowledge. They went to distant cities, no matter how far away they were, and acquired knowledge with difficulty. Among such scholars is the famous scholar Muhammad ibn Hibban and the author of the book "Al-Ishraf" Abu Bakr ibn

Examples include scholars such as Muhammad ibn al-Munzir and al-Azhari, the author of the book At-Tahzib.

Also, during the Samanid period, in the lands of Movarounnahr and Khurasan, along with various Islamic ideological currents, non-Islamic currents could be found.

Wrote about the various movements he witnessed in the lands of Mowarounnahr and Khurasan at that time: "In this land live a large number of Jews and a small number of Christians. This country is the place where various sciences, including jurisprudence, are the most widespread. In Movarounnahr and Khorasan, mainly Sunni and community sects were active. But in some cities such as Sijistan and Khirat, there were Kharijites, and in Naysabur, there were also Mu'tazilites. Also, in some areas, we could meet Shias and Karromis. But in this country, the sect of Abu Hanifa was considered the main sect. In the cities of Shosh, Tus, and Naso, there were many people who believed in the Shafi'i sect. It should be noted that if there were disputes between Shiites and Karromites, Shafiites and Hanafis in the country, the sultan himself would have to intervene and reform them." So, the Samanid sultans themselves kept religious and religious tolerance under their control.

Noted that during the Samanid period, about five hundred members of the Manonian sect lived in Samarkand, and their leaders moved here from Babylon. Also, scientist Movaro mentioned that the Samanid sect is spread in Unnahr, and there are also many Jews and Christians[10].

Geographical and socio-cultural factors in the history of Samarkand during the Somanid period motivated the development of educational processes, especially Hanafism in the region. Hanafia scholar Abul Mu'in al-Nasafi in his



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work "Tafsirat al-adilla".

Stated that except for those who accepted Mu'tazili teachings in the cities of Mowarounnahr and Khurasan such as Marv and Balkh, the majority of Abu Hanifa's followers had accepted Hanafia teachings since the early days of the introduction of Islam in the areas of Usul and Furu'. From the phrase of Nasafi in this work, "Hanafis who did not accept the Mu'taziliya doctrine in Mowaroonnahr", it is known that Hanafia scholars in this country are divided into two groups:

1. Hanafi Mu'tazilites.
2. By Abu Mansur al-Moturidi

developed and systematized and rejected the ideas of the Hanafi Muturidis.

Ibn Zakariyya Yahya ibn Ishaq's book "Sharh Jumal Usul al-Din" has a noteworthy narration: a person who had just converted to Islam in Mowaroonnahr during the Samanid period heard that the Muslims had split into seventy-three factions. Then he asked Qadari-Mu'tazili about the actions of a person. Mu'tazili answers as follows: "I can do what I want and I have the strength to do everything I want." The new Muslim rejects his opinion and says: "I do not choose this belief. Because through this faith, God's will and power are being sidelined." Then the Qadiri-Mu'tazili replied: "If you do not accept my opinion, go and join the Ahl al-Sunnah wal Jama'ah." After that, the new Muslim asks the representatives of all sects in the place where he lives about the human verb and does not accept the creed of any of them. All the sects to which he addressed say: "If you do not accept our creed, go and join the Ahl al-Sunnah wal Jama'ah sect."

He asked the representatives of the sects who are Ahle Sunna Wal Jama'ah, they replied as follows: "They are known everywhere as Ahle Sunna Wal Jama'ah." In Samarkand, the members of "Dar al-Juzhoniya" and "Dar al-Iyadiya", in Bukhara "Ashabi Abu Hafs" (supporters of Abu Hafs al-Kabir), in Balkh are supporters of Nusayr ibn Yahya. They are considered to be people of knowledge who spread the views of the people of Sunnah and community.

Ibn Khallikan, Istahri, Ibn Havqal and Muqaddasi, agriculture was developed in the main regions of Movarunnahr, especially in the valleys of Zarafshan, Ferghana, Ilaq, and Khorezm. The cities of Central Asia have long been connected with the Near and Middle East, the Volga River and China through caravan routes. There are factual materials about this in the works of ibn Khurdadbeh, ibn Fadlan, Gardizi, as well as from archaeological excavations conducted in Khorezm and the Volga river.

In X-XII centuries, interest in history and geography increased in





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Movarounnahr, and attention to these sciences increased. Because during this period, the need for the native language and historical and literary works written in it in the spiritual life of the local population was increasing more and more. At the same time, Gardizi's works such as "Zaynulakhbar" ("Khabarlar kurki"), Baikhaqi's 30-volume historical work, Majiduddin Adnani's "Historical property of Turkestan", Muhammad Narshahi's "History of Bukhara" were translated into Persian[11].

## Cultural life and religion in the Somani state

The 9th-11th centuries and the social and economic changes closely related to it had a strong impact on the cultural life of the country's population.

It is known that after the conquest of Movarounnahr and inclusion in the caliphate, among other conquered countries, not only Islam, but also the Arabic language and its spelling were introduced in this country. Because Arabic was the language of Islam, which was the state and ideology of the caliphate. Also, the state language was also the language of science in the Arab caliphate, which expanded its territories and became the largest country in the world. Therefore, in Ajam and Movarounnahr, which are rich in ancient cultural traditions, the essence of the Arabic language has increased in many ways, and the desire to learn it has become strong. Communicating with the Arabic language foreign to the majority of the population who accepted Islam, although it consisted only of reciting short chapters of the Holy Qur'an during prayer, but the local nobles used the Arabic language to get closer to the Caliphate authorities and to carry out their political activities in the country. restoring it, they consider it a guarantee of strengthening, they diligently begin to master it. Due to this need and desire for the Arabic language, soon there will be scholars in Mowarounnahr who have mastered the Arabic language and writing even better than their mother tongue. On the other hand, knowledge and people of knowledge were as necessary as water and air for the caliphate, whose borders were expanding more and more. The Abbasid administration especially needed a lot of knowledgeable figures to run the state. Because among the Arabs at that time there were still few scholars who were suitable for government work, and all of them were weak.

