



CONSTRUCTIVE ACTIVITIES TO THE SAMANID RULERS

Umarov Bakhtishod

PhD student at

Bukhara State University

bbumarov2019@buxdu.uz

ORCID ID:0000-0002-0501-3789

Abstract. Abstract: In the IX-X centuries in Maverannahr and Khorasan with the coming to power of the Samanid dynasty all spheres began to develop rapidly. Establishment of close ties with scientific centres of the caliphate, development of trade and crafts directly improved the economic situation of the country. As a result of the growth of trade and cultural relations in such cities as Bukhara, Samarkand, Fergana, Shash, Merv and Nishapur, madrasas were built and they became big cities of the Muslim world. As the topic is very topical, this article is about analysing the creative activity of Samanid rulers.

Key words: *Samanid rulers, Ismail Samani, mosque, madrasah, palace, mausoleum, etc.*

Transoxania soon became one of the main trade, craft and scientific centers of a vast country stretching from Andalusia in the west to Kashgar in the east, after it was annexed to the Arab Caliphate in the early 8th century. With the exchange of cultures and the widespread spread of Islam, architectural structures and examples of architecture that did not exist before began to be widely built. Among them, the mosque, madrasah, house and others are buildings of special importance.

From the beginning of the 9th century, when the power in Transoxania gradually passed into the hands of the local dynasty, the Samanides, the creative work rose to a new level. In particular, it is recorded in historical sources that Samankhudat, the founder of the dynasty, founded a village and gave it his name [1, -p.56.]. About the area where this village is located in different literature, Balkh [2, -p.267.; 3, -p.64], around Samarkand [4, -p.337-338] and near Termith [5, -p.3-11; 6, p.136-161] . In our opinion, Samankhudat, who converted to Islam, must have built a mosque in his village later.

In 819, Caliph Ma'mun gave Samarkand's grandsons Nuh Samarkand, Ferghana to Ahmad, Yahya Shash and Ustrushana, and Ilyas to Herat. Each viceroy, while managing the territory assigned to him, built a number of rabat, houses and mosques in order to develop trade relations and spread the religion of Islam more widely.

During the reign of Nuh ibn Asad, Samarkand becomes a major economic and political center of Transoxania. He surrounds Samarkand with a strong wall and repairs the fortifications. He mints copper coins in his own name [7, -p.38-39]. This means that the mint operated and was the treasury of the ruler. After Nuh ibn Asad captured Isfidjab in 839-840, he added vineyards and orchards around it and built a defensive wall. [8, -p.295]. The viceroy, who has a large booty, conducts construction work in the villages of Samarkand.

Ferghana is considered one of the important centers of the Samanid dynasty, and during the reign of Ahmad ibn Asad, a mosque and several rabats were built in the city. The sources do not contain much information about Ahmad ibn Asad's internal policy in Ferghana. Gardizi in his "Zain ul-Ahrar" notes that there was a strong earthquake in Fergana in 224 AH (839



AD). [9, -p.278]. Ahmad ibn Asad will carry out repairs in the damaged areas. He also founded a new city named after his son Nasr, and Ibn Hawqal writes that it was the city of Nasrabod in Fergana, and that he had a mint. [8, - p.110 .]. As can be seen from the above information, Ahmed paid a lot of attention to construction works. If we take the example of building a single city in the Middle Ages, a fortress wall, entrance gates to the city, a caravanserai and rabat for stopping trade caravans, digging canals for water supply, a mosque for holding religious ceremonies, science to get madrasa and many other buildings of socio-economic and political importance.

After Nuh and Ahmad, Nasr ibn Ahmad, who began to rule Mowaroonnahr, was a learned and determined ruler, and loved the science of hadith and wrote poems in Arabic. That is why he built madrasas and mosques in Samarkand and constantly repaired existing ones.

