

SAMANID DYNASTY DEVELOPMENT, GOVERNMENT ADMINISTRATION, RACE AND SCIENCE

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Abstract

This paper aims to describe the worth noting that the Samanids had prominent civil and political roles. During their reign, writing appeared in the Persian language and the Arabic language. The Samanid era witnessed an industrial renaissance manifested in ceramics, paper, carpets, and textiles. From a political point of view, the Samanids defended the eastern border region and extended Islamic influence to the countries of the Turks. They never departed from the subordination of the Abbasid Caliphate in Baghdad. We conducted a literature study to discuss the development of the Samanid dynasty, starting from its power, administration, and distinction in science and the race that developed in this Sunni dynasty. He also endeavoured to bring scholars to the presence of his kingdom and honoured them, benefited and rewarded them. During the years of his rule, which exceeded thirty years, this prince was just, benevolent, and wise. The cities of his state flourished, namely: Nishapur, Merv, Balkh, Bukhara, Samarkand, and others. But after the death of Prince Ismail al-Samani, a conflict erupted between members of the Samanid house in greed for power. The influence of politicians increased, and the weakness of the state began to appear and gradually increase

Keywords: administration, race, Samanid, science

Introduction

The Samanids (261 AH -875 AD / 389 AH - 999 AD) belong to the grandfather of the family Saman Khadah. According to some historians, he descended from the descendants of Bahram bin Jubin, the Sasanian hero. Bin Maya was called the princes of Bukhara and her deception. Saman's first contact with the Islamic State was during the Umayyad Caliph Hisham bin Abd al-Malik (105 AH - 125 AH).¹ When he came to Asad bin Abdullah al-Qusari, the governor of Khorasan at the time, as the frequent turmoil and attacks of the Turks and Dahaqin that the Khorasan region in general and Balkh in particular witnessed were the ones that Saman was forced to flee and resort to the forced Asad to take refuge with him, for this was a refuge for the persecuted Arabs and Persians alike. He honoured him, provided him with protection and helped him to conquer his opponents, and returned him to Balkh.²

Asad bin Saman had four sons who became famous during the reign of Caliph Harun al-Rashid (170-193 AH / 796-808AD), and they were Noah, Ahmad, Yahya, Ilias. This Asad bin Saman was among the companions of Ali bin Isa bin Mahan when Caliph Harun al-Rashid commanded him in Khurasan. He died in his state. During the reign of Caliph Harun al-Rashid, Rafi bin al-Laith went beyond the river and extended his authority over Samarkand. The Caliph sent an army against him under the leadership of Harthama Ibn Ayn, and here we find the sons of Asad bin Saman standing by Herathma and strengthening his strength. By their efforts, they were able to carry Rafi bin al-Laith to conclude peace with Harthama and thus distanced his control from Samarkand.³

In the Caliphate of al-Ma'mun (198 - 218 AH), the four sons of Asad were respected and appreciated by al-Ma'mun, who brought them closer to him and included them under his care for their loyalty to his service, he asked his governor over Khorasan, Ghassan bin Abbad, to assign to each of them a mandate over the largest provinces of Transoxania, so Noah bin Asad became governor of Samarkand in the year 204 AH / 819 CE, Ahmed bin Asad on Ferghana, Yahya bin Asad on Shash and Ashrosana, and Elias bin Asad on Herat, and when al-Ma'mun ruled Tahir bin al-Husayn Khurasan, he approved them in these works. They were able to prove that they are

¹ Meirison Meirison et al., 'Muslim Occupation in France According to Arabic Literature and Western Historical Evidences', *Journal of Al-Tamaddun* 16, no. 1 (June 2021): 17–25, <https://doi.org/10.22452/JAT.vol16no1.2>.

² سرور ، محمد جمال الدين، تاريخ الحضارة الإسلامية في الشرق: من عهد نفوذ الأتراك إلى منتصف القرن الخامس الهجري (Dar al-Fikr al-'Arabi, 1965), 161, <https://books.google.co.id/books?id=fyV3nQAACAAJ>.

