

THE FORMATION PROCESS AND SOCIAL STRUCTURE OF THE SOMANI STATE

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Abstract:

This article describes the Samaritans, one of the most powerful countries in the history of the early Middle Ages. Information will also be provided about the state administration apparatus and governmental systems of this state, from government positions in the palace, considered the highest public position, to small government positions and their main functions. It discusses land ownership in the Samaritans, the types and functions of land owned for public services.

Keywords:

Samaritans, Bukhara, Samarkand, Noah, Nasr, Ishmael Samaria, Arabian Caliphate, Tohir ibn Hussein.

Introduction

The Samaritans, which are recognized as an integral page in the history of our country, are distinguished by the time when peace policy prevailed in the country and science and culture flourished. In 821 B.C.E., tohir the son of Hussein was appointed grandson of Tajikistan and Tajikistan. He was the first to try to separate himself from the caliphate as early as 822 B.C.E. and prohibited the registration of the caliphate's name in Friday prayers. It was an open rebellion against the caliphate and represented its independence from the Arabian Caliphate. Although Tohir the son of Hussein died soon, his sons Talha and Abul Abbas continued to rule independently one by one. In the days of Absalom Abbas (830-844), the country's capital was moved from Marv to Nishapur. Although the land was officially sponsored by the Chaldeans, many of the property of the area was ruled by representatives of the local House of Samaria.—Nux - Samaria, John - Sha'drach, Me'shach and A-bed'ne-go. In the 1960's, the movement of geese, whose main content consisted of poor craftsmen and landless farmers, expanded throughout the land of Tajikistan. He was led by brothers Jacob and Amir Lace. When they took over Seychelles, they soon struck the Tohirians strongly in 873 B.C.E., occupying the capital of the land, Nishapur. As a result, instead of the Tohirites, the Saffron dynasty came to power. In 876 B.C.E., Jacob marched with a large army to Bogotá and retreated from the caliphate. After Jacob's death in 879 C.E., his brother Amir the son of Lays (879-900) sat on the throne. He expressed his vassal to the caliphate. In response, the caliph Amir the son of Lays was labeled The Taurat (Torah) and the Injeel (Goswer) and the Injeel (Gossip). In 873, Bucharest was conquered by Muhammad the son of Tohir, the last representative of the Tohirites, and intensified oppression of the people. The people of Bukhara revolted against Muhammad. The city officials approached Nasr the son of Ahmad and asked the Samaritans to send a grandson to Bucharest. Nasr, who had long planned to annex Bucharest to himself, happily welcomed the invitation and sent his brother Ishmael here as a grandson. Ishmael comes to Bucharest and suppresses the uprising. As a result, bukhara, an area owned by the Tohirites, is also added to the Samaritans. Muhammad the son of Tohir, the last governor of the Tohirites here, is expelled from Bucharest. In Bukhara, the Samaritans decide. [1:123]

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However, the co-existence among brothers does not go far. As a result, a struggle for power between Nasr and Ishmael causes a military confrontation. In 888 B.C.E., Ishmael won over his brother. Since 892 B.D., Ishmael has become the only ruler of all Samaria.

Ishmael Samaria was considered a capable, zealous, and extremely zukko politician of his day and founded a large centralized state in the region of Nakhchivan. In 893 B.C.E., he drew troops against settlers who constantly threatened his state, occupying the city of Balance and ending the attacks from the north. The growing and seeking independence of Ishmael Samaria worries the Arabian Caliphate. So Caliph Mu'tazid Ishmael wanted to meet Samaria and Amir the son of Lays, the grandson of Haggai, and achieve his goal. In 900 B.P.E., Ishmael defeated Amir the son of Lays in a decisive battle and annexed Sha'drach, Me'shach and A·bed'ne·go. As a result, Caliph Ishmael recognized the Samaritans and was forced to send him a rulership label. Thus, by the end of the ninth century B.C.E., Zacchaeus was completely freed from the will of the Arabian Empire. Thus, during the nineteenth and ninth centuries B.C.E., the Samaritans were formed in Haggai and Tajikistan. In medieval rule of this large country, the ruler's household relied on the traditions of ancient government of the East and established a centralized control apparatus with a regular military unit and strong military units. In terms of its governance system, this large Medieval state will undoubtedly be a major factor in studying the history of the formation and development of large-scale sovereignty in the Middle East. [2:95]

