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ADMINISTRATIVE SYSTEM OF THE SAMANID STATE

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ABSTRACT
The article covers the formation of the Samanid state, the formation of the state system of government and the introduction of administrative positions on the basis of primary sources and scientific literature.
KEYWORDS: *Movarounnahr, Khurasan, samanids, saffarids, zeidites, emir, mamluk, turk, divan, dargah, vezir, kazi, waqf, kharaj, jizya.*

INTRODUCTION

The spread of Islam to Central Asia made a fundamental turn in the history of the region. One of its results was the introduction of the Arab caliphate management system into the region, which had a great impact on the development of Uzbek statehood in later periods. During the VIII-XII centuries, the system of administration in Central Asia, which absorbed Islamic rules, became one of the important segments of the history of national statehood. Islam initiated the development of new forms of governance in Central Asia. As a result, the principles of the national management system that emerged remained valid until the 20th century.

The second half of the 9th century is considered the beginning of the "age of weak caliphs" in the history of Islam. By this time, internal conflicts in the Abbasid caliphate increased, rebellions increased, the caliphs' mistrust of the governors from the Arabs increased, and as a result, the appointment of commanders and governors of Persian and Turkic origin to the regions caused the weakening of the central authority, as well as the loss of control over both the western and eastern regions.

First, the Tahirites led by Tahir ibn Husain (776-822 AD) in Khurasan, and then the Saffaris declared their independence, and the Samanids, who had been faithfully serving the caliphs in Movarounnahr, also managed to establish an independent government, taking advantage of the situation.

The Samanids sought independence from the Tahirites, the emirs of Khurasan, but never opposed the Abbasids and never sought independence from Baghdad[Ibn Hawqal, 2011, p. 196]. Therefore, before the caliph Mamun left Marv for Baghdad, he ordered the appointment of Nuh ibn Asad (d. 842) and his brothers, descendants of Saman, who were loyal to him, as governors. In 204/819-20, Khurasan emir Ghassan ibn Abbad appointed Nuh ibn Asad as governor of Samarkand, Ahmad as governor of Ferghana, Yahya as governor of Shosh and Ustrushana, and Ilyas as governor of Herat, according to the Caliph's instructions. The brothers were officially independent rulers, but in practice they were subordinate to Nuh ibn Asad[4:253]. He is the eldest of the four grandsons of Somonkhudot and is considered the founder of the Somonid dynasty [Gardizi, 1991, p. 48].

Nuh ibn Asad waged jihad wars against Turks of other religions. In 225/ 839-40, he captured the city of Isfijab and built a defensive wall that included vineyards and fields in it [4:253]. In the inscriptions on the coins minted in the cities of Samarkand, Shosh and Ferghana during the reign of Nuh ibn Asad, his name is mentioned after the name of the caliph. This means that he was independent from the rulers of Khurasan, the Tahiris, and was subject only to the caliph[4:254].

According to Narshahi's "History of Bukhara", Nuh ibn Asad (819-864 AD) lived in Samarkand until his death and appointed his brother Ahmad ibn Asad as his successor. Ahmad ibn Asad was a scholar and a philanthropist, very philanthropic and conscientious [Narshahi, 1991, p. 147]. Ibn al-Asir gives the following information about him: "About Ahmad, his son Nasr says: he (Ahmad ibn Asad) did not receive bribes during his 30-year reign. When he died, his servants even starved" [Ibn al-Asir, 2006, p. 66]. The information given by the above-mentioned historians also confirms that among the Samanid rulers there were ascetic and people-loving emirs and civil servants, such as the Arab caliphs Umar ibn Khattab and Umar ibn Abdulaziz.

At the beginning of the Samanid rule (the beginning of the 9th century), Movarounnahr was a separate administrative unit, and from the 10th century Khurasan was also part of it[4:142]. The Somanites ruled two large regions - Bukhara, Samarkand, Ustrushana, Ferghana, Shosh, Isfijab, Khorezm, Kesh, Nasaf, Chaganiyan, Khuttalon, Movarounnahr and Badakhshan, Balkh, Takharistan, Georgia, Marv, Herat, Gur, Nishapur and They united Khurasan, which included Gurgan. Therefore, in the literature, their property is sometimes called the "Empire of the Somonites" [Sh. Kamoliddin, 2019, p. 127].

