



## **THE ROLE AND POSITION OF TRANSOXIANA IN ISLAMIC CIVILIZATION IN THE FIRST FOUR CENTURIES OF THE HIJRI**

***Bahador Ghayem***

*Associate Professor, Department of History*

*Shahid Chamran University of Ahvaz, Ahvaz, Iran.*

*Ghayem.b@scu.ac.ir*

***Ali Said Alriyami***

*Assistant professor Sultan Qaboos university, Oman.*

*ariyami@squ.edu.om*

**Abstract:** After the death of the Prophet Muhammad (PBUH), Islam spread beyond the Arabian Peninsula, and the Islamic Ummah included a wide range of Persian, Turkish, Syriac, Coptic, and Amazigh tribes and nations. The entry of Islam into Transoxiana began gradually in the middle of the first century of the Hijri and was established during the Samanid period with the Hanafi school of thought as its core. Transoxiana's privileged geographical location and its cultural and civilizational background made this region the center of gravity of culture and civilization in the east of the Islamic Caliphate, opposite Cordoba, the capital of the Umayyads of Andalusia. From the early second century of the Hijri, paper, the most important spiritual document and influential in the dynamics of science and civilization, was produced in the city of Samarkand. In the third and fourth centuries of the Hijri, during the era of the Samanid government, with the efforts of learned and scholarly emirs and ministers, Transoxiana became a center for the production of science and civilization in various fields. The formation of modern bureaucracy, the translation movement, the compilation of jurisprudential and historical sources, the emergence of famous scholars in various sciences, the flourishing of libraries and scientific centers are examples of the transformation in the field of culture and civilization, and caused Transoxiana to make a significant contribution to the construction of Islamic culture and civilization. The present study attempts to explain the position of Transoxiana and the cities of Samarkand and Bukhara as an influential hub in Muslim culture and civilization with an analytical and comparative approach. To achieve the goal of this research, the question is (What role and position did Transoxiana have in the construction of Muslim culture and civilization after the adoption of Islam?) This study has been written with a historical approach based on the "descriptive-analytical" method. The research findings indicate that the Transoxiana region, under the teachings of the Islamic religion regarding science, began its role in the early second century AH with the production and publication of paper, and during the Samanid period, due to the Samanid government having learned and science-loving emirs and ministers, its cultural and civilizational activities developed increasingly, so that at the same time, Transoxiana played a role as the scientific and cultural hub of the Islamic world in the east of the Islamic Caliphate, in contrast to the Umayyad government of Andalusia in the west of the Islamic Caliphate.

**Keywords:** Islam, Transoxiana, Islamic culture and civilization, paper, Samanids, Andalusia.

# РОЛЬ И ПОЛОЖЕНИЕ ТРАНСОКСИАНЫ В ИСЛАМСКОЙ ЦИВИЛИЗАЦИИ В ПЕРВЫЕ ЧЕТЫРЕ ВЕКА ХИДЖРЫ

*Бахадор Гайем*

*Доцент кафедры истории Университета*

*Шахида Чамрана в Ахвазе, Ахваз, Иран. [Ghayem.b@scu.ac.ir](mailto:Ghayem.b@scu.ac.ir)*

*Али Саид Альриями*

*Доцент Университета Султана Кабуса, Оман. [ariyami@squ.edu.om](mailto:ariyami@squ.edu.om)*

**Аннотация:** После смерти пророка Мухаммеда (мир ему и благословение) ислам распространился за пределы Аравийского полуострова, и исламская умма включила в себя широкий спектр персидских, турецких, сирийских, коптских и амазигских племен и народов. Проникновение ислама в Трансоксиану началось постепенно в середине первого века хиджры и укрепилось в период правления Саманидов, когда основной теологической школой стала ханафитская. Привилегированное географическое положение Трансоксианы, а также ее культурный и цивилизационный фон сделали этот регион центром культуры и цивилизации на востоке Исламского халифата, противостоящим Кордове, столице Омейядов Андалусии. С начала II века хиджры в городе Самарканд производилась бумага, важнейший духовный документ, оказавший влияние на динамику развития науки и цивилизации. В III и IV веках хиджры, в эпоху правления Саманидов, благодаря усилиям ученых эмиров и министров, Трансоксиана стала центром развития науки и цивилизации в различных областях. Формирование современной бюрократии, переводческое движение, компиляция юридических и исторических источников, появление известных ученых в различных науках, расцвет библиотек и научных центров являются примерами трансформации в области культуры и цивилизации и привели к тому, что Трансоксиана внесла значительный вклад в строительство исламской культуры и цивилизации. В настоящем исследовании делается попытка объяснить положение Трансоксианы и городов Самарканд и Бухара как влиятельного центра мусульманской культуры и цивилизации с помощью аналитического и сравнительного подхода. Для достижения цели данного исследования был поставлен вопрос: «Какую роль и положение занимала Трансоксиана в становлении мусульманской культуры и цивилизации после принятия ислама?». Данное исследование было написано с использованием исторического подхода, основанного на «описательно-аналитическом» методе. Результаты исследования показывают, что регион Трансоксиана, следуя учениям исламской религии в области науки, начал играть свою роль в начале II века хиджры с производства и публикации бумаги, а в период правления Саманидов, благодаря тому, что правительство Саманидов состояло из образованных и увлеченных наукой эмиров и министров, его культурная и цивилизационная деятельность развивалась все более активно, так что в то же время Трансоксиана играла роль научного и культурного центра исламского мира на востоке Исламского халифата, в отличие от правительства Омейядов в Андалусии на западе Исламского халифата.

**Ключевые слова:** ислам, Трансоксиана, исламская культура и цивилизация, бумага, Саманиды, Андалусия.

## Introduction

In order to provide a comprehensive historical analysis of the emergence and spread of Islam, the two concepts of "change" and "transformation" in sociology are used here as a theoretical

framework. Change and transformation are two completely separate and related categories. The difference between these two terms in sociology is summarized in the following:

- Time: The time period of change is short, while transformation occurs over a long period. (Roshe, 1377, p. 26)
- Geographical scope: Change occurs in a limited geographical focus, but the geographical scope of transformation is very wide. (Ibid.)
- Visibility: An individual can observe the process of a change and its results, but observing transformation requires a long period of time and is not visible to an individual. (Ibid.) From the perspective of sociology, change is a common thing that occurs in humans and society and is considered a natural thing (Lauer, 1373: 2-3). Based on this model, the 23-year period of the Prophet's mission in the limited geography of the Arabian Peninsula and the observation of its results by the contemporary companions of the Prophet is considered "change". The speech of Ja'far ibn Abi Talib, the leader of the Muslim immigrants to Abyssinia, against the Negus and the ambassadors of the Quraysh can be considered a perfect example of "change". (Ibn Hisham: 1422 AH: 1/251) After the death of the Prophet, Islam spread outside the Arabian Peninsula and covered a wide geography from China to Andalusia. This event occurred over a long period of time and has had various political, economic, social, cultural and civilizational consequences and results. This process is in itself a "transformation". Accordingly, the term "Islamic culture and civilization", which is the product of the short period of the Prophetic era and the limited geography of the Arabian Peninsula, is considered "change", and the term "Muslim culture and civilization", which includes a long time process and a wide geographical area, is "transformation". However, Muslim researchers have used the term "Islamic culture and civilization" as a general criterion for both "change" and "transformation", and in this study, following Islamic researchers, we have used the term "Islamic culture and civilization".

The Turks and Persians are among the most famous nations of the eastern Islamic territory, who became part of the Islamic nation after the Islamic conquests. Then, these two groups themselves helped spread Islam in other regions and played a role in the construction and advancement of Islamic civilization. The Transoxiana region, the main location of the presence of the Turks and Persians, has made an important contribution to the construction and advancement of Islamic civilization, which is analyzed in this study. The influence of Islam in Transoxiana, the cultural and civilizational performance of this region, and its contribution and place in Islamic culture and civilization are considered "transformations" in their own right.

### **Literary (historiographic) review**

On the present research entitled "The Role and Position of Transoxiana in Islamic Civilization in the First Four Centuries of the Hijri", no independent and comprehensive research has been conducted so far in an analytical and comparative manner with similar historical conditions and at the same time period. Research related to this field has not been fully in-depth and has not used a comparative method to identify the position of Transoxiana in Islamic culture and civilization, and their contents have mostly been written in detail. Among these researches, Abu Bakr Muhammad ibn Jafar Narshkhi, the author of the book "History of Bukhara" (1351 AH), is one of the historians of the Samanid era. The original book was in Arabic, which has not reached us, and only its Persian translation, which was done by Abu Nasr Ahmad ibn Muhammad ibn Nasr al-Qabawi in 522 AH, is available. This Persian translation was summarized in 574 AH by Muhammad ibn Zafar ibn Omar. The history of Bukhara is considered a "historical document" because it was written in the Samanid era. According to Islamic historiography, this work is a "local history". The historical background of Bukhara, the construction of the city, its conquest by Muslims, and a brief history of the Samanid emirs form the parts of this book. Which is

narrated in a descriptive and narrative manner. The translation and abridgement of this book caused some differences to be observed in the text and also the dates related to the events. Despite that, this book has a "documentary" value for modern researchers. On the other hand, the Persian translation of the book is also considered to be a kind of introduction to the dialect style of the Persian language of the sixth century, which has great linguistic value. In the section on Islam in Transoxiana, Abu al-Hasan Baladhari, the author of "Futuh al-Bulandan" (2000 AD), is the oldest book related to Islamic conquests. In the conquest of Transoxiana, Baladhari narrated more than Abu Ubaydah Mu'mar ibn al-Muthanna. Baladhari's report on the Muslim conquests in Transoxiana is scattered and fragmentary, lacking a general order and a clear historical chronology, which creates a kind of confusion for the reader. Another study is by Hussein Munis al-Masri, entitled "Atlas of the History of Islam" (1385 AH). The author has presented geographical maps of the Islamic realm from China to Andalusia, introducing the history and geography of the relevant regions in a concise manner. Despite the detail of this book and the maps used, the content of this book is superior to the content and geographical maps of Lestranger's book "Lands of the Eastern Caliphate". Another study by Wilfred Blunt is entitled "The Golden Road to Samarkand" (1984) and translated into Persian by Reza Rezai. The author has written this work with an eloquent and scientific pen and by combining two traditional and modern historiographical methods. Contrary to the title of the book, the researcher did not focus only on the city of Samarkand, but rather gave a detailed and