As a result of archeological expeditions conducted in 1912-1913 in Samarkand's Afrasiyab fortress, a well-preserved building dating back to the 9th century with decorative inscriptions on the walls was found, which was later named "Samanites Palace" [10, -p.117]. In 1912 and 1925, V.L.Vyatkin conducted excavations in the palace, and V.A.Shishkin cleaned and repaired 3 rooms in the center of the palace and published the collected data [11, -p.62-70]. As a result of the researches of V.R.Cheylitko in 1933 and V.D.Zhukov in the spring of 1959, it was found that there was a lively life in the "Palace of the Samanites" until the first quarter of the 10th century, more precisely, until the reign of Nasr II ibn Ahmad. From the archaeological data, we can conclude that construction works were carried out in Afrasiyab from the time of the viceroyship of Nuh ibn Asad to the reign of Nasr II.

Ismail Samani was a clever, active and just ruler of the Samani dynasty, during his time Bukhara became the capital of the Samanids. Ismail, who worked as a deputy in Bukhara before officially taking power, repaired the "Kampirak Wall" several times in order to protect the city from the enemy. During this period, Bukhara began to become one of the centers of Islamic culture, and as soon as Ismail Somani officially ascended the throne, he started large-scale construction works.

If we look at the data of the end of the 9th - 10th centuries, the villages and fields around Bukhara were protected by a 12-farsakh wall [8, -p.29.]. The city was developed because it was the center of trade, crafts and science. With the development of socio-economic life during the Samanides period, the number of inhabitants in the cities increased, and the construction of new residences and structures accelerated. Bukhara, the capital of the Samanides, is a clear example of the fastest and most developed cities.

Bukhara's transformation into a trade center during the reign of Ismail Samani led to the development of the Rabat part of the city. Rabat expanded a lot, artisans' workshops and merchants' stalls, the market area was surrounded by a fortress wall. [12, -p.23] And stones were laid on the streets [13, -p.70]. In the second half of the 8th century, Ismail Samani bought the surrounding houses and expanded the mosque by two-thirds, because the mosque built in Bukhara by Abu Fadl ibn Yahya al-Barmaki, the viceroy of Khurasan, could not accommodate the number of worshippers.

Ark fortress, the oldest monument of Bukhara, was also surrounded by a wall during the Samanid period (IX century). notes that it is similar to cases [14, -p.103]. Based on the above archeological and archival data, we can say that during the period of Ismail Samani, the ruler's residence, which was moved to the center of the city by the Bukharkhudat from the



middle of the 8th century, was moved back to Ark Kurgan, and the subsequent Samanid rulers also ruled Transoxania and Khurasan from here.

Among the creative works related to the name of Ismail Samani, the only structure preserved from that period is the Samani Mausoleum, which is a rare example of medieval architecture. The mausoleum was built at the end of the 9th - beginning of the 10th century, and its main function is a mausoleum, that is, a hut. The wall of the building, whose corners are shaped like a column, is 1.8 meters thick, its external dimensions are 10.7x10.7 meters, and its internal dimensions are 7.2x7.2 meters. There are 4 domes around the dome of the mausoleum[15, -p.61]. In addition, the palace of Ismail Samani in Joyi Moliyan is one of the best residences, which existed until the last times of the Samanid dynasty.

Nasr II was one of the creative rulers like his grandfather Ismail Samani, during his time a palace was built in the Registan square of Bukhara, and later he built a separate palace opposite the palace for devan officials[1, -p.31.]. The analysis of the sources shows that in the history of Transoxania, the case of building a separate building intended for the activities of devans and ministries is observed for the first time in the above information of Narshahi, Muqaddasi who came to Bukhara in the 10th century, stated that he had never seen a palace as magnificent as the one built here (in the city's Registan square) anywhere in the Muslim world [17. -p.39]. Also, Nasr II repairs the Jome Mosque in Bukhara, and his minister, Abu Abdullah Jaykhani, builds a minaret next to the mosque [1, -p.49.].