³ Encyclopaedia Britannica, Inc, ed., *The New Encyclopaedia Britannica*, 15th ed (Chicago: Encyclopaedia Britannica, 1987), 31.

entitled to the responsibility entrusted to them by restoring security and stability to these regions and asserting the authority of the Abbasid caliphate over them. The Transoxiana Region, thus gaining a high profile and a good reputation throughout the region.⁴

Ahmad bin Asad bin Saman emerged from these four brothers, to whom the rule of Ferghana, Shas, and a portion of Sughd and Samarkand continued to rule the region until his death in the year 251 AH / 865 AD.

The Emergence of the Samanid state: Nasr bin Ahmed al-Samani

Ahmad ibn Asad had seven children, Ismail and Nasr, who took over the rule of Samarkand and what came next by the Tahirids (the Tahirid state). When Ahmed died in the year 251 AH / 865 CE, his son succeeded him and became the ruler of Fergana and Samarkand. In the year 261 AH / 875 CE, the Caliph al-Mu'tamid (256-279 AH / 870-892 CE) sent a publication of the Emirate of All the Countries Beyond the River in the name of Nasr bin Ahmed, so he took Samarkand as his presence. And the influence of Nasr bin Ahmed strengthened, and he became able to delegate whomever he wanted over the countries beyond the river. He sent his brother Ismail as governor of Bukhara. Still, the dispute soon occurred between the two brothers because their opponents provoked enmity and hatred. Hence, the war broke out between them in the year 275 AH, and Ismael won his brother Nasr, A worker treated him generously and returned him to the governor of Samarkand. And he appointed the rest of his brothers to the states that fall under his rule.⁵

Ismail bin Ahmed al-Samani

Nasr died in the year 279 AH, and the leadership of the Samanids passed to his brother Ismail bin Ahmed al-Samani, who was considered the actual founder of the Samanid state. Bin Zaid Al-Alawi. The Caliph Al-Mu'tadid recognized Ismail bin Ahmed al-Samani in the year 287 AH / 900 CE as the legitimate ruler in Beyond the River and Khorasan after his victory over Amr bin al-Laith al-Saffari (d.289 AH). Ishmael is considered one of the greatest rulers of the Samanids indisputably in the political, war, and administrative fields alike.

Expansion of the Samanid state

The Samanids became a great power that governed a vast territory that extended on one side to the possessions of the Buyids in Iraq and on the other side to the outskirts of Afghanistan connected to the borders of India. The Samanids expanded westward over the Islamic countries in Khurasan, Tabaristan, and Sijistan. Still, at the same time, they also grew beyond the Islamic borders to the East, and fought the pagan Turks in central Asia, and spread Islam among them, so Turkestan became support for Islam after it was a source of danger to it.⁶

The Samanid state and the Abbasid caliphate

The relationship of the Samanid state with the Abbasid caliphate was a distinguished relationship based on friendship and understanding, as the Abbasids relied on the princes of the Samanid house in establishing their authority in the countries of the East. Accordingly, the Samanids carried out ongoing campaigns to secure the arrival of commercial caravans and protect the Islamic lands from the invasions of the Turks.

Ismail's relationship with the Abbasids was good, as the Samanids did not tend to expand their ambitions against their neighbours from the eastern states or the Abbasid possessions. Rather, their extension to the interior came as a result of the vacuum that occurred due to the weakening of the Tahirid state and when they killed the Saffarids. He was also able to conquer and take Tabaristan From the hand of the rebel against the Abbasid state, Muhammad bin Zaid Al-Alawi, who repeatedly raided the Samanid state. He also included in his conquests the land of Ray. He placed Tabaristan under the legitimate authority of the Samanid state. The sermon became in the name of

حمودة، عبد الحميد حسين، تاريخ الدول الإسلامية المستقلة في المشرق: منذ قيام الدولة الطاهرية، وحتى قيام الدولة 79 سباعي، السباعي محمد، تاريخ ايران بعد الاسلام من بداية الدولة الطاهرية حتى and إقبال، عباس، محمد علاء الدين منصور 231 نهاية الدولة القاجارية (205هـ-820م-1343هـ-1925م): (دار الثقافة والنشر والتوزيع، 1989)، <https://books.google.co.id/books?id=sOLdngEACAAJ>.