As a result of the Samaritans' independence, it also led to profound changes in its farm life. (Matthew 24:14; 28:19, 20) Jehovah's Witnesses would be pleased to support more than the body of Jehovah's Witnesses. It is referred to as the owners (muqto) or (the entity). The entities used by Jehovah's Witnesses in your country are a legal entity used by Jehovah's Witnesses in your country. In the form of Iqto, provinces, valleys, cities, and districts were even donated. During the Samaritans, all sectors of farming prosced. During the Samaritans' time, the prosperity of large landowners increased. Often in the hands of a farmer there were large areas of land, a whole province. It is said that he is engaged in ziroat (ziroatkor cadivar). The owner of the large land is called the tenant (barzigar), who works on the land. Slave labor was also used in the farm. Ziroatists made up the majority of the population of the Samaritans. Next were craftsmen and merchants.

Because the Samaritans were based on land ownership, its property division also had different forms.

The land belonging to the sultan of Mulki. Revenues from it were deposited with the state treasury. This included a huge number of land holdings, including large numbers of peasant properties.

– The land of the property is the property of the property. It was mainly owned by representatives of the ruling dynasty and high-ranking figures.

Land of time. These are lands sponsored by a mosque, a monastery, and other religious institutions. All the proceeds from them were used for the benefit of Muslim clerics.

Depending on the tax deduction, the land is divided into two categories: (1) Property is land, or taxable land. The land where the farmers lived, that is, the sultan and the property, were part

of that category. There, workers handed over a third of the crop to the government with a tax cult. 2. Land partially or completely exempted from paying taxes. Such lands were considered the property of high muslim priests and prophet's descendants. [3:225]

Even during the Samaritans, many farmers were involved in many government obligations in addition to various taxes and fees. These included cleaning, repairing water facilities, building dams, bridges, roads. Employees involved in these hard work were forced to work for weeks, ten days, and sometimes at their own expense. In rural areas, most of the landless farmers were made up of cadivars, or hired corals. During the nineteenth and nineteenth centuries, the Corandas were called partners or barbecues, and in Haggai they were called acoustics. During this time, large owners preferred to rent and use their land on barricots than to velvet.

Thus, the Samaritans' system of governance was clearly and perfectly formed, incorporating the most advanced traditions of statehood at that time. But from a legislative point of view, it is true that viewing the Samaritans' rule as an independent state of equal rights is not true. Because during the nineteenth and tenth centuries B.C.E., when central power weakened in the Abbasid Caliphate, local authorities intensified in the provinces, and pursued almost independent internal politics, all local dynasties, including the Samaritans, were officially subjugated to the caliphate of Baghdad. They only had the broad rights and self-government powers granted by the caliphate in administrative and administrative affairs. From the point of view of sharia and from the point of view of international law, Tajikistan and Nakhchivan were administratively an integral part of the Abbasid Caliphate. The Samaritans were considered governors of the caliphate appointed to rule over the authorities in these provinces. Therefore, the Samaritans' rule can be described not as a statehood, but as the authority of the dynasty of local rulers, who were appointed from Baghdad and pursued an independent internal policy within the Abbasid Caliphate. [4:216]

The abstract. In conclusion, ishmael Samaria is the founder of this country, which plays a unique role in the history of the Samaritans in the history of Uzbekistan. He is a statesman of medieval capable, enthusiastic, envy and extreme zukko experiences. The first thing he did in governing the country was to make peace in the country, that is, he cleared the area of nomadic kittens that threatened the country. And proof of my words that Ishmael said himself, "I am alive, I am the wall of Bucharest." He was the first in the history of Zacchaeus to establish a centralized state. Islam also progressed in his day. Since the Samaritans' time, my father, who was a muslim, has been replaced by the name Sha'drach, Me'shach and A·bed'ne·go. Defense, agricultural work, livestock and craftsmanship have grown widely. From this time onward, a new type of land ownership, or "iqto", began to be given land, which was considered a gift land given to some people for governmental affairs, and it was not a heritage, and the owners of this title paid taxes to the state. Later, when it came to the Koranites, the area of such land expanded and began to be inherited. The post-900's political situation in the lives of the Samaritans is considered to be a period of sharpening, and in 961 B.K., the upheatal of Bucharest military soldiers escalated. As a result, the Samaritans will become very weak. Today, since our independence, great conditions have been created for us young people. Our main goal is to remain true to these creative ideas.

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