



DOI: **10.5958/2249-7137.2021.01660.8**

THE STATE ESTABLISHED IN THE EAST OF THE CALIPHATE— THE SAMANIDS

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ABSTRACT

This article is about the genealogy and history of the Samanid dynasty, which emerged in the eastern regions of the Abbasid Caliphate in the middle of the ninth century. The information given in the article is based on historical sources. The consensus of various sources is that this dynasty was from the Sogdians. This is probably due to the fact that the authors of these sources aimed to gain political attention to the Samanid family. The regions of Mawarannahr and Khorasan were considered to be the rebellious regions of the Abbasid Caliphate during the rise of the Samanids. The most famous of these revolts rose in 805-806 under the leadership of Rafi ibn al-Layth. At the same time, the Saffarid threat was growing. Ya'qub ibn al-Layth managed to cross the Jaihun River and enter Bukhara. At that time, Ahmad ibn Umar, the representative of Nasr ibn Ahmad, hid in fear of the situation.

KEYWORDS: *Bahram Chobin, Saman Khudat, Tamghach, Qudat, Sahib al-shurta.*

INTRODUCTION

It is known that the history of the Arab Caliphate is divided into the period of the Rashid Caliphs (632-661), the Umayyads (661-750) and the Abbasids (750-1258) [2: 41-228]. In the last two of these periods, the fate of Khorasan and Mawarannahr was closely linked to the Arab Caliphate. Especially during the Abbasid caliphate, various dynasties began to emerge in these regions. One of them was the Samanids.

RESULT AND DISCUSSION

The origin of the Samanid dynasty is territorially indicated in some sources as Samarkand, and in others as Balkh or Tirmidh [8: 136; 3: 1026]. However, if we look at the early activities of the members of this dynasty, we can see that they were from Balkh. According to the narration in

Narshakhi, the father of the Samanids, Saman Khudat, lived during the reign of Asad ibn Abdullah al-Kasri, the governor of Umayyads in Khorasan. He left Balkh as a result of the attack of his enemies and went to Merv to the governor of Khorasan. Saman Khudat defeats his enemies with the help of the governor. By order of the governor of Khorasan, he was appointed as ruler of Balkh. In response to the help of Asad ibn Abdullah, Saman Khudat converted to Islam and named his son Asad. Continuing his sentence, Narshakhi writes that Saman Khudat built a village named after him.

Narshakhi also noted that just as the Emirs of Bukhara were called Bukhar Khudat, he was also called Saman Khudat. He connects his lineage with the famous Sassanid commander Bahram Chobin [13:90]. According to Sam'ani, the genealogy of Saman Khudat is given in the form of Saman ibn Khayyar ibn Mor ibn Noshat ibn Tamghan ibn Bahram Chobin. Yaqut al-Hamawi narrates in the form of Saman Khudat ibn Juba ibn Tamghat ibn Nushrat ibn Bahram Chobin [12: 80-81]. Ibn al-Asir narrates as follows: Saman Khudat ibn Jasman ibn Tamghas ibn Nushrad ibn Bahram Chobin ibn Bahram Khushansh [7: 232]. In Gardizi, the lineage is in the form of Saman Khudat ibn Hamta ibn Nush ibn Tamgasab ibn Shadil ibn Bahram Chobin Qayumars [4:16]. The names Tamghan, Tamgat, Tamgas, Tamgasab mentioned in the above sources are most probably related to the title Tamghach in Turkish. The consensus of various sources is that this dynasty was from the Sogdians. This is probably due to the fact that the authors of these sources aimed to gain political attention to the Samanid family. Because there are sources that say that the Samanids were Turks. Turkish scholar Shamsiddin Gunaltay, based on Rashiduddin Fazlullah's "Jame' at-Tawarikh" and Muslihuddin Lari's "Miratul-adwar", argues that the name Saman Khudat actually comes in the form of Saman Yavgu Khudat. Also, Abul Faraj al-Jawzi in his work "al-Muntazam fi tarikh al-muluk" argues that the name "Saman" comes in the form "Shaman" and that Saman Khudat is Shaman Yawgu Qudat. Qudat, which means Mawla in Turkish, is the same as Khudat in Persian [10: 76-78]. In conclusion, the region of origin of the Samanid dynasty is most likely Balkh, and in terms of genealogy there is also the possibility of being Turkic. Because Balkh, one of the centers of Buddhism, once served as the capital of the White Huns. This area is described in "Hudud al-Alam" [6: 111] as the place where the Khalaj Turks lived. It can be inferred from this that the origins of the Samanids are also likely to go back to the White Huns.