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Movarounnahr consisted of four regions. There were two capitals of Sughd region, which were the cities of Bukhara and Samarkand. Khorezm, Fergana, Chaganiyan and Shosh regions are also included in this area. The western part of the Samanid state, that is, the Khorasan region, consisted of four parts, the capital of the first was Naisabur (Nishapur), the second was Marv, the third was Herat, and the fourth was Balkh [Shaykh Muhammad Sadiq Muhammad Yusuf, 2018, p. 188].

Sources show that the city of Marv was very influential in the Middle Ages. The power of the Abbasid caliphs also began in Marw, and their black flags were raised here for the first time. Caliph Mamun (caliphate years 813-833) ruled here for ten years. That's why people called it Shahijan, that is, Shah Jahani - "The Residence of Kings" [Balozuriy, 2017, p. 59]. Marv was the residence of the Viceroy of Khurasan, directly subordinate to the viceroy who ruled the eastern part of the caliphate (he lived in Kufa)[History of the Uzbek SSR. Volume II, 1970:191]. Nevertheless, Bukhara, one of the most developed cities of Movarunnahr, was chosen as the capital of the Samanid state.

In 261 - 379/875 - 892, the capital of the Samanid state was Samarkand, and in 279 - 395/892 - 1005, it was Bukhara. The Samanid were legally the emirs of Khurasan, and the lands of Movarounnahr and Khurasan belonged to them. Therefore, their residence, Bukhara, was considered the capital of Movarounnahr and Khurasan in the 10th century. It was the closest city to Khorosan in Movarounnahr. While the Tahirites ruled Khurasan from Nishapur, Ismail ibn Ahmad chose Bukhara as his residence and made it the capital of the state. The main reason for this is that his pre-Islamic ancestors (El Arslan and El Tegin) lived in Bukhara and were buried here [Ibn Havqal, 2011, p. 121-196]. During the time of his descendants, the capital remained Bukhara. Until then, the rulers of Movarounnahr lived in Samarkand, sometimes in Shosh, and sometimes in Fergana [Narshahi, 1991, p. 159].

The Samanid dynasty were the first non-Arab Muslim rulers in Movarounnahr and ruled for over a hundred years. The essence of the management system of this period was formed by the principle of inheritance of power from father to son. It is worth noting the services rendered by the Samanids in the spread of Islam in Movarounnahr. As a result, this dynasty played a special role in establishing a system of governance based on the teachings of Islam in Central Asia. His experience served as a model for the management of subsequent dynasties.

The states of the Karakhanids, Ghaznavids, Seljuks, and Khorezmshahs, which ruled in Central Asia in the 9th-12th centuries, adopted the management system from the Samanids, while remaining faithful to their local traditions, and brought some innovations to management. A clear proof of this is the introduction of official positions such as *pardador, dovotdar, tashtdar, jashnigir, qutvol, salor, sarhang, sipohsalor, biruk, agichi, qushchi, chavush, khailboshi*. It follows that although the independent Muslim dynasties that emerged in Central Asia adopted the management system from the Arab caliphate, it developed on the basis of national traditions.

The Samanids, like the Abbasids, adhered to and served the Sunni school of thought. They preached the sermon in the name of the Abbasids and minted their money in their name. On the other hand, the Abbasids also valued the Samanis and kept them close to them. The Samanids helped the Abbasids destroy the states that opposed them, such as the Saffarids and the Zaydis. Especially Ismail Samani's conquest of Khurasan and its annexation to his state played an important role in the end of the Saffarian state in the Shiite stream[Shaykh Muhammad Sadiq Muhammad Yusuf, 2018, p. 187].

