

**STUDY OF THE HISTORIOGRAPHY OF MEDIEVAL MOVAROUNNAHR IN
INDEPENDENT UZBEKISTAN**

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ANNOTATION. This article analyzes the achievements in the field of history since independence in Uzbekistan and the researches of historians related to the historiography of Movarounnahr.

Key words: independence, historiography, sources, Movarounnahr, middle ages, Arab historians, sources in old Uzbek script, Somanids, Khorezmshahs, Karakhanids, Timurids.

With the honor of independence, a new era of research began in the history of our country and in the directions related to it, along with many fields. Since the 90s of the 20th century, representatives of the science of history have created many scientific works, pamphlets, and articles related to the field. Among them, R. Shamsutdinov, Sh. Karimov, H. Ziyayev, B. Eshov, A. Zamonov, H. Boboyev, D. Ziyoyeva, A. Muhammadjanov, D. Alimova, B. Ahmedov, etc. Including, many works on the history of medieval Movarounnahr have been carried out, sources are being analyzed.

In his book "History of Uzbek statehood" written in 2012, B. Eshov describes the dynasties operating in the territory of our country, their state structure, financial and tax policy, socio-economic life, state positions. In this book, the historian thoroughly analyzes the arrival of Arabs in our country and its reasons, as well as the political situation in the country. In the early Middle Ages, as you know, the Turkistan region consisted of independent governorships. The processes of subjugation of these governments to the Arabs are described in sequence. "In general, the attacks organized by the viceroys of Khurasan, Abdullah ibn Amir, Ubaidullah ibn Ziyad, Sayyid ibn Usman, Salma ibn Ziyad, etc., during half a century, were aimed at looting, studying the military and political situation in the country, and taking away wealth. was organized. In 705, when Qutayba ibn Muslim was appointed as the viceroy of Khurasan, the campaign to completely conquer Movarounnahr began. The political disorganization in Central Asia and the frequent conflicts between the small states were extremely helpful to Qutayba. In 706, he started marching to Movarounnahr with an extremely large army, and the city of Poikand was captured after a 15-day siege. From this discussion, it is known that during the Arab invasion, there was political chaos in our country. This was the opposition to the unification of the governorships on the basis of a single purpose, and in turn, the Arabs benefited from this process. This book describes the administration and political situation of other dynasties in our country that ruled in the Middle Ages. [1]

Also, in 2001, Azamat Ziya wrote a book entitled "History of Uzbek Statehood",

covering the period from the earliest times of our country to the Russian invasion. In this book, the historian explains in detail the principles of state management. Basics of management and public positions are described by giving examples from sources. For example, giving a description of the Samani state, he emphasizes the activities of Ismail Samani.

Ismail is a statesman who has managed to continue the experience and traditions of more than 1600 years in the history of our statehood. First of all, he focused on the work of ensuring the political unity of our country. united a number of regions under his rule. Although not all of them entered the path of absolute subordination, they were forced to recognize the authority of the powerful central authority. So, Ismail managed to restore the foundations of centralized statehood. After that, he started to introduce this centralized state management system. Because the state, which has just regained its independence, needed an administration operating within a strict order. Ismail was able to solve this task as well. However, as was seen in the experience of other dynasties, the representatives of Samani who came to the throne after Ismail's death (November 25, 907) (Ahmad, Nasr II, Nuh I, Abdumalik, Mansur I, Nuh II, Mansur II) inherited the legacy left by their great ancestors. they were powerless to save. For example, Ahmed, who took the throne after Ismail, raised the Arabic language to the level of the state language. However, this thing was destroyed during the time of Ismail. It can be seen that Ismail Somani ruled the country with justice and determination. Due to the loss of this determination during the period of the next rulers, the leadership in the country increased. That's why Ahmad, the ruler after Ismail, was killed as a result of the rebellion. A lot of such valuable information is presented in the book. Also, the book contains various information based on sources about the trade and diplomatic relations of the dynasties of our country with the neighboring nations. [2]

Shamsiddin Kamoliddin, Doctor of History, is a scientist who studied the Somanids period. In 2017, the scientist ``Ismail ibn Ahmad al-Samani. The pamphlet entitled ``From the history of Uzbek statehood (IX-X centuries)" was published. In addition to Ismail Somoni's activities, the pamphlet also provides information about the remaining members of the dynasty. The treatise consists of two parts, in the first part Bahrom Vhubin, Samon-khudot, Jabbakhan, Mansur ibn Nuh medallion, Samon-yabgu, Kokuldar ; In the 2nd part, information is provided about Ahmad ibn Asad, Ahmad ibn Asad's sons, Ismail ibn Ahmad, Ismail Samani's management system, his army reforms, Jihad wars, Ismail Samani's mausoleum, and his endowments. This book provides interesting information about the Samani ruler Mansur bin Nuh medallion.