حسين، تاريخ الدول الإسلامية المستقلة في المشرق: منذ قيام الدولة الطاهرية، وحتى قيام الدولة الغزنوية، 77 6

the Abbasid Caliph and thus secured the borders of his condition from the west.⁷ The Samanids enjoyed autonomy from the central government concerning internal administration, as they assigned provincial governors in their positions.

Ahmed bin Ismail Al Samani

Prince Ismail died in 295 AH / 907 AD after prosperity and security prevailed in the Samanid lands. He was known for his justice and his love for good and benevolence, and he does not tolerate his workers if they oppress the people. Ahmed followed his father's path and was just among the parish, but he was not in the administrative skill and the war ability. Hence, troubles and problems increased during his reign that led the state to the path of decay, so the Samanid House divided upon itself in the hope of sovereignty. Some statesmen worked to achieve their ambitions to reach to power; the status of the princes of the Saman family was so weak that they became a toy in the hands of the great statesman.⁸

Nasr bin Ahmed bin Ismail

Ahmad's mandate did not last long, as his servants attacked and killed him in the year 301 AH / 914 CE, and after him, his son took over the rule. He was eight years old, and the greed increased, but soon he eliminated these rebellions and became famous thanks to the victories he had achieved so that the Caliph sought his help many times.⁹ Nasr bin Ahmed was accused of being a fan of Ismailism when the well-known Da'i al-Nasfi, who used to preach the Ismaili sect, contacted him, and with his intelligence, he was able to win victory to his class.

Prince Noah bin Nasr

But Prince Nasr found himself under pressure and danger from his Sunni leaders, so he gave up the rule to his son Noah in the year 331 AH / 934 CE, and he died shortly after him. His son Noah turned his attention to the elimination of Ismailism and called the jurists to debate the Nasfi, so when they overpowered him with their arguments, he ordered his killing. Prince Noah was subjected to many difficulties and conflicts that shook the stability of the state because he did not improve the choice of his ministers and commanders and entered into severe competitions from the Samanid House and with the Buyids and lost important provinces. Even the lost Khorasan in 343 AH / 954 AD when the commander of his armies, Abu Ali bin Simjur seized it.¹⁰

Weakness of the Samanid state

Noah died in 343 AH / 954 CE and was succeeded by his son Abd al-Malik, who was ten years old, was weak in prestige, did nothing to preserve the unity of his state, and died in the year 350 AH / 961 CE. His brother Mansur bin Noah succeeded him. During his reign, the state began to weaken due to the departure of some leaders from his obedience. The influence of the Buyids, who owned the most important territories of the Samanid state, increased.¹¹

Mansour died in the year 366 AH / 977AD and was succeeded by his son Noah bin Mansour, who was young, and the statesmen competed between them in the kingship and the presidency. His mother interfered in government affairs, and he was forced to seek help from his sabbatical and his son Mahmoud. His reign was full of revolutions and civil wars, and he died in the year 387 AH / 997 AD. Abu Al-Harith Mansour Al-Thani bin Noah rose after him and remained until he was arrested by one of his commanders in 388 AH / 399 AD and took his eyes and appointed his brother Abd al-Malik in his place. The rule of Abd al-Malik did not last long, as the Samanid king ended during his reign in the year 389 AH / 999 AD, at the hands of the Ghaznavids and the Ilk Turks of Khaniyoun.

