

Study of social situation of Sammanid Ages

Ezzat Khodadadi

Department of History, Shoushtar Branch, Islamic Azad University, Shoushtar, Iran
E.Khodadadi@yahoo.com

Abstract

Yet all difficulties and hardness in people life in Sammanidd, as a result of natural gift of land, many activities and development in all social and work fields were successfully done to prepare social welfare to present better living there. According to some records about Sammanid, social relations were managed how to set friendship and peace between people in society in all history of the state. In 349, about 200 thousand people had faith to Islam from turkes. They heard their enemies ideas and it was the main factors of social welfare and security in the ages. There was a type of democracy in society then.

Keywords

Situation, Society, Sammanid Ages.

Introduction

Natural gift of the Sammanid land caused to people social welfare and security. Social relations were how to respect to others ideas in central asia. They did not have impolite face to other religions. Farmers were an important society level and respectful to others and had much social power. bokhara as a result of scientific and religious importance caused to gather farmers with ayat to establish a government considerable to others notably.

Social situation in Sammanid

In their ages, people did tasks and works actively and worshipping the one God, and they joined morning to night. In spite of life difficulties and living hardness for people in Sammanid ages, there were many scores and activity fields to live better with security and welfare, in fact two fundamental factors were important ones exhibiting social face of the empire ages:

Natural gift of land, leading people to farm better and so, farmers were the main level of society there. Also peace and friend ship were two behavioral and social characteristics between people to improve relations, leading to respectful relations in the ages all tribes of different religions such as mazdaki and manavi lived and worked respectful near each other. Moghaddsi respects to governing method of Sammanid ages and tells: " Sammanid is a very good ages".

They respected to enemies ideas too. This was a good and important factor for them to reach social welfare and security. on their mind, a good governor was who that presented fair, right and respect in his governing trend. In fact that ages was important and respectful

why they respected to every person idea and the liked sciences. The governors in the ages avoided pride and they used others ideas and opinions in themselves managing method to improve governing. Social relations were good improvement in human relationship, so many of turkes worshiped Islam and they reached to it. King esmaile had a good and mankind relation to people in his territory to prepare human rights respecting form governing that there was no social distance that each person was informed of others behavioral characteristics. This fact was found that if a person or a thought had activity in opposite of Sammanid managing and conducting method, the one god removed it, why they support peace and friendship, Sammanid respects all persons and ideas in a mankind sense.

The power of the Samanids began to crumble in the latter half of the 10th century. In 962, one the ghulams, Alp Tigin, commander of the army in Khurasan, seized Ghazna and established himself there.[32] His successors, however, including SebükTigin, continued to rule as Samanid "governors". With the weakened Samanids facing rising challenges from the Karakhanids for control of Transoxania, Sebük later took control of all the provinces south of the Oxus and established the Ghaznavid Empire. In 992, a Karakhanid, HarunBughra Khan, grandson of the paramount tribal chief of the Karluk confederation Sultan SatuqBughra Khan, captured Bukhara, the Samanid capital.[33] Harun died shortly afterwards, however, and the Samanids returned to Bukhara. In 999, Nasr b. Ali, a nephew of Harun, returned and took possession of Bukhara, meeting little resistance. The Samanid domains were split up between the Ghaznavids, who gained Khorasan and Afghanistan, and the Karakhanids, who received Transoxania; the Oxus River thus became the boundary between the two rival empires. The SamanidIsma'il II al-Muntasir escaped from Karakhanid captivity and attempted to restore the Samanid dynasty, but he was killed by an Arab bedouin chieftain in 1005. The new Persian, which was a sort of mix of old Farsi-Pahlawi with some Arabic vocabulary and letters, had become an official language of the bureaucracy and literature in the Samanids court. The new Persian language represented a new tradition of Islam produced by Persian Muslims, and it showed that Islam is not restricted only in Arabic, which was regarded as 'a language of God'. By the order of the Samanid amirs many Arabic works were translated into Persian. Among these works were not only religious books, but also many secular works as well. Bahlami translated Tabari's famous *Tarikh-al Rusul wa-al Muluk* from Arabic into Persian. On the other hand there developed writing scientific works in Persian in the Samanid court. The most important scholars of that time were philosopher and tabib (medic) Abu Ali ibn Sina, who lived in the last years of the Samanids rule, the historian Abubakr Muhammad Narshakhi, the author of *Tarikhi Bukhara* (The History of Bukhara), the encyclopaedist the Al-Khwarazmi, and the astronomers Al-Turk, geographers Abu Dulaf and Al-Maqdisi.