The creative works of the Samanid era played an important role in the formation of Bukhara as an important scientific center in the east of the Islamic world of that time. By the 10th century, Bukhara became not only Transoxania, but also the most populated city of Khorasan. [16. -p.54.]. Only one library can show what the city was like, the library of Nuh ibn Mansur (976-997) was the largest library in the world at that time. This library was used by Avicenna and he wrote in his diary that he had never seen such a rich place.

In conclusion, it can be mentioned that almost all representatives of the Samanid dynasty, which ruled Transoxania and Khurasan for more than a century, carried out many creative works in order to accelerate the development of the country, economic growth, and the development of science.

List of used literature

1. Абу Бакр Муҳаммад ибн Жаъфар Наршахий. Бухоро Тарихи. – Т.: Шарқ баёзи, 1993. – Б.36.
2. Бартольд В.В. Сочинения. Т.I. Туркестан в эпоху монгольского нашествия. М., 1963. -267 с.;
3. Treadwall W.L. The Political history of the Samanid state. PhD diss. University of Oxford, 1991. –377 p.
4. al-Muqaddasi, Abu Abdallah Mohammad ibn Ahmad Shamsaddin, Descriptio Imperii moslemici, ed. M.J. de Goeje, BGA, pars 2. Lugduni-Batavorum, 1906. –P.337-338.
5. Семёнов А. А. К вопросу о происхождении Саманидов // Труды АН Тадж. ССР. Т. XXVII. Сборник статей, посвященных истории и культуре периода формирования таджикского народа и его государственности (IX-X вв.). Сталинабад, 1954. С. 3-11.;
6. Frye R. N. The Samanids //The Cambridge History of Iran. vol.4. Cambridge University Press, 2008. –P.136-161.



7. Давидович Е.А. *Вторая монета Саманида Нуха ибн Асада* // Эпиграфика Востока, вып. 9. М.; Л., 1954. –С. 38–39.
8. Ибн Хавқал. *Китаб сурат ул-ард* // Араб тилидан таржима ва изоҳлар муаллифи Ш. С. Камолитдин. – Т.: Ўзбекистон миллий энциклопедияси, 2011. –Б.295.
9. ابوسعید عبدالحی بن ضحاک بن محمود گردیزی. تاریخ گردیزی. به تصحیح و مقابله: عبدالحی حبیبی. تهران: دنیای کتاب، 1343. 733ص
10. К исторической топографии древнего и средневекового Самарканда. Ред. Буряков.Ю.Ф. –Ташкент: Фан нашриёти, 1981 й. –С.144.
11. Шишкин В.А. Из археологических работ на Афрасиабе. –Ташкент: «Известия УзФАН», 1940. №12, с.62-70.
12. Неймарн Б.В. Искусство Средней Азии. –Москва: “Искусство”, 1940. -112 с.
13. Лавров В.А. Градостроительная культура Средней Азии: (С древних времен до второй половины XIX века). - М. : Госстройиздат, 1950. – 178 с.
14. Болтаев А.Х. XX асрнинг 20-80 йиллари Бухорода тарихий ўлкашуносликнинг шаклланиши ва ривожланиши. Тарих фанлари бўйича фалсафа доктори (PhD) диссертацияси. –Тошкент, 2021. -198 б.
15. Булатов М. Мавзолей Саманидов – жемчужина архитектуры Средней Азии. – Ташкент: Изд-во литературы и искусства им. Гафура Гуляма, 1976. – С.128.
16. Бартольд В.В. Сочинения. Т. I. *Туркестан в эпоху монгольского нашествия*. М., 1963. -267 с.;
17. Бухоро шарқ дурдонаси. –Тошкент, “Шарқ” нашриёти, 1997. –232 б.
18. Umarov V. Abu Bakr Narshaxiy asarida Buxoro shahri tavsifi // FarDU. Ilmiy xabarlar. 2023. №-2. –В.258-261.