⁷ meirison meirison and kasmidin kasmidin, "TYPES OF SCIENCE AND THE OBLIGATION OF MUSLIM COMMUNITIES TO STUDY IT", *TATHWIR: Jurnal Pengembangan Masyarakat Islam; Volume 11 Nomor 2 Tahun 2020*, 1 October 2020, <https://ejournal.uinib.ac.id/jurnal/index.php/tathwir/article/view/2105>.

⁸ حسين, تاريخ الدول الاسلامية المستقلة في المشرق: منذ قيام الدولة الطاهرية، وحتى قيام الدولة الغزنوية، 221

⁹ الشيخ محمد العثماني، الدولة العباسية: محاضرات تاريخ الامم الاسلامية (دار الارقم بن ابي and الشيخ محمد الخصري بك 151، 2016)، <https://books.google.co.id/books?id=9A-ADQAAQBAJ>.

¹⁰ محمد، تاريخ ايران بعد الاسلام من بداية الدولة الطاهرية حتى نهاية الدولة القاجارية (205هـ-820م- عباس، منصور 191، 1343هـ-1925م):، 191

¹¹ Yelmi Eri Firdaus Elfia Elfia, and Meirison, 'RISE AND FALL OF MAMLUK SULTANATE: The Struggle Against Mongols and Crusaders in Holy War', *FUSA UIN Imam Bonjol Padang* 1, no. 1 (June 2020): 14–28.

The Dependence of the Samanids on the Turkish Mamluks

The Samanids relied on the Turkish Mamluks in their armies, despite their Persian origin. They expanded their use and established an Islamic military educational system to acquire the necessary experience in leadership and management positions based on progression and arrangement in their upbringing.¹²

It is noted that the Samanid educational system was the basis for its approach by a large number of Islamic countries, such as the state of the Seljuk Turks and its followers from the Atabegs and Ayyubids. They transferred it to Egypt and the Levant and resulted in the establishment of the Mamluk state. In this, Karl Brockelmann says: "Finally, the Samanid order ended as a result of the same scourge that wiped out the Abbasids, because they ended up with what the Abbasids ended up relying on Turks."¹³ Their possession from the vast areas inhabited by the Turks gradually moved, like in Baghdad, to the high ranks of the army. They soon became a threat to the state because of the wide powers that had devolved to them.

Causes of the fall of the Samanid state

Thus, in the middle of the fourth century AH / tenth century AD, signs of weakness and deterioration began to appear on the Samanid state. This appeared in several revolutions led by some military commanders, most of whom became Turks. The situation worsened between the Samanids and the Buyids due to the difference in beliefs and expansionist ambitions; several throne princes rose after Ismail. They were below him in ability and level of events that the Ghaznavids and Qarakhanids succeeded in ending the Samanid state and its inheritance. Mahmud ibn Sabaktakin al-Ghaznawi entered Bukhara, Samarkand, and Nispur and sermons to the Abbasid Caliph, al-Qadir in God, and removed the influence of the Samanids from the Khurasan side, as for the countries beyond the river, it was released by the Qarakhani Turks and the Turkestan Ilkhans in the year 389 AH / 999 CE. After a rule that lasted about 128 years, nine princes ruled over it, and thus the Samanid state came to pass, and the Persian element's control over that country ended.

Historians praise the Samanid state

Talking about the Samanid state takes many pages from us because the history of this state is full of historical events that had an important turning point in political Islam and had an important role in the Islam of many regions. Thus, for example, orientalist Arnold Thomas says: "Islam extended from the countries of the Samanids to Neighboring countries in Turkestan, and the subjects of the Samanid princes traced their religiosity in Islam since in the year 394 AH / 960 CE, nearly a thousand Turkish families embraced this religion, who were living in tent houses".

Arnold adds¹⁴: "Before his death, Prince Mansour bin Noah's armies entered the country of China and spread Islam in various parts. Therefore, it is worth mentioning the role of the Samanids in the Islamic civilization that flourished during their reign until Bukhara, Samarkand, and Balkh were under their rule, a beacon for religious sciences to which students come to study."