However, it is difficult to say that Persian was the dominant language in all spheres of life in the Samanid Empire. Most of the theological and philosophical works were still written in Arabic, which was the academic language in the Islamic world. Even the Persian scholars, who were mentioned above mostly wrote in Arabic, and there also was developed Arabic literature in the Samanids period. A collection of the poems and prose composed in Arabic in eastern Iran was made by Abu Mansur al-Tha'alidi in *Yatimat al-dahr*. In addition to that, Arabic was the language of religious practice for the Muslims. Hence the use of both Arabic and Persian languages had made the Samanid bureaucracy bilingual.

On the other hand there were many other local eastern Iranian languages like Soghdī, Bakhtari, Kharazmi, Saki, and Masageti in the provinces of the Samanid state. Perhaps the reason for choosing Persian as official language of state by the Samanid amirs was much more in their political interests rather than out of love of Persia. The local people of Central Asia must have been familiar with old Persian language since Akhemenids and Sasanids, and Arabs when first came to the area used Persian as a tool for communication with local people. Therefore in order to make administration of the empire easier and to control the people, the Samanids employed the new Persian. On the other hand, by doing so the Samanids may also have wanted to somehow show their difference and independence from the Abbasid caliphs, to whom they did not pay taxes, although in general the amirs were loyal to Baghdad. Samanid loyalty towards the Abbasid Sunni caliphs might be explained from the religious point of view as an understandable recognition because of their belonging to the same branch of Islam.

The Samanids had good relations with the Abbasid caliphs, and even they always formally sought the sanction of the caliphate to govern their territories. It seems that for the Samanids their religious interest was more important than their ethnic connection to the Iranian race, although they claimed to be from the descendants of the royal Iranian family of Barmakids. Moreover the Samanids were far from feeling Iranian conciseness, which today is interpreted by some nationalistic movements, especially in Tajikistan.

The most important contribution of the Samanid age to Islamic art is the pottery produced at Nishapur and Samarkand. The Samanids developed a technique known as slip painting: mixing semifluid clay (slip) with their colours to prevent the designs from running when fired with the thin fluid glazes used at that time. Bowls and simple plates were the most common forms made by Samanid potters. The potters employed stylized Sasanian motifs such as horsemen, birds, lions, and bulls' heads, as well as Arabic calligraphic design. Polychrome pieces usually had a buff or red body with designs of several colours, bright yellows, greens, black, purples, and reds being the most common. Many pottery pieces were produced at Nishapur, however, with only a single line on a white background. The art of bronze casting and other forms of metalwork also flourished at Nishapur throughout the Samanid period.

Although few Samanid buildings have survived, a mausoleum of Ismail the Samanid (d. 907), still standing in Bukhara, shows the originality of the architecture of the era. The perfectly symmetrical mausoleum is constructed entirely of brick; brick is also used to form decorative patterns in relief, based on the position and direction of each architectural unit.

From the mid-10th century, Samanid power was gradually undermined, economically by the interruption of the northern trade and politically by a struggle with a confederation of disaffected nobles. Weakened, the Samanids became vulnerable to pressure from the rising Turkish powers in Central Asia and Afghanistan. Nuh II (976-997), to retain at least nominal control, confirmed Sebüktagin, a former Turkish slave, as semi-independent ruler of Ghazna (modern Ghazni, Afg.) and appointed his son Mahmud governor of Khorasan. But the Turkish Qarakhanids, who then occupied the greater part of Transoxania, allied with

Mahmud and deposed the Samanid Mansur II, taking possession of Khorasan. Bukhara fell in 999, and the last Samanid, Ismail II, after a five-year struggle against the Ghaznavid Mahmud and the Qarakhanids, was assassinated in 1005.

