



### THE CULTURE OF THE SAMANID PERIOD

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#### Abstract

In the IX-X centuries, the art of architecture and the style of construction have their own another stage in its development. The construction of this period is as raw as in previous centuries and cotton was the main building material. Wood is widely used in construction. Of houses the columns and beams were made of wood, and the roofs were flat. Movarounnahr and during the Samanids The monument in Bukhara is a vivid example of the high development of Khurasan architecture. It is the tomb of Ismail Somoni. This mausoleum has survived for centuries and has its own architecture it amazes man with its perfection and at the same time its simplicity.

**Keywords:** The Muhajireen family, Khorasan, the Caliph, the Wisdom Sivani, the Esfahs, the Ghaznavids.

#### Introduction

The Samanid state was modeled on the Abbasid regime, which in turn was modeled on the Sassanid regime. The state was ruled by a prince, and the provinces were ruled by definite rulers or local fifs. The local rulers and governors were tasked with collecting taxes and providing the Samanid ruler with troops when needed. Khorasan was the most important province of the Samanid Empire, originally ruled by a relative of the Samanid ruler or a local Iranian prince (for example, the Muhajireen family), but later became one of his most trusted slaves. Khorasan was usually ruled by esfahs (commander-in-chief). [1]

Like the Abbasid caliphate, Turkish slaves could hold high positions in the Samanid state, which sometimes gave them enough power to almost rule the ruler. [1]

#### Cultural and Religious Movements

The Samanids revived Persian culture under the patronage of Al-Rudaki, Abu Ali Al-Balami, and Abu Mansur Diqqi At-Tusi. The Samanids, who decided to spread Sunni Islam, suppressed Shia Islam, but were more lenient with the Twelve Shiites. The Samanids spread Islamic architecture and Persian-Islamic culture deep into Central Asia. After the completion of the first Persian translation of the



Qur'an, in the ninth century, the peoples living under the banner of the Samanid Empire began to convert to Islam in large numbers.[2]

Unfortunately, about 30,000 Turks living in tents converted to Islam through missionary work, and later, during the Ghaznavid rule, more than 55,000 people converted to the Hanafi sect. The conversion of the Turks to Islam eventually led to an increase in the influence of the Ghaznavids who later ruled the region.[3]

Agriculture and trade formed the economic basis of the Samanid state. The Samanids traded extensively, even with Europe, as evidenced by the thousands of Samanid coins found in the Baltic and Scandinavian countries.[4]

Known as written Samanid objects, the Samanids are another constant contribution of the Samanids to the history of Islamic art, including: ceramic vessels, bowls, and jars, painted white and decorated only with inscriptions in the Arabic alphabet, usually in an elegant and harmonious manner. . The Arabic phrases used in this type of decoration are general good wishes or Islamic instructions on table manners.

### **Language Culture**

Fergana, Samarkand and Bukhara became Persian during the Samanid period in Khorezm and Sogd. Persian became wide spread, leading to the extinction of Eastern Iranian languages such as Bactrian and Khorezmian, and few of the Yagub speakers of the Sogdian dynasty survived among the Tajiks living in Central Asia. This was due to the fact that the Arab-Islamic army that occupied Central Asia included a number of Persians who later ruled the region, such as the Samanids. The Samanids brought the Persian language to Central Asia.[5]

### **Intellectual Life**

In the ninth and tenth centuries, enlightenment flourished in Movaronunaron and Khorasan. "It was inevitable that the local Samanid dynasty would seek help from the intelligentsia and preserve and promote cultural traditions, science and literature," said Nomon Negmatovich Negmatov.

The main cities of the Samanids - Bukhara, Samarkand, Balkh, Marv Shohjon, Nishapur, Khojanda, Punjikat, Fossi, Termez and others became the main cultural centers of the state. Bukhara, the capital of the Samanid state, which created a fertile ground for the flourishing of creative thinking, has become one of the prominent cultural centers of our people, bringing together scientists, poets, artists and other scholars from many Islamic countries. Eastern world. Bukhara has a well-known library called "Hikmat Sivoni", which is known for its richness in many types of books.

### **Industry: Discuss**

Extensive excavations in the Iranian city of Nishapur in the mid-20th century brought Samanid pottery to the forefront of Islamic art around the world. These pottery is mainly made of pottery with calligraphic inscriptions of Arabic patterns or colorful abstract patterns. Arabic proverbs usually refer to the values of a culture such as "literature", hospitality, generosity and humility.



The bowl with the Arabic inscriptions in the picture belongs to the Samanid period in the 10th century in Iran. It is painted white and has black ornaments under a transparent coating. He carries calligraphic ornaments all over the place. This ornament appears elongated at some points and shortened and missing at others. There is a black dot in the middle of the cabin. If you look closely at the container, there are cracks and marks on the container over time. What was once a white bowl is now painted with yellow spots on the parts. The font looks well thought out and well placed, the letter range is good and the word is perfectly distributed on all sides of the cabinet. This may be related to the artist's habit of practicing on paper in front of the bowl. The proverb translates as: "Planning before action saves from regret and gives prosperity and peace."

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