Al-Thaalabi mentioned in his orphan on Bukhara: "Bukhara in the Samanid state was like the glory and the Kaaba of the king, the gathering of the members of the time, the beginning of the stars of the writers of the earth, and the season of the virtues of eternity ...". And the library of Noah ibn Nasr, as Ibn Khallikan says: "It has no parable, in it from every part of the famous books in the hands of people and others that are not found in anything else, and his name is not heard besides his knowledge."

Al-Maqdisi says on the authority of the people of Khurasan in the Samanid era: "They are the people who adhere to the truth, and they are better and more knowledgeable." He described their princes: "They are the best-mannered kings, and this is in addition to what was known about them as a reverence for knowledge and its people." With this praise that al-Maqdisi singled out to the Samanids, whether in terms of their good conduct in the ruling, or their justice with the subjects or their honouring of the people of knowledge, we find that this state provided all the causes of

¹² A.A.S. Nawwār and عبد العزيز سليمان, تاريخ الشعوب الإسلامية في العصر الحديث (دار الفكر العربي، 1998), <https://books.google.co.id/books?id=KTIIAAAAMAAJ>, *Hadith* 211.

¹³ Meirison Meirison, 'ADMINISTRATION AND FINANCE SYSTEM OF THE OTTOMAN EMPIRE', *Jurnal Ilmiah Al-Syir'ab* 18, no. 2 (27 December 2020): 91, <https://doi.org/10.30984/jis.v18i2.1113>.

¹⁴ Thomas Walker Arnold, *The Spread of Islam in the World: A History of Peaceful Preaching*, Repr (New Delhi: Goodword Books, 2003), 311.

civilization to the Islamic East until their state became a centre for the radiance of knowledge. It remained loyal to the Abbasid state until its fall.¹⁵

The Scientific and Literary Renaissance of the Samanid State

Although the Samanid state was a fanatical Sunni state, it revived Persian literature and culture and made Persian the state's official language. It is noteworthy that the Persian language, whose use almost disappeared due to the control of the Arabic language, remained in use on a popular scale in the eastern regions of the Abbasid Caliphate and began to return to cultural use since the beginning of the fourth century AH, using the Arabic letter as its writing material.¹⁶

The time of the Samanids has emerged as several scholars, writers, poets, and philosophers such as Ibn Sina (d. 428 AH), al-Farabi (d. 339 AH), al-Biruni (d. 440 AH), al-Khwarizmi, Ferdowsi, Serafi, and others. Their state headquarters witnessed a civilized development in construction and architecture. Among the artists and musicians, the translation movement from Arabic into Persian became active. A thousand scholars were in Persian, and literature and thought were given the princes attention and encouragement.¹⁷

It is reported that Prince Noah bin Mansour al-Samani (d. 387 AH) wrote 350 AH to Abu Saeed al-Serafi the grammar (d. 368 AH) to ask him about some issues grammar and literature. The literature on the geography of the Samanids received special attention; in Balkh, from their own country, lived the astronomer and philosopher Abu Zaid Al-Balkhi (d. 322 AH), the author of many books in various arts.¹⁸

Civilization

The Samanid state was one of the most urbanized countries, with trade and industry reaching a great degree of progress. Their trade crossed from Samarkand and Bukhara to Iraq, China, India, the Khazar Sea, and northern Europe. This thriving economic life contributed to the advancement of science. That is why their major cities, such as Bukhara and Samarkand, became centers of culture and scientific radiation. They promoted Arabic and Persian literature. In the shadow of Nasr II (301-331 AH, 913-942 CE), Al-Rudaki became the first Persian lyric poet and founder of the educational epic, the most fertile branches of Persian literature. Perhaps the best thing that represents the advancement of medical science in the era of this state is Abu Bakr Muhammad bin Zakaria Al-Razi, author of the book *Al-Hawi*. A philosophical movement arose during their reign, the most prominent of which was Abu Zayd al-Balkhi and Abu al-Qasim al-Kaabi. The first combined philosophy, legal sciences, and literature, and the second was known for its deep knowledge of theology. Many scholars excelled in the field of jurisprudence, and they reached the amount of diligence in it, such as Abu Hatim Muhammad bin Hayyan al-Samarqandi, Abu Bakr Muhammad bin al-Mundhir al-Nisaburi, Muhammad bin Ali al-Qaffal al-Shassi, Abu Bakr Ahmad bin al-Husayn al-Bayhaqi, and Abu Mansur al-Matrid, and the industry flourished in their era. Porcelain and silk. And architecture has advanced on their hands. They are proverbialized in every art.¹⁹