After the administration of Khurasan was lost to the Saffarids, the Samanids were given the title of amir as the governors of Khurasan, one of the eastern provinces of the caliphate called "Dewan al-Mashriq". In addition, like the governors of other regions, they were called "maula amir al-mo'minin", that is, "maula of the leader of the believers" [Ibn Havqal, 2011, p. 119]. The Samanids were regarded as the emirs or governors of the Abbasid caliphs in Khorasan [4:123].

According to Narshahi, the rulers of Samanids up to Mansur ibn Nuh (reign years 961-976) were called amir, Mansur ibn Nuh and later were called malik [Narshahi, 1991, p. 163]. Ismail ibn Ahmad (849-907 AD) called himself the "ruler of Movarounnahr". When Narshahi Samani described the rulers, he called their authority "imarat" (emirate) and only from the reign of Abdul Malik ibn Nuh (343-350/954-961) the term "property" was used. According to other sources, on a coin of Abd al-Malik ibn Nuh, he is called "al-Amir al-Muayyid" or "al-Malik al-Muayyid". The word "Al-Muayyid" when translated from Arabic means "supportive, merciful" [Sh. Kamoliddin, 2019, p. 156].

In order to reward officials and rulers who loyally served the Abbasids, the caliphs gave them such titles as "dynasty friend" and "dynasty support". "Adud ad-Dawla", "Taj al-Milla", "Baha ad-Dawla" and others are among them. From the second half of the 10th century, the prestigious title "Adud ad-Dawla" became customary in all lands of the caliphate, from the Somanites in the north to the Fatimids in the east [Sh. Kamoliddin, 2019, p. 161].
According to court etiquette (etiquette), when addressing the caliph, all his subordinates were obliged to address him as "mawlana" - "our master" or "amir al-mo'minin" - "chief of the believers". As the viceroys of Khorasan, which was part of the Arab Caliphate, the Samani rulers took the title of "emir". Unlike other dynasties, they are commemorated with their kunyas. For example, Ismail ibn Ahmad with the nickname "amir al-adl" (the just emir), Nasr ibn Ahmad "al-amir as-sa'id" (the happy emir), Nuh ibn Nasr "al-amir al-hamid" (the honorable emir), Abdul Malik al-Nuh "al-amir-al-muayyad" (faithful amir), and Mansur ibn Nuh "al-amir as-sadid" (successful amir), Nuh ibn Mansur "al-amir ar-riza" (to the satisfaction of good) amir) and called by the nicknames "al-amir ar-rashid" (smart amir) [Sh. Kamoliddin, 2019, p. 156].

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After the death of Ismail Somani, he was called "amiri mozi" i.e. "the emir who passed away" [Narshahi, 1991, p. 159].

The main support of the country in the Somanid system of government was a strong, centralized army. The foundation of this army was formed by the Turkic peoples mentioned in the sources for their courage, bravery and fearlessness. From the reign of Caliph al-Mu'tasim (794-842 AD) (833 AD), Turkish slaves even became the support of the Caliph's personal guard [Yurii Bregel, 2003, p. 20].

Ibn Havqal gives the following information about the socio-political situation in Movarounnahr during the Samanid period, the state's military power, army and its soldiers in his book "Kitab surat al-ard". Because all the borders of Movarounnahr are close to the land of the infidels. Among all the nations, their armies are superior to other nations in terms of determination, courage, courage and fortitude. The peasants of Movarounnahr became the commanders, relatives and loyal servants of the caliphs with their kindness in service, beautiful clothes, royal appearance and obedience, and even became the most special people and soldiers of the caliphs. Ferganians and Turks led the troops from them and became the most reliable guards of the caliphs. Among them, the Turks who prevailed with their courage and bravery were Afshin and Ibn Abu-s-Saj from Ustrushan, Ikhshad from Samarkand and Marzuban ibn Turkash from Sughd, Ujaif ibn Anbasa from Sughd, Bukhorkhudot and others were the emirs, commanders and soldiers of the caliphs" [Ibn Havqal, 2011, p. 20-21].