Samanid Amirs

Saman Khoda (819 - 864)

Nasr I (864 - 892)

Ismail I (892 - 907)

Ahmad II (907 - 914)

Nasr II (914 - 943)

Hamid Nuh I (943 - 954)

Abdül-Malik I (954 - 961)

Mansur I (961 - 976)

Nuh II (976 - 997)

Mansur II (997 - 999)

Chronology

819 - Caliph al-Mamun divides the rulership of Transoxania into four and assigns it to the four sons of Asad ibn Saman-Khuda as follows: Ilyas is given Herat; Yahya is assigned to Ushrusana and Chach; Ahmad is appointed to Ferghana; and Nuh is given the governorship of Samarqand.

849 May - Ismail Samani is born in Ferghana.

867 Aug. - Yaqub Lais defeats the Samanid ruler of Pushang and Herat and annexes those regions to his domain centered on Sistan.

869 - Shiraz falls to Yaqub Lais

870 - Yaqub ibn Lais captures Kabul and converts the populace to Islam.

873 Jul. - The Tahirids are defeated by Yaqub Lais who enters Nishapur.

874 Jun. - The Caliph appoints Nasr ibn Ahmad the governor of Transoxania. In Bukhara, the Khutba is read in the name of Nasr ibn Ahmad Samani. At age 25, Ismail Samani enters Bukhara and takes over its rulership.

879 May - Yaqub Lais passes away.

880 - In the summer of 880, Al-Muvaffaq becomes Caliph in Baghdad.

883 - Nasr ibn Ahmad Samani replaces Amr Lais, Yaqub Lais's brother, as the ruler of Kerman and Fars.

885 - Consolidation of Samanid forces under Nasr ibn Ahmad against Ismail Samani.

888 25 Oct. - Victory of Ismail Samani over Nasr near the village of Vazbadin. 892 Ismail Samani (r. 892-907) sets himself the task of reviving the Tajiks' ancient Iranian culture. This means a revival of the exact sciences and fine arts as well as an overhaul of administrative

practices. In this context, Rudaki revives Persian literature and Firdowsi promotes the Persian language and Iranian nationalism. Similar contributions are made by the Shubis, who use the Arabic language to defend Iranian culture against Arab domination. Samanid scholars contribute to our understanding of mathematics, physics, chemistry, astronomy, and medicine while Samanid artists enlighten us on the finer points of calligraphy, painting, and music.

892 21 Aug. - Nasr ibn Ahmad Samani passes away. Ismail Samani ascends the throne. 893 - The Samanids defeat the Karluk Turks whose empire begins its decline.

893 Mar. - Caliph al-Mutamad appoints Ismail Samani the ruler of Transoxania.

898 Nov. Ismail Samani defeats Amr Lais's army.

900 - Amr Lais passes away. The Samanids capture Jurjan and Tabaristan.

907 Nov. - Ismail Samani passes away at the age of 58. He is succeeded by his son Ahmad.

913 24 May - Sistan falls to the Samanids.

914 Jan. - Ahmad ibn Ismail is murdered in the hunting grounds by his slaves. His son, Nasr, succeeds him.

932 - Buyid ruler, Mu'izz al-Dawlah, assumes control of northern Iran.

943 Apr. - Ascension of Nuh-i Samani to the throne of Bukhara.

949 Jan. - A peace treaty is signed between Nuh-i Samani and the Dylamite Abu Ali in Hissar, in present-day Tajikistan.

952 - Nuh-i Samani appoints Abu Ali to the rulership of Khurasan.

954 Aug. - Nuh-i Samani passes away. He is succeeded by Abdul Malik Samani, his son.

955 Jun. - Isfahan is separated from the realm of the Samanids.

960 - Abu Ali Balami is appointed Prime Minister. 961 - Mansur ibn Nuh (r. 961-976) oversees the inevitable decline of the might of the Samanids. The Turks, who grow in prominence in the ranks of the Samanids, overthrow the latter and establish their own dynasty (999). The decline of Samanid power also bespeaks the decline of Tajik political power. Tajiks become a constituent people, populating the empires of the Turks and the Mongols.

961 Feb. - Alptekin is appointed Commander-in-Chief of Khurasan.

961 20 Nov. - Abdul Malik Samani is killed. His brother Mansur succeeds him to the throne.

962 - The Ghaznavid dynasty, the members of which had been slave commanders of the Samanids of Bukhara, is established in Afghanistan.