## ANALYSIS AND RESULTS

Therefore, while the works written in local languages were destroyed in Mowarounnahr, Khorezm and Khorasan, and local scholars were exiled, many of the scholars of this country went to the central cities of the caliphate - Damascus, Cairo, Baghdad, Kufa and Basra. they are forced to learn and create in Arabic. During this period, especially the city of Baghdad was a major center of science



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and culture of the East. In the 9th century, a unique Academy of Sciences of the East "Bait ul-hikma" ("House of the Wise") was established in this city. There was a large library in "Bayt ul-Hikma" and astronomical observatories in Baghdad and Damascus. Along with scientific researches, the students involved in this scientific center are engaged in collecting, preserving and translating the great heritage of ancient Greek, Persian and Indian scientists. Among the many scholars of this world-famous scientific institution, which has been operating for almost two centuries, there are accomplished translators who know several foreign languages perfectly, such as Masarjavayh, Muhammad Fazori, Fazl Navbakht, Yaqub Kindi and many others.

During this period, Movarounnahr and Khurasan scholars such as Musa Khorazmi, Yahya ibn Abu Mansur, Khalid Marvarudi, Ahmad Farghani, Abdullah al-Turk, Abu Khalid Soghuni, Qaffol Shoshi created in "Bayt ul-Hikma" they make a great contribution to the development of science, especially mathematics, astronomy, geography, medicine, chemistry and jurisprudence.

Muhammad Ibn Musa Khorezmi (783-850) was born and grew up in the ancient land of Khorezm. He received his initial literacy and knowledge in various fields from many teachers in his native Khorezm and Movarounnahr. Then he was the viceroy of Caliph Harun al-Rashid in Khurasan and Mowarunnahr, and later, during the reign of Caliph Abdullah ibn Harun ar-Rashid Ma'mun (813-833), he worked as the director of the Ma'mun Academy, which became famous under the name "Bayt ul-Hikma". In Baghdad, he works with scholars from Syria, Iraq, Iran, Khorasan and Mowarounnahr. Among them were Yahya ibn Mansur Marwazi, Ahmad Farghani, Habash al-Marwazi, Khalid ibn Abdumalik al-Marwarrudi, Abul Abbas al-Jawhari and others, along with Khorezmi. Together with contemporary scientists, Khorezm was engaged in issues such as determining the circumference, length and radius of the earth and making geographical maps[12].

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, "On Indian Arithmetic" or "Book on Addition and Subtraction", that is, an arithmetical work; "Kitab surat ul-arz" is a geography book about the "landscape"; Astronomical works such as "Zij", "Book on working with a compass", "Book on making a compass", "About determining azimuth using a compass"; also known as "Kitab al-ruhoma", "Kitab al-tarikh", "Treatise about determining the Jewish calendar and holidays".





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The scientific significance of the book "Algebra and Al-Muqabala" is especially great from the legacy of Khorezm. With this book, he was the first in the history of mathematics to establish the science of algebra. Even the term "al-gebra" is an expression of the short name of this book, which is abbreviated as "al-jabr". Khorezmi's name found its expression in the form of the term "algorithm" in mathematics. His work "Algebra" has served as a guide for generations in the hands of land surveying, canal construction, building construction, inheritance distribution and other various calculation and measurement works.

This treatise of Khorezmi was translated into Latin and processed in Spain as early as the 12th century. Later, for centuries, European scholars repeatedly worked on Khorezm's work and wrote textbooks based on it. Khorezmi's arithmetic treatise is of great importance in the spread of the decimal positional counting system based on Indian numerals in Europe and the rest of the world. Thus, our great compatriot Khorezmi founded the science of mathematics and left an indelible mark in history.

The 9th century, Yahya ibn Abu Mansur of Bin Marv was one of the scholars who worked in "Bayt ul-Hikma". In 828, he led the construction of an observatory in Ash-sha-mosiya quarter of Baghdad by order of Caliph Ma'mun. He reports to the director of "Bait ul-Hikma" Khorezmi about the work of the observatory and the results of the observations conducted there. Yahya ibn Abu Mansour wrote an astronomical work called "Az-Zij al-Ma'muni al-mumtahan" ("The Tried Dense"). He died in 831 in Baghdad.

Managed the observatory built in 831 on Mount Ki-siyon near Damascus. He also creates his own "Zij". heads the measurement of the longitude of the earth's meridian.

Ahmad ibn Adbullah al-Marwazi, a mathematician who worked with Khorezmi in Baghdad, was known by the nickname Habash al-Hasib ("Abyssinian Accountant") among contemporary scientists. He makes two "Zij". Astronomers of the Middle Ages widely used his instruments. Researchers say that Habash al-Marwazi introduced tangent, cotangent, cosecant functions to geometry and presented their tables[13].

## CONCLUSIONS AND PROPOSALS

In conclusion, it can be said that all the sultans who worked during the Samanid period were supporters of knowledge. They were not indifferent to the scientific heritage of all scholars who lived and worked in the country. Also, activities of representatives of other religions were observed in the country, along with Islamic sects and currents. In particular, the presence of Christians and Jews



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in the country indicates that great attention was paid to religious tolerance during the Samanid period. It is natural that the above information encourages people to treat representatives of other religions with respect and to live in mutual peace in our country even today.

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