The army of the Turkic peoples was divided into military-administrative units (thousands, hundreds, tenths) and not according to the clan system, like the armies of other nomadic countries. Turks took part in great campaigns and were often far from their homeland. Therefore, separate clans of Turks were divided into regions from Crimea to Altai and from Siberia to Iran. This means that the Turkic-speaking tribes that have lived in these areas since ancient times are related. Therefore, in the first century of Islam, the Turkic-speaking population of Central Asia considered all Turks as brothers and considered Arabs and Persians as strangers [Sh. Kamoliddin, 2019, p. 138].

At the beginning of the 9th and 10th centuries, the Samanids carried out the Abbasid policy of introducing Islam to the local population of Central Asia, and actively waged wars of aggression against the foreign Turks living in the upper reaches of the Syr Darya, in the regions of Eastern Turkestan [Balozuri, 2017, p. 73].

The first of the caliphs, the Abbasid caliph Mansur (reigned 754-774), invited several nobles from Central Asia to Baghdad and appointed them to high military positions. Among them, Afshin led the Islamic troops and succeeded in suppressing the Khurrami revolt against the Arabs led by the Mazdakian Babak in Azerbaijan [Ibn Havqal, 2011, p. 229].

As in the case of the Turkish khanate, the weight of chokars in the army was high in the Samanid state. Chokars are loyal to their master and are ready to give their lives for them. Qutayba ibn Muslim had an army of 10,000 Turkic and Sugdian nobles who were skilled in archery. They served Qutayba faithfully until the end of his life and did not leave him even when his own family turned their backs on him. Later, the chokar system spread widely in the Arab caliphate and was called the Mamluk slave system. Among the Abbasid caliphs, Ma'mun was the first to employ chokars as his bodyguards. His brother Mutasim's mother was Turkish, so his army consisted of chokars brought from Sughd, Ustrushana, Fergana and Shosh. Turks made up the main part of the military forces of the Samanid state.

Ismail Somani was the first to form a regular army consisting of Turkish slaves, peasants and mercenaries [Ibn Havqal, 2011, p. 113]. During his rule, the "Kampirak Wall", which was built to defend the city of Bukhara from the attacks of the Turks and was regularly repaired, and required a lot of expenses, was repeatedly repaired, putting the inhabitants to hardship. Amir Ismail said that "as long as I am alive, I will be the wall of the Bukhara region" and always participated in the battles himself [Narshahi, 1991, p. 112]. The strengthening of the central administration and the formation of a strong army allowed Ismail to abandon the construction of a fortress and the strengthening of walls against settlers [A. Askarov, 1992, p. 91].

During the Samanid period, there were Ghazis who voluntarily joined the army and fought for the spread of Islam. In particular, in the 9th century, in the rabats of the borderlands of Shash and Fergana, the troops of the Ghazis were stationed, and they were composed of Muslims who came voluntarily from different countries. Samarkand is also a center where ghazis gather, and they are located in rabots on the outskirts of the city. The number of soldiers in these armies reached 40 thousand and they were led by clerics. The Samanid rulers had close relations with them and patronized them. The funeral of the deceased ghazis was often read by the emir himself [Balozuriy, 2017, p. 73].

During the reign of the Samanids, the prestige of the Turks in Khurasan and Mavrounnahr increased greatly. In the 9th century, they made up the majority of officials in the central administrative system of the Samanids. The same happened in the provinces. Most of the regional governors appointed by the Somonites were from them. The Turks also controlled the defense of the province and the rule of law. One part of the Samanid army was made up of nomadic Turks, and another part was made up of free Turks, that is, Turks living a sedentary lifestyle [Sh. Kamoliddin, 2019, p. 132].

As mentioned, Ismail ibn Ahmad was the first of the Samanids to form a regular army composed of his loyal slaves - mamluk slaves. Until then, the armies were subordinated to the peasants and priests. The mamluk-slaves selected for military service had a high status and were different from ordinary servants and ordinary citizens. They were well-dressed, well-armed and considered trustworthy people who could easily enter the presence of the supreme ruler. He held high positions

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and lived a luxurious life typical of rulers [Ibn Havqal, 2011, p. 127].
In 280/893, Ismail Samani launched an attack against the Qarluqs living in the deserts beyond the Syrdarya and captured their capital, Talas. With this, they ensure the economic stability of the country while establishing control over the caravan routes passing through Central Asia [Bosworth, 2007, p. 80].