962 - Alptekin rebels against Samanid rule and establishes himself at Ghazna, the center of the Ghaznavid dynasty in Afghanistan.

974 Mar. - Abu Ali Balami, capable Samanid Prime Minister, passes away.

975 - Alptekin passes away.

976 13 Jun. - Mansur Samani is succeeded by Nuh II Samani.

982 Mar. - The Samanid army is defeated in a battle in Jurjan.

985 - Seljuq Turks migrate to the areas around Bukhara.

992 May - Between May and June of 992, the Samanids are defeated at the hand of the Turkish commander Bughra Khan. Samarqand and Bukhara are captured by the Turks. Amir Nuh II flees the capital of Bukhara.

992 Aug. - Nuh II returns to Bukhara and resumes his rulership of the realm. Samanids who had supported Bughra Khan are punished.

994 Nuh II fights Abu Ali Simjur near Herat and defeats him.

995 - Manas, the national hero of the Kyrgyz, unites the Kyrgyz people and establishes an exemplary elected government.

997 23 Jul. - Nuh II passes away. Mansur II ascends the throne.

997 Aug. - Sabuktekin passes away.

998 - Mahmud of Ghazna becomes sultan.

999 - The Qarakhanids seize the Ferghana Valley and later defeat the Samanids and capture Bukhara.

Conclusions

Sammanid ages was one with golden development socially with welfare and security. Many scientists associated to cultural development in immigrated how to most of them lived this ages there in third, fourth and fifth centuries. Some active cities were established then, particularly, agriculturally. In fact the ages was important in econormcal face in territory. Relations such as economics and politics were developed to near territories and lands. The governors acted how to set a healthy competition between cities such as Bokhara, Samargand Bagdad.

References

Samanids, C.E.Bosworth, The Encyclopedia of Islam, Vol. VIII, Ed. C.E.Bosworth, E.vanDonzel, W.P.Heinrichs and G.Lecomte, (E.J.Brill, 1995), 1026.

Samanids, C.E.Bosworth, 1027. The book of government, or, Rules for kings: the Siyar al-Muluk, or, Siyasat-nama of Nizam al-Mulk, Nizām al-Mulk, Hubert Darke, pg.18-19

History of Islam (Vol 3) By Akbar Shah Najeebabadi, pg. 330

IbnKhallikan's biographical dictionary By IbnKhallikān, pg.329

D. G. Tor, The Islamization of Central Asia in the Sāmānid era and the reshaping of the Muslim world, Bulletin of SOAS, 72, 2 (2009), pg 283. School of Oriental and African Studies, United Kingdom

Tabakāt-i-nāsiri: a general history of the Muhammadandynasties of Asia, pg.32, By MinhājSirājJūzjānī

Mihragan, J.Calmard, The Encyclopedia of Islam, Vol.VII, Ed. C.E.Bosworth, E. van Donzel, W.P.Heinrichs and C.Pellat, (Brill, 1993), 18.

C.E. Bosworth, The Ghaznavids:994-1040, (Edinburgh University Press, 1963), 131.

An IsmailiHeresiography: The "Bab Al-Shaytan" from Abu Tammam'sKitab Al ... By WilferdMadelung, Paul Ernest Walker, pg. 5

Michael Dillon, Xinjiang: China's Muslim far Northwest, (RoutledgeCurzon, 2004), 11.

History of Bukhara, By Narshakhi trans. Richard N. Frye, pg. 143 ^ Jump up to: a b Sinor, Denis, ed. (1990), The Cambridge History of Early Inner Asia, Cambridge University Press, ISBN 0 521 2,4304 1

Davidovich, E. A. (1998), "Chapter 6 The Karakhanids", in Bosworth, C.E., History of Civilisations of Central Asia, 4 part I, UNESCO Publishing, pp. 119–144, ISBN 92-3-103467-7 More than one of |contribution= and |chapter= specified (help)

The modern Uzbeks: from the fourteenth century to the present : a cultural history, by Edward Allworth, pg. 19

The book of government, or, Rules for kings: the Siyar al-Muluk, or, Siyasat-nama of Nizam al-Mulk, Nizām al-Mulk, Hubert Darke, pg. 14