During Mansur I (961-976 AD), Noah II (976-997 AD), intellectual life knew a golden age, and the capital Bukhara became a centre of Persian culture and literature. After long wars with the Turkish tribes striking the borders of the eastern state. The state is exhausted. The Ghaznavids captured Khurasan in the year 994 AD, and then the Qarakhanids annexed the regions beyond the river in the year 999 AD. The last of the Samanid princes were killed in 1005 AD while trying to flee. The Samanids played an important role in Islamic preaching in the countries beyond the river, and their

¹⁵ Z.D. Mar'ashī and B.A. Dorn, *تاريخ طبرستان ورویان ومازندران*, Muhammedanische Quellen Zur Geschichte Der Südlichen Küstenländer Des Kaspischen Meeres 87, (1850), (طبعخانه اکاديمية سنیه امپراطوريه), <https://books.google.co.id/books?id=VqRLAQAAMAAJ>.

¹⁶ وزارة الإرشاد Al-Turāt al-'arabī, فراج، عبد الستار أحمد، *مآثر الإنافة في معالم الخلافة and قلقشندي، أحمد بن علي* 28, (1964), (والأنباء، <https://books.google.co.id/books?id=6xkKAQAIAAJ>).

¹⁷ Mar'ashī and Dorn, 37, *تاريخ طبرستان ورویان ومازندران*.

¹⁸ الدين، *تاريخ الحضارة الإسلامية في الشرق: من عهد نفوذ الأتراك إلى منتصف القرن الخامس الهجري*, 29.

¹⁹ دار الفكر *العصر العباسي*, A.I. Sharīf and محمود، حسن أحمد 67, (1966), (العربي، <https://books.google.co.id/books?id=zKAIAQAIAAJ>).

court became a beacon for scholars and writers. Their regions became centres of Islamic civilization radiation.²⁰

Science

It is noteworthy that the Persian language, whose use almost disappeared due to the control of the Arabic language, remained in use on a popular scale in the eastern regions of the Abbasid Caliphate and began to return to cultural use since the beginning of the fourth century AH, with the Arabic letter being taken as its writing material. Poets and philosophers such as Ibn Sina (d. 428 AH), al-Farabi (d. 339 AH), al-Biruni (d. 440 AH), al-Khwarizmi, Ferdowsi, Serafi, and others. Their state headquarters witnessed a civilized development in construction and architecture. From Arabic to Persian, several scholars were written in Persian, and literature and thought were met with the care and encouragement of the princes. It is mentioned that Prince Noah bin Mansour al-Samani (d. 387 AH) wrote 350 AH to Abu Saeed al-Serafi about the grammar (d. 368 AH), asking him about some grammar issues and literature. The literature on the geography of the Samanids received special attention. From their own country, Balkh lived the astronomer and philosopher Abu Zaid Al-Balkhi (d. 322 AH), the author of many books in various arts. Abu Mansur al-Tha'alabi (d. 429 AH) described Bukhara during that period, saying: "Bukhara was the symbol of glory, the Kaaba of the king, and the assembly of the members of the time."²¹