In the Samanid state, there was also the position of "shihnat al-buldan", i.e. "city mirshabs", along with maintaining order in the city. They also served very loyally like Mamluk slaves. About this, Ibn Hawqal gives the following information: "They are nourished by the correct administration of a well-conducted policy, the authorities take care of their families during their travels. If he does a good deed, his good will not be lost. If he commits a crime, he will receive the punishment for his sin and crime. If there is a need to take revenge or revenge on a relative or close person, this matter is entrusted to the mercy of Allah. If it is necessary to collect a sentence or something from a stranger, he will be dealt with without departing from the instructions of Allah Almighty" [Ibn Hawqal, 2011, p. 26]. It can be seen that the administration in the Somani state was carried out in the spirit of social justice based on Islamic Sharia, care for subordinates. The legal system is also established on this basis.

The Samanid system of government was adopted from the Abbasid, and in turn, the Abbasid government was formed on the basis of traditions left over from the Sassanid Empire. Ismail Somani was one of the first to introduce a centralized management system in Movarounnahr. The basis of this system was the dargah (palace) of the supreme ruler and a set of devans (ministries) [Azamat Ziya, 2001, p. 94].

According to recent studies, the legal basis of the Samanid state was based on Islamic Sharia, and other peoples subjugated by the Arabs also participated in the state building of the caliphate. Their pre-Islamic traditions were widely used in state administration. The main force of the Arab caliphate in the military and state administration was the Khorasanites, most of them from the Turks of Central Asia. In the early centuries of Islam, the first works in the genre of "Policy" containing the basics of state administration were written based on the translation of works such as "Nightmare", "Kalila and Dimna" into Arabic.

Some pre-Islamic rules and procedures were observed in Mavarounnahr during the Samanid period. Although the Samanis were loyal to the religion of Islam and the Arab caliphs, they also respected the religion and customs of their ancestors in some places. In particular, symbols related to Buddhism and Monism are depicted on the walls of the family mausoleum of Samanids in Bukhara, as well as on some coins minted by them. A silver dirham-shaped medallion minted in Bukhara in 968 by Mansur I ibn Nuh (reign years 961-976) depicts the ruler looking to the right on the front side, with Pahlavi inscriptions on both sides [Ibn Havqal, 2011, p. 127].

In the 9th century, the Arabs and Persians were the leaders in the Samanid government system, and the role of the Turks was not very noticeable, but from the beginning of the 10th century, the Turks managed to occupy all important functions in the state. For this, the Turks studied the Arabic language in depth. In the first half of the 9th century, Islam had taken deep root among the masses. In particular, the work related to management was mainly carried out in Arabic. But from the middle of the 9th century, due to the consistent policy of the Samanid state, the Persian language became the state language. Arabic has retained its importance as a language of science.

Local farmers, landowners, and religious leaders served in the Samanid administration system. For this, they had to know Arabic and Persian, as well as religious and secular knowledge. People who have such knowledge are called "ahl al-kalam" (that is, the people of the pen) [A. Askarov, 1992, p. 6].

The central government in the Samonian state mainly consisted of ten divans. Narshakhi mentions the name of these devans in his "History of Bukhara". During the reign of Nasr II (914-943), a separate building and court was built for them in Registan square. Provinces also mainly have ten devans, which are subordinate to the local governor or minister. The administration of the city was in the hands of the chairman, who was appointed by the ruler. The influence of scholars was strong in the life of the country. Their leader was called Ustad, later Shaykhul-Islam. The commander of Khurasan was a "sipohs" and exerted his great influence on state administration. Chief Hajib and his staff were responsible for the security of Dargah and a number of other important government agencies.

