

## Interaction of religion and state in the era of the samanids

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**Abstract:** samanids ruled over a century. Though Iranian, being Sunni and Hanafin, they considered the caliphate system their emir-al-Momenin (believer's, emir), head of religion, and clergy. They annually gave some gifts and in case of necessity, they would pay taxes. In return, the caliphate system always supported samanid rulers and confirmed them and allowed some independence for them. Muslim samanids had a stable and unified state, because religion made people from different areas with difference cultures, languages and races become close to each other with the centrality of samanids rulers. Samanid showed that ancient Iran culture could be consistent with Islam. And this was the greatest service of samanids to Islam and Persian culture. samanids rulers encouraged religious activity, and they had a religious morale and an open thinking such that in samanids' territory, pre-Islam religions. Such as Judaism, Buddhism, Zoroastrianism, etc. and Islamic sects such as jihad Hanafin... lived freely. They used ghazi forces as jihad (battle) against infidels in order to suppress and attack infidel Turks.

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### Introduction

When samanids came to power, it was nearly two centuries that Islam had arrived in Transunion-during this period, many people of this region had converted to Islam and in some cities, some centers had been established for religious education. most holy centers which were in the hands of Buddhists, Nestorian Christians, and Zoroastrians before, now converted into mosques. this shows that a decrease in the followers of those religions and an increase in the population of Muslims. a look at the events of samanid era shows that the state left behind a tough period of chaos and conflict, however in fact beyond these events, samanid days is considered a brilliant period for the history of khorasan. An era which made the region –along with other Islamic lands-ready to get into the great Islamic civilization that reached its zenith in the fourth and fifth centuries AH (Higri century). samanid with a 110-year-old government could free Islam from its limited areas and circle and turn it into a universal culture and community. They also showed that Islam could be unbound to Arabic language and in this respect; they achieved a high base in the history of the world. The following achievement investigates the interaction of religion and state in samanid era as well as religious position of Transunion, dispersion of sects and religions, situation of Bukhara, the samanid capital, etc.

### Religious governance of samanids:

Samanid rule lasted for 110 years (from 279 AH, the date of Nasr's death to the date of domination of ilak khan over Bukhara- during the century and a half, though Iranian, samanids being sunni considered Abbasid caliph their emir-al-momenin (emir of believers) and spiritual director and they identically

took the same method as tahirids for their life and rolling instruction. that's why the class and religious scholars in Transunion and khorasan always would support samanids, unlike those converted to shiism and had a secret life being afraid of the power of samanids and Sunni scholars and in case they had an opportunity, they conspired with the opposition of samanid rulers and confidentially invited them to overthrow this hierarchy of rulers. The symmetry of state and religion in samanids thought founded an emirate in which national integration and political unity were not perceivable except through religious unity. Persian civilization and culture extremely owe samanids. In order to exercise sovereignty over vast territories rolled directly by the command of samanids or their puppet rulers, religion was an effective factor in bringing together the people possibly governed by ethnic or linguistic differences. On the other hand, adherence to religion and trying to spread it caused the state to be confirmed by caliphate system in Baghdad and obtain domestic prestige, as it is can be seen obviously in the official correspondence with the capital and vice versa. Also it was common in samanid coins, etc. as such, the rule of samanid emir was recognized only when he received the charter of ruling from the caliph. however, there is no evidence to prove that samanid rulers like tahirids, used to pay regular tribute and taxes to the caliph. But they sometimes would send gifts or amounts of cash to Baghdad. Samanid ruler had a delegate to the caliph of Baghdad. this delegate would report significant events to samanid caliphs and rulers. One reason that samanids extended their borders towards north and east was to obtain slaves rather than to propagation of Islam. However the religious missionaries accompanying samanid army towards those

regions converted many infidels to Islam. Even prior to the rule of Ismail, samanids participated in tahirids invasions and conquests in Transunion. samanid rulers were faithful Muslims and except for a little while when emir Nasr bin ahmad, the second, claimed to have the same belief as Ismailis, samanid rulers remained firm hanafi Sunni believers, shafeis also lived in the territory of samanids, but there were not lost of them there Shiites living in samanid territory, hid their sect (beliefs) after the death of Nasr –bin-Ahmad. samanid rulers encouraged religious activities and supported the translation of religious Arabic books into Persian, such as history of tabari (torikhe tabari).till the end of samanid era, religious scholars supported their state, however finally they also let down samanids. Dervishes and missionaries who used to move into the plains of central Asia in order to preach Islam were move effective in converting the religion of turks than military MEASURES. Invasions of infidel turks into samanid territory at least till the end of the rule of Ismail caused volunteers or ghazis from all over the east of Islam world to come to Transunion in order to war with pagans. With the acceptance of Islam by turks, there was no more need for the services of Islamic fighters (Mujahids) in the central Asia, but they were active in Anatolia the Caucasus area. uniting various elements in Transunion by samanids and turning them into a single nation was like a miracle in many respects, as if the unity of Iran and its culture took place in the center Asia not in Iran itself. Furthermore, the foundation of this unity was Islam and samanids demonstrated that ancient Iran's culture could be consistent with Islam. And this has been the biggest service of samanids to the world of Islam, and of course to Iran. Following the people's tendency to Islam, and person who became the city's governor, would add some buildings to the Jameh(Grand) mosque, such that Ismail samani bought many houses and extended the mosque space by one-third. In days of emir Mansour bin Nooh, they bought many years and gardens and by spending big amounts of money, they built a prayer place for the ceremony of Eid and a beautiful platform and niche for it. To the command of emir, they established tall minarets on top of which people could hear the muezzin (one who calls to prayer) and get ready to say their prayers. In samanid days, the followers of pre-Islam religions and Islamic religions and sects could live freely. The state would not harsh with them and Islamic theologians and scholars had debates with them and criticized their ideas and opinions in their writings. Buddhists whose religion was common in Transunion before the arrival of Islam lived in some parts of samanid territory and they had temples in balkh and in the vicinity of India. Cities of ghazni and samarkand accommodated Jews, and Vazgird in the south of Samarkand and vingird

located in the vicinity of Tashkent were Christian centers. Zoroastrianism, the formal religion of pre-Islam Iran, still had some followers in the territory of samanids. They were called Garbs or mugs.muslimiah movement appeared in Transunion after the death of Abu Muslim khorasani (the year 137 AH) and their followers were called green believers (khurramdins). They were spread in the areas of balkh, marv, and Herat. Another group were while clothes weaver (Sepid Jamegan). They had mazdaki ideas and lived in the areas of balkh, Samarkand, and Aylaq(near modern Tashkent). Sadat alavi of khorasan and Transunion were among religious sects that activated in the territory of samandis and were highly honored by samanid rulers. Ismailiyya was a Shi'ite sect that preached and invited their beliefs in cities of khorasan. They were called by names such as batiniah and qurmats. Hanafi kramyh sect were spread in cities of nishapur, Herat, and Gharchestan. Ismailites by attracting followers in the highest civilian and military ranks of samanids, obtained a popular base in khorasan and transition. kharijites were spread in villages in sistan, the outskirts of Herat, and India border. They lost their influence in khorasan in the early rule of samanids.

Among Persian sects in sassanian era which were widespread in parts of samani territory, were Manichean sect and the surviving sects of mazdak religion. They were under the spiritual and political support of the king of china. They were known as soybeans. Beh Afaridians splitted from Zoroastrianism that lived freely in some parts of khorasan including Border River bank in samanid time.

### Conclusion:

Samanids ruled over one century though Iranian because of their Sunni and hanafi beliefs. They considered the caliphates system their emir-al-momenin (leader of believers) and religious and spiritual director. They would give some gifts, and if necessary, pay taxes to the caliph. In return, the caliphate system would always support samanid rulers and confirm them.it also allowed some independence for them. Samanid rulers, whether prior to or after getting to power, by adopting different methods and ways towards scholars and knowledgeable people as well as code of governance taken from the sassanids, made way for the development of Iranian-Islamic science and civilization. Having been religious rulers, they spread Islam while being proud of their Iranian identity. They did not hesitate in the way of expansion of the foundation of civilization. Samani kings' relation with caliphs was not a same and unified relationship; rather it was a steep relationship such that the changes in the caliphate system would affect the relations with samanids. For example, when buyids beame dominant

in Baghdad, avoided making coins and delivering speeches. On the other hand, the caliphate system used insidious policy of violence and reconciliation towards samanids. Samanids tried to keep their independence against the caliph, so they attempted to gain religious legitimacy by means of spiritual subordination. They accepted hanafi sect which was aligned with the caliphate system. Regarding the relationship between samanids and the caliphate system, it should be noted that although they would not like to be a subordinate (follower) of the caliphate system, they did not want its power to be destroyed, since they needed its legitimacy. Samanid rulers tried to have both acceptance and legitimacy: national acceptance, and religious legitimacy which was accepted by people with the arrival of Islam. samanids obtained three positive results by announcing and accepting to be the subordinate of the caliphate system. First, by accepting the religion of Abbasid caliphs as the official religion of samani state, they created a religious unity among people and ruling over vast lands became easier. Second, they won the support of clergies and religious scholars of transoxiana and khorasan which were subordinates of the caliphs and people would follow them. Third, with the execute to obey the caliphs; they were permitted to destroy regional competitors.

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