Bukhara in the Samanid era

Bukhara, the capital of the state, became one of the most important Islamic scientific centers, thanks to the policy of the Samanid princes who encouraged scholars, writers, and poets so that a large number of them lived in their midsts, such as al-Rudaki, the first great Persian lyric poet after Islam, and the doctor Abu Bakr al-Razi, who was called Galen of Arabs.^{22,23} He was a friend of Prince Al-Mansour bin Ismail Al-Samani and wrote the book Al-Mansouri in medicine as a token of friendship. The doctor and philosopher Ibn Sina went to Bukhara and treated Prince Noah bin Nasr Al-Samani, and like the minister Muhammad bin Abdullah Al-Balami, who translated the history of Al-Tabari into the Persian language in 352 AH, and the poet Al-Duqiqi who organized Noah bin Nasr al-Samani, a system of a thousand verses about the ancient history of the Persians, followed by Abu al-Qasim al-Firdawsi, who wrote his famous Persian poetic epic, the Shahnameh (Book of Kings).²⁴

Industrial Renaissance

The Samanid era was marked by an industrial renaissance, which is evident in the beautiful ceramic industries for which the city of Tashkent was famous and in the paper industry that they took from China and characterized the city of Samarkand in the days of the Samanids and from which it spread to the rest of the Islamic world, this is in addition to the manufacture of carpets and silk textiles.²⁵

The Samanids and the spread of Islam

The Samanids were interested in spreading Islam among the Turks, and they changed their strategy in fighting with the Turks. This is because the Samanids have changed the defence method followed in the Sihon Valley against the infidels from the Turks since Qutaiba bin Muslims began to conquer these countries, and this old method relied on erecting forts and digging trenches that protect the Muslims from sudden Turkish raids. When the Samanids came, they changed from defence from behind the forts and canals in the Sihon Valley to attack the pasture areas to discipline the raiding Turks. They also changed the establishment and restoration of what was destroyed from these forts. This development in the way of defending Islamic lands had an impact on the relationship of Islam with Turkestan, as it crossed many residents of Transoxiana in successive groups to pasture areas

²⁰ حسن ابراهيم حسن, تاريخ الاسلام السياسي 4/1 والديني والثقافي والاجتماعي (دار الجيل للنشر والطباعة والتوزيع, 2001), 311, <https://books.google.co.id/books?id=1C4CjwEACAAJ>.

²¹ العثماني, الدولة العباسية: محاضرات تاريخ الامم الاسلامية, 211 and بك.

²² تاريخ بخارى, n.d., 29, <https://books.google.co.id/books?id=l2kZzQEACAAJ>.

²³ الهيئة العامة لدار الكتب والوثائق القومية (حمد الله احمد بن ابي بكر بن احمد بن نصر القزويني, تاريخ كزيده, n.d.), 77, <https://books.google.co.id/books?id=qeicQgAACAAJ>.

²⁴ العالم الاسلامي في العصر العباسي, 27 and Sharif, أحمد.

²⁵ تاريخ بخارى, 97.

and even into desert areas, where they established small cities in the form of population colonies in which they settled, and from them began their economic activity.²⁶

This economic activity was accompanied by an unusual activity in the call to Islam, in which the preachers to God played the prominent role, the honest and sincere preachers. In it, and from the grace and success of God, the Islam that spread among the Turks under the Saman family was Sunni Islam, and the Turks were enthusiastic about this doctrine.²⁷

Conclusion

The establishment of the Samaniyah dynasty began with the appointment of four of Saman's grandchildren by Caliph Al-Ma'mun to occupy the post of governor in the Samarkand, Pirghana, Shash, and Harat regions. The four areas at that time were under the rule of Thahiriyah, who the Abbasids still trusted to run the government. But it turns out that the four grandchildren of Saman have a huge desire to control the territory given by the Caliph and establish their government apart from the Abbasid government. They also get considerable sympathy from the Iranian people, initially sympathy for them only from people in the area of his government. But then it spread throughout the country, including Sijistan, Karman, Jurjan, Ar-Ray, and Tabanistan, plus the Transoxiana area of Khorasan. The establishment of the Samaniyah dynasty was also driven by the tendency of the Iranian nation at that time to want to be separated from Baghdad's rule so that the Samanid dynasty became a representation of the desire of the Iranian people who wanted independence.²⁸ The person who first sparked the establishment of the Samanid dynasty was Nasr Ibn Ahmad, the eldest grandson of Saman, a Zoroastrian Balk nobleman. The founding of this new dynasty was sparked in Transoxiana. At the beginning of his reign, the Samanid dynasty managed to exercise its power very well. They have good relations with local authorities and the rest of the community. So that various advances can be made by the Samanid dynasty, such as science, philosophy, and politics. The Samanid dynasty also established good relations with the Abbasid dynasty, especially in the economic field, which significantly improved the standard of living of its people. The Samanid dynasty succeeded in creating the city of Bukhara as a city of culture and knowledge that is famous throughout the world. They once appointed Ibn Sina as a minister in his government for the development of science. In addition, the names of famous poets and scientists during the Samaniyah dynasty, such as Al-Firdausi, Ummar Kayam, Al-Biruni, and Zakariya Ar-Razi, also appeared. Even though it had reached the peak of its power, the Samanid dynasty still maintained the spirit of prioritizing the advancement of the Iranian nation. Therefore, when many Turkish immigrants lived in the territory of the Samanids, they were given a fairly heavy policy compared to the Iranians. As when serving in government, the Turks will be immediately removed from office.

This angered the Turks. Finally, the Samanid dynasty was destroyed after the attack by the Turks. The Samanid rulers were descendants of the Zoroastrian aristocracy of the Sassanid Empire, but later they embraced Sunni Islam. The Samanid rulers largely supported the Abbasids and imitated the Abbasid rule. They were technically part of the Abbasid Caliphate, although it could be considered an independent state. One of its capitals was Samarkand, the old capital of Sogdiana. Like their Sogdian predecessors, the Samanids continued to trade between West Asia and China. Samanid coins became common currency on the Silk Road in the 800s and 900s AD, so even distant peoples, such as the Vikings in Scandinavia, often used Samanid coins. As educated merchants, the Samanids ran an empire that supported education and the arts so that they were able to attract scholars and scientists such as al-Razi and Ibn Sina. They also endorsed Islamic architecture, building mosques and palaces throughout Central Asia. In 1000 AD, the Samanid dynasty was defeated by the Ghaznavids and Karakhanid Turks, who dominated the area. Even though it had reached the peak of its power, the Samanid dynasty still maintained the spirit of prioritizing the advancement of the Iranian nation. Therefore, when many Turkish immigrants lived in the territory of the Samanids, they were given a fairly heavy policy compared to the Iranians. As when serving in

(DAR GHIDAA أحمد عبد العزيز محمود مصطفى, *الدولة السامانية: تاريخها وحضارتها 261 - 389 هـ / 874 - 999 م* FOR PUBLISHING, 2020), 112, <https://books.google.co.id/books?id=x5jsDwAAQBAJ>.

²⁷ صلابي، علي محمد، *دولة السلاجقة: وبرز مشروع إسلامي لمقاومة التغلغل الباطني والغزو الصليبي (مكتبة حسن* 15، *العصرية*، 2010)، <https://books.google.co.id/books?id=Wzr9zQEACAAJ>.

²⁸ Šādiq Hujjatī, Ismā' il Sangārī, and Mīnā Gharaviyān, *Tārikh, Tamaddun va Farhang-i Irān Dar 'aṣ-ṣ-r-i Al-i Būyah =: History, Culture & Civilization of Iran in the Buyid Dynasty*, Chāp-i avval, Pizhūhish' hā-Yi Nuvīn-i Tārikhī, Zīr-i Naẓ ar-i Ismā' il Sangārī, shumārah-' i 2 (Tīhrān: Kitāb-i Pārsah, 2014), 211.

government, the Turks will be immediately removed from office. This angered the Turks. Finally, the Samanid dynasty was destroyed after the attack by the Turks.

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