According to the "History of Bukhara", the distance from the western gate of Bukhara Hisori to the temple gate was called Registan. Ismail Samani ordered to build a palace in Registan. He built a building for his officials in front of the gate of this palace. Each official had a separate office in his own space built in front of the gate of the royal palace [Narshahi, 1991, p. 106]. In addition to the minister's office, there are ten more offices, each of which is located in a separate building and performs a specific task.
The main tasks of the executive power of the Somani state include:
The cabinet of the minister or the boss buzrug - managed all branches of the executive power, and the rest of the cabinets were subordinate to him. At the same time, he also served as the Minister of War and was considered the commander-in-chief of all troops. Only persons from the Jayhani, Balami, and Utbi dynasties were appointed to the post of prime minister.

Dewani served as the Ministry of Finance. The Minister of Finance kept the account of the state's income and expenditure. He served as a treasurer under Mustavfi. Systematized the financial affairs of the state.

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Dewani amid (Dewani rasoil or Dewani essay) is a special central ministry that dealt with official documents. All important documents of the state passed through it. In addition, this department maintained diplomatic relations with other countries. "Devan ar-Rasail" played an important role in the political life of the state not only in the Samanids, but also in the Ghaznavids.

Shurat, the owner of Devani, led the Samoni Guard. This department dealt with the training, discipline, food, economic supply and salary issues of the army. Civil servants were paid four times a year - every three months.

Dewani barid (postal service) - was a ministry serving the needs of the state during the Somanids period. At the discretion of the head of the postal service, the owner barid, postal officials and their servants were on duty with their horses in individual cities. Postal officials were subordinated only to the central governing body, not to local governors in individual regions.

Dewani muhtasib - the main task of the muhtasib was to control the stone scales and weight measurements in the markets. In addition, the muhtasib and his assistants also controlled the accuracy of the quantity of products made by craftsmen in the cities. The mutasib also had the right to prevent substandard products from entering the market, and to prohibit the increase in prices of meat, bread, and similar products that were important in consumption.

Dewani mushrif - the official who established general control over state expenses was called mushrif. It is worth noting that in feudal society, it was up to the mushrif to separate the state treasury from the ruler's treasury and, in general, control the allocation of funds from the state treasury to the palace officials. People who have won the attention of many people and are equally fair to everyone have been assigned to such a responsible task.

Court of Justice - the court headed by the Chief Justice mainly dealt with legal issues.
Dewani ziya was a devan who controlled the study process in the madrasa.
Dewani Property is a ministry that controls and manages state lands, properties and profits coming to the treasury. Such lands included very large areas, where peasants lived as a community.
Dewani Waqf is a ministry that controls the income and expenditure of properties donated to Muslim institutions. Waqf lands are lands given to Muslim institutions for temporary or lifetime use.

Dewani ariz (Dewani harb) - ariz was a ministry that controlled the salaries of the Somanii army. Such a salary was given four times a year, every three months. In addition, this ministry was also responsible for military discipline, troop supply and armaments.

The above-mentioned departments also have representatives in the regions, and in addition to the central departments, they also worked in cooperation with local authorities under the authority of local governors. The exception was the mail service department, whose local departments also reported only to the center. They secretly controlled local governors and officials.

In the Samanid state, the salaries of civil servants were paid from the tax collected from the population. According to Ibn Havqal, "In the Samanid state, the amount of taxes and tributes collected from the population was small, and there was not much money in the treasury. The tribute given by Khorasan and Mowarunnahr to Abu Salih Nuh ibn Mansur was collected twice a year, in the amount of twenty thousand dirhams every six months. If the circumstances require that the tax be paid in two parts, it is forty thousand dirhams. I witnessed that the salaries of civil servants are paid regularly and without delay four times a year. Each time allowance is given at the beginning of each ninety days, first to slaves, courtiers and military commanders, then to other servants. The sum of the allowance distributed each time is five thousand dirhams, the sum of the allowances distributed four times is equal to the khiroj collected once. People pay their taxes with open hearts and cheerfulness, full of satisfaction at being treated fairly. This is due to justice towards the raiyat, honesty towards the common people and great responsibility in the hands of the governors. There are many judges, inspectors, supervisors and managers in the provinces, and their salaries are equal to each other, and their duties are almost the same" [Ibn Havqal, 2011, p. 22-23].