The numismatic collection of Oxford University holds a silver medallion minted by Mansur I ibn Nuh (reigned 961-976) in 968-969. On its front side, there is a picture of the ruler looking to the right, and on both sides of it, there are Pahlavi inscriptions. [3]

The pamphlet also contains the necessary information about Ismail Somani's

mausoleum. One of the oldest architectural monuments in Bukhara is the Ismail Somoni mausoleum, which is located in the western part of the city, in the territory of the culture and recreation park near Registan. According to Narshahi's "History of Bukhara", there was a Naukanda cemetery here in the Middle Ages. As a result of archeological excavations, it was found that there were several other mausoleums in the north-east of the Ismail Samoni mausoleum, where members of the Samoni family and people close to them were buried. In addition, according to the pamphlet, Ismail's son Ahmed bin Ismail, who was killed by slaves, was also buried in Naukanda cemetery. [4]

In the book "History-past and mirror of the future", written by Hamid Ziyoyev in 2000, he cites the results of his scientific research. The part of the book titled "Teaching of Bahauddin Naqshband in Siberia" provides information about the emergence of this teaching and its spread to the territories of the Siberian khanate during the reign of the Shayban ruler Abdullah Khan II.

The religious activity of the Turkestans in the Volga region and Siberia spread widely during the reign of the Golden Horde state (XIII-XV). The founders of this state are considered to be the descendants of Genghis Khan, and in the end, the alien Mongols mixed with the native population, the Kipchaks, and became Turkic.

During these times Turkestans occupied a significant place in the political, economic and cultural life of the Golden Horde. Berka Khan (1257-1266) was the first ruler of the Golden Horde to convert to Islam under their influence. One of Najmuddin Kubra's disciples was the famous Bukhara sheikh al-Baharzi. Berka Khan built mosques under the influence of this blessed person and created conditions for the religion of Islam. This situation raised relations with Turkestan to a new level, religious leaders, scientists, merchants, craftsmen, painters from Urganch, Bukhara and other places came to the banks of the Volga and settled for permanent residence. Thus, Islam has played an important role in ensuring the effectiveness of relations between the two countries. In addition, the adoption of Islam raised the international status of the Golden Horde state. Islam grew stronger during the Golden Horde ruler Uzbek Khan (1312-1342). In this work, the service of his teacher and elder Sheikh Nigmaniddin al-Khorazmi was incomparably great. With his direct participation, new mosques and madrassas were built in the country. It can be seen from these data that the development of knowledge in Turkestan in the Middle Ages had its influence on neighboring countries and states. As a result of this, the relations between the peoples of this region will become more active. The commonality of religion affects the ethnic transformation of the countries and peoples of this region. [5]

We know that Ibn al-Asir was a mature and learned historian of his time. Academician Boriboy Akhmedov wrote an interesting piece of information about the life of Ibn al-Asir in his book titled "...". According to him, Ibn al-Asir personally participated in the third crusade. The following passage can be cited as an example: "Ibn al-Asir was one of the well-educated

people of his time, and especially had a deep knowledge of theology and history ; traveled through Muslim countries and deepened his theoretical knowledge ; He was also in the service of Salahiddin Yusuf, who successfully fought against the Crusaders, and participated in his war with the Crusaders in 1188. [6]

Historian Ubaydulla Uvatov's book titled "Sahibqiran Arab Historians", written in 1997, contains rich information. This book was written to support the Amir Temur Foundation. The value of the book is that secondary sources are analyzed. The book also describes the historiography of Amir Temur's campaign to India.

About Amir Temur's campaign to India, the historian Ghiyosuddin Ali wrote a work entitled "Roznama-I ghazavot-i Hindiya" ("Diary of the Indian Campaign") (1403) and covered this campaign in detail. . The information provided by Ghiyosuddin Ali is of great historical importance and served as an important source for the works of some authors of this period, including famous historians such as Nizamiddin Shami, Sharafuddin Ali Yazdi. Ibn Arabshah also used the information provided by Ghiyosuddin Ali. For example, if the details of the battle between Amir Temur and Shah Mansur (1387-1393), the ruler of Persia and Iraq (1387-1393) that took place near Shiraz in 1393, this situation is clearly demonstrated. As Ghiyosuddin Ali pointed out, at the end of the battle three people remained and despite Shah Mansur's pleas, one of Amir Timur's servants cut off his head with some artistic decorations, but Ibn Arabshah also depicted it in this way. In addition, Nizamiddin Shami's work entitled "Zafarnama", covering the events up to the fall of 1404, left its mark in many historical works dedicated to the era of Amir Temur and his descendants. From this point of view, Ibn Arabshah, who lived in Samarkand at that time, studied there and knew the Persian language perfectly, was undoubtedly aware of this work. The opinions of some researchers in this regard also confirm these opinions. It should also be noted that at the end of his book, Ibn Arabshah writes that the information he provided is (truth), and the works published before him are false and fabricated. If we take this idea into consideration, the author must have in mind the official works written with goodwill towards the rulers. [7]

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