The regions of Mawarannahr and Khorasan were considered to be the rebellious regions of the Abbasid Caliphate during the rise of the Samanids. The most famous of these revolts rose in 805-806 under the leadership of Rafi ibn al-Layth. Rafi ibn al-Layth captured Samarkand with the help of the Turks. He strengthened his position in the region with the defeat of the army of Ali ibn Isa ibn Mahan, the governor of Khorasan. In response, Caliph Harun al-Rashid sent an army led by Harsama, the governor of Iraq. However, as a result of the defeat of the rebels, Harun al-Rashid set out for Khorasan with his son Ma'mun. In order to prevent the rebellion from spreading to the whole region, Ma'mun appeals to the descendants of Saman Khudat to help him. With the help of the descendants of the Saman Khudat, Rafi ibn al-Layth was forced to choose the path of reconciliation, and thus this danger was averted. Harun al-Rashid died in Tus on his return from this journey, and was succeeded by his son Ma'mun. Ma'mun sent a letter to Ghassan ibn Abbad, the governor of Khorasan, to reward the services of the descendants of Saman Khudat. In return, Ghassan ibn Abbad gave Nuh ibn Asad Samarkand, Ahmad Fergana,

Yahya ibn Asad Shash and Ustrushana, and Ilyas ibn Asad Herat [13: 108; 7: 232; 11: 216-217, 226; 5: 175; 8: 136; 3: 1026].

In 821, Caliph Ma'mun relieved Ghassan ibn Abbad and appointed Tahir ibn Husayn in his place. From this period onwards, the Samanids once again began to appear on the stage of history. During the reign of Abdullah ibn Tahir (828-844), Ilyas ibn Asad was sent to Sistan to fight the kharijites. Sources state that Ilyas returned to Herat from Sistan and died there in 856-857. After Ilyas, his son Ibrahim was also sent to Sistan on the orders of Abdullah ibn Tahir to fight the kharijites. But he failed and returned to Herat. Some time later, Ya'qūb ibn al-Laythas-Saffar organized an attack on Herat. Abdullah ibn Tahir sent Ibrahim against him. In the battle of Pushang in 867, Ibrahim was defeated and fled to Nishapur. Ya'qūb ibn al-Layth chased him, captured him, and sent him to Sistan [7: 232-233; 8: 136; 3: 1026].

Ahmad ibn Asad, the founder of the Samanid state, began to appear on the stage of history in 820. After the death of Tahir ibn Husayn in 822, he was succeeded by his son Talha. At the same time, the Caliph Ma'mun sent an army led by Ahmad ibn Abu Khalid to recapture Ustrushana. The successful Ahmad ibn Abu Khalid later suppressed the revolt in Fergana against Ahmad ibn Asad as the patron of the Samanids [1: 626-627; 11: 227-228; 3:99].

Among the early activities of the Samanids, their struggles with non-Muslim Turks are of particular importance. Ibn Hawqal narrates: "The Caliph Mu'tasim sent a letter to Abdullah ibn Tahir asking how many soldiers there were in Khurasan and Mawarannahr. Abdullah ibn Tahir sent a letter to Nuh ibn Asad on this issue. Nuh replied, "There are three hundred thousand villages in Khorasan and Mawarannahr. If one of them came out on horseback and on foot, the people would not know whether they existed or not." [9: 210] Nuh ibn Asad, who began to move with the desire of ghazat, marched against the Turks in Isfijab in 840 [1: 614]. In the same year, Nuh ibn Asad assisted Abdullah ibn Tahir in capturing Hassan, the son of Afshin ibn Kavus, one of the commanders of the Caliph Mu'tasim [7: 448-449].

After the death of Nuh ibn Asad in 227/841-842, Tahir ibn Abdullah handed over the administration of the territories under his control to his brothers Yahya and Ahmad. Although there was a power struggle between Ahmad and Yahya, the sources do not mention this. But it is known that Ahmad took power into his own hands. He handed over the administration of Samarkand to his eldest son Nasr and Shash to his son Ya'qub. After the death of Ahmad ibn Asad in 250/864-865, his son Nasr entered the stage of history as the leader of this family. In 875, he received a decree from the Caliph Mu'tamid to take control of Mawarannahr [7: 232; 8: 136-137]. As a result, the official foundation of the Samanid government was laid in this region.

Detailed information about the conquest of Bukhara by the Samanids can be found in the work of Narshakhi. In 872, Hussein ibn Tahir of Khwarizm captured Bukhara as a result of a five-day struggle and intensified the violence in the city. The people of Bukhara united against this and succeeded in expelling Husayn ibn Tahir [13: 109].

At the same time, the Saffarid threat was growing. Ya'qūb ibn al-Layth managed to cross the Jaihun River and enter Bukhara. At that time, Ahmad ibn Umar, the representative of Nasr ibn Ahmad, hid in fear of the situation. The Saffarids, who captured Bukhara, ruled here for a short time. When the people of the city did not like the rule of the Saffarids, the city administration

was soon handed over to Husayn ibn Muhammad, a descendant of Abda ibn Hadid. When he, too, was fired, the city left without a leader for some time [7: 233].

In order to settle the situation in the city, the scholars of Bukhara led by Abu Abdullah, the son of Hodja Abu Hafs, asked Nasr ibn Ahmad, who was in Samarkand, to send an emir to them. In response, Nasr sent his brother Ismail ibn Ahmad to Bukhara in 874. When Ismail approached Karmana, he sent a letter to Husayn ibn Muhammad, who was still in charge of the city, and appointed him his deputy.

As a result, Bukhara was captured without a fight, and the name of Ya'qūb ibn al-Layth was removed from the sermon and replaced by the name of Nasr ibn Ahmad. After some time, Ismail left Abu Zakariya Yahya ibn Ahmad ibn Asad in Bukhara as a representative and went to Samarkand without the permission of his brother Nasr. Enraged by this arbitrariness, Nasr kept him under control in the Samarkand fortress for thirteen months. At the request of his cousins Muhammad ibn Nuh and Jabbar ibn Hamza, the two brothers reconciled and Nasr sent Ismail back to Bukhara. However, in order to control his brother, Nasr appointed Ismat ibn Muhammad al-Marwazi and Fazl ibn Ahmad al-Marwazi as his ministers.

Opposition groups of 4,000 men who saw Ismail's departure from Bukhara as an opportunity, planned to attack the city. When Ismail returned, he began by destroying the group, and appointed Sahib al-shurta Husayn ibn Ali as commander. The captives of the battle were sent to Samarkand. After some time, it became clear that Husayn ibn Tahir from Khwarizm was planning to attack Bukhara. Taking the opportunity, Ismail passed the river of Jaihun and defeated Husayn ibn Tahir's 2,000-strong army, ending his first struggle with victory. [13: 109-112; 5: 77-78; 8: 137]. Next events were marked by struggles between the Samanid brothers. As a result, Ismail defeated his brother Nasr in 888 and seized power [13: 112-116].

CONCLUSION

In conclusion, the political, military, and religious situation in the remote regions of the Abbasid Caliphate led the Samanids to the stage of history. The coming to power of Ismail ibn Ahmad became the most important date in the history of this dynasty.

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