It should be said that the deadlines for the payment of salaries were observed without deviation, otherwise there were large protests and they reached the point of bloodshed. For example, Abu-l-Fazl, the minister of Nuh ibn Nasr, was executed by soldiers who were late for his salary in 946 [Narshahi, 1991, p. 166].

In addition to the regular army of salaried soldiers, there was also an army of ghazis made up of local landowners. They were allotted land by the government as iqta property, and the income from it was used to cover all their expenses, including feeding their families, weapons and horses. Also, from this income, they engaged in trade and gave donations to the poor. In return, at the call of the government, they gathered in rabots with their military equipment and weapons and fought against the enemies [Balozuriy, 2017, p. 73].

The Somanites also adopted the tax system of the Arab caliphate. Terms such as "gezit" (life tax) and "kharag" (land tax) were synonymous with the Arabic jizya and khiroj. The iqto system was mainly used for land ownership [Sh. Kamoliddin, 2019, p. 128].

The main tax levied on state lands is the khiroj, and this type of tax was practiced in Central Asia until the end of the 19th century. This tax was appropriated from the Arab caliphate, which was what the Arabs called any taxes levied on the

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inhabitants of conquered countries. The amount of the tax was 1/3 of the harvest, and sometimes it was reduced to 2/5. Khiroj was received both in goods and in money. The tribute in goods was collected at the time of harvest, and the tribute in money was collected every three months, sometimes every month [Ibn Havqal, 2011, p. 122].

In the early Islamic era, the Arabs called local rulers of large and small cities and provinces in Central Asia "peasants". Some of them were very powerful and could invite even the king as a guest. Even though the status and status of farmers decreased a little during the Somonites period, they still played an important role in the political and economic life of Central Asia [Balozuriy, 2017, p. 148].

In order to strengthen the central power, the Somonites conducted a harsh policy against the peasants, that is, large landowners in Central Asia, and even destroyed their palaces and castles. As a result, there were frequent uprisings by the inhabitants of the regions against the Somonites. Although the peasant institution was destroyed during the reign of the Somonites, the role of peasants in political and economic life was still significant.

The Samanid dynasty was the first non-Arab Muslim dynasty, ruling for over a hundred years and power being passed down from father to son. The Samanis also took an active part in the spread of Islam. During the reign of this dynasty (IX-X centuries), the religion of Islam spread to the banks of the Syrdarya and to the regions to the north - Ettisuv and Eastern Turkestan. In the first half of the 9th century, the inhabitants of the Tashkent oasis accepted Islam [K. Shoniyozov, 2001, p. 272].

CONCLUSION

- The Samanids were the first local Muslim dynasty in Mowarounnah, and were completely independent in internal administration, subservient to the caliph in foreign policy. This is evidenced by the fact that the Samani rulers minted coins in their own names and mentioned themselves after the name of the caliph in the Friday sermon.

- The Somanids and the independent Turkish-Muslim dynasties that followed them turned the Central Asian region, which had developed in a scattered manner for a long time, into a centralized unified state. As a result of the establishment of a centralized administration in Movarounnahr, internal conflicts were cut off, trade, crafts, agriculture, gardening developed, and living conditions increased.

- The two largest Turkic tribes - the Qarluqs and the Oghuzs - accepted Islam thanks to the efforts of the Samanis; The Karakhanids, Ghaznavids, Seljuks, Khorezmshahs, Ottomans, and Tulunids founded centralized Muslim states with strong governance fed by Islamic teachings, and also served as a model for state administration in later periods.

- The type of regular army consisting of Turkish and Sugdian chokars, which was first established by the Somanites, later became widespread in the Arab caliphate and entered history under the name of the Mamluk slave system. One of the factors that ensured its vitality was a centralized administration based on Islamic teachings.

As a final word, it should be noted that the Komonites played a special role in the establishment of the administration system based on the teachings of Islam in Central Asia.

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