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Religious Attention During The Samaritans

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Abstract: In this article, we aim to provide information about the attitude towards religion in the Samanid state, which ruled Movarounnahr as a strong empire for nearly a century and a half.

Key words: Samanids, Bukhara, Samarkand, Nuh, Nasr, Ismail Samani, Arab caliphate, Tahir ibn Husayn.

Log in. The Samaritans, which are recognized as an integral page in the history of our country, are distinguished by the era of the Samaritans, during which the science and culture dominated by peace politics flourished in the Middle East. During that time, dozens of scholars from our country, such as Ibn Sino and Abu Mansour Moturidia, lived. Islamic knowledge flourished in our country during that time, and many centers of knowledge operated schools such as "Dor al-Juzjoniya," "Dor al-Idiya," and "Bucharest School of Philosophy." This period is also characterized by a stable interethnic harmony and religious intolerance in the country.

Literature essay and methodology. The significant changes in socio-economic and economic fields of the Samaritans at the end of the ninth century and the establishment of peaceful policies and conditions for several years set the stage for the revival of scientific processes in Samarkand, considered one of the main scientific centers of The Hague. The location of Samaria on the great silk road caused it to become one of the centers of commerce, art and science. It is noteworthy that during the Samaritans, Samarianot only the religion of Islambut also as educational centers of other religions. In the prosperity of Zacchaeus during the SamaritansIslamthe contribution of the priests was enormous. Therefore, their reputation grew, and the capital, Bucharest, became one of the most influential centers of Islam in the East. Many temples were built in the cities, including mosques, chambers, and prayer rooms.

Results. During this time, in Bukhara, Central AsiaThe first scientific monastery on the hill will be built. This ancient monastery of Bukhara was built in the tenth century B.C.E. It was referred to as the Farjak Mosque. Religious leaders and scholaris, known as "masters", were the leaders of the country's spiritual life. Later, the name was further magnified by the name "sheikh ul-Islam". After the masterpiece, there were memos. The Samaritans allocated special places for the construction of mosques, monasteries, and chambers and large estates for their expenses and expenses. The prosperity of Islam undoubtedly played an important role in the formation of the people of Central Asia as independent people. Islam plays an important role in the spiritual life of the nineteenth and 12th centuries. During this time, Islam was widespread in the Muslim East and was elevated to the world's religious level. As a result of the policies of the Arabian Caliphate, the inhabitants of



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Nakhchivan, whose culture is separated from all their rights and whose culture is trampled on, are forced to convert to Islam, carry out sharia covenants, and learn Arabic and script. Soon the faithful people begin to produce letters in Arabic. Mosques and chambers became literacy schools. However, it has taken nearly a century and a half, or five generations, to absorb complex Arabic spelling, to be letter-literate, and to produce scholars and hypocrites who can perfectly study Arabic, considered to be the official language of science and the official language, and to grow up among the indigenous people. During this period, however, dramatic changes take place in the spiritual and religious life of the inhabitants of Nakhchivan. In the early Religion, the legal and ideological rule of society was based only on the Koran and events. However, because not all legal and moral issues of Muslims are covered in the Koran, the collection of events begins in the late seventh and early eighth centuries B.C.E. Because events were considered a sacred source after the Koran. [1:195]

There were many great writers, such as Abu Abdullah Ishmael al-Bukhari and Abu Jesus at-Zarephath. Over time, however, because of the influence of the nobles of the countries conquered by the caliphate, superstitions and differences arise on some issues of Islamic teaching. As a result, many directions, mazes and factions appear. Founded in Iraq by Abu Hanifa (Imam Azam) in the tenth century B.C.E., the Hanafi people prospered in Tajikistan and Tajikistan. Because the Hanafi tribe has its own religions and local traditions by giving relative freedom it is widely distributed because it takes into account the local traditions of the peoples.

After the end of the reign of the caliphate in Haggai and Haggai, the independent Samaritans, the Koranites, the Khmer Rouge, and the Nazarenes were decided. The emphasis on Islamic teaching, sharia covenants and knowledge will intensify. In central cities, a number of mosques and monasteries are built by women. The first monastery was built in Bucharest in the tenth century B.C.E. near the city's Cavushdo's tim. It was referred to as the Farjak Mosque. In the 12th century, a special "Monastery of the Poor" was built for lawologists in the Gate district of Bucharest. (Matthew 24:14; 28:19, 20) Jehovah's Witnesses would be pleased to discuss these answers with you. The covenant of Sharia was considered a sacred source after the Koran. [2:155]

There is a need for a framework of laws that encompass the socio-economic and religious activities of Muslims. For generations, theologians have developed sharia laws. It is fully formed as a religious and legal system in the 11th and 12th centuries. In this regard, Scholars work within the scope of opportunity to develop a spiritual and cultural heritage. Burhonuddin al-Margoni and his famous book Al-Hidoya provide vivid evidence of this

The land of Haggai depended on the caliphate in Baghdad until the time of Ma'mun after Damascus. After Ma'mun became caliphate, Assad the son of Samaria took his children to himself know from loved ones He appointed him as the chief of the conquest. So Zechariah goes into the hands of the Samaritans. But until 875 B.C.E., they obeyed the central caliphate. Beginning in 875 B.C.E., they established the Samaritans as an independent empire.

Ibn al-Asir, a renowned historian, acknowledged that "the Samaritans spread widely on earth, occupied many places, and were among the best countries in terms of justice and justice." Another encyclopedic scholar, Ibn Hallikon, described the samaritans as "the best in terms of the sultans of Haggai and Shulammitite. Whoever sits in the kingdom of the kingdom is called the sultan of the sultans, and he is known only by that name. This name would be a sign to them. They were just,



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intelligent, and knowledgeable people.' Ibn al-Asir described Ahmad ibn Assad, one of the sultans of the Samaritans, as saying: "Ahmad the son of Assad was a man who did not eat, and everyone loved, and his men did not accept bribes." He made similar comments about his son Ishmael: "Ishmael was a wise, just, kind man who treated his people well, loved and respected the people of knowledge and religion." [3:160]

The kings of the Samaritans paid great attention to knowledge and its people. Thanks to this, many libraries have been established in the country. During the Samaritans' time, The Land of Zacchaeus produced mature scholars in events, philosophies, dictionaries, and other Islamic scholars. They showed great maturity when they endured difficulties in the way of knowledge. No matter how far away they are, going to a variety of cities Those who have knowledge with difficulty. During the Samaritans' time, there were also various Islamic intellectual streams in the lands of Nakhchivan and Tajikistan, as well as unusual streams. In those days, Macdisiy wrote of the various streams he witnessed in the lands of Nakhchivan and Tajikistan: "This land is home to a large number of Jews and a small number of Christians. This land is the most common place in the world of various scholars. The region consists mostly of the Sunna Valley congregations. In some cities, such as Sijiston and Herod, however, foreigners and The Chaldeans were also found in Naysabur. We could also meet Shiites and Karromites in some areas. But in this country, the Abu Hanifa tribe was considered the main tribe. In the cities of Sha'drach, Me'shach and A-bed'ne-go, there were also many believers in the Chauffeur tribe. It is noteworthy that if there were disputes between Shiites and Carrots, The Chaldeans and the Hanafis in the country, the sultan himself would have to intervene and reconcile between them. The Samaritans themselves maintained religious and religious tolerance in the country. Ibn an-Nadim emphasized that during the Samaritans, about five hundred of the members of the Mania faction lived in Samaria, where their chiefs moved from Babylon. The scholar also mentioned that a Samanian faction was common in Haggai and that there were many Jews and Christians. During the Samaritans' time, geographical and socio-cultural factors, educational processes, especially hanafiism, contributed to the development of Hanafiism in the region. Absalom usurped David's throne, but his coup failed, and he was killed by Nehemiah.

Discussion. 1 – Hanafi scholars are known to be divided into two groups: Hanafi Mu'tazi. 2 – Hanafi Moturidia, developed by Abu Mansour al-Moturidia and rejected the opinions of the Mujahideans. It is noteworthy that during the Samaritans' time, a man who had just converted to Islam in Haggai heard that Muslims were divided into seventy-three factions. So he asks so much about a person's verbs. Mu'taziliy replies: "I can do what I want and I can do everything I want." A new Muslim rejects his opinion, saying: "I do not choose this belief. Because by doing so, God's will and power are withdrawn.' So far, the mujahideen replies: 'If you do not accept my opinion, go to the people of the Sunna Valley community and join.' Thereafter, a new Muslim asks representatives of all factions where he lives about the human verb and does not accept the beliefs of any of them. All of the factions he addresses say, "If you do not accept our beliefs, the people of the Sunna Valley will go to the community and join." When he asks the representatives of the factions who the people of the Sunna Valley are, they reply: "They are known everywhere as the Sunna Valley congregation. In Samaria, members of "Dor al-Juzjoniya" and "Dor al-Idiya", supporters of "Ashobi Abu Hafs"



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(supporters of Abu Hafs al-Kabir) in Bucharest, Nusayr ibn John in Balx. They are considered to be the people of knowledge whose people are spreading the views of the Sunna Valley community." [4:173]

The abstract. Instead, I can say that all the sultans who worked during the Samaritans were well-pleased with knowledge. They were not indifferent to the scientific heritage of all the nobles who lived in the country. Along with Islamic factions and streams, the country has also seen the activities of other religious leaders. (Matthew 24:14; 28:19, 20) Jehovah's Witnesses would be pleased to discuss these answers with you. (Matthew 24:14; 28:19, 20) Today, it is only natural for the above information to encourage people of other religions to live under mutual peace.

The Bible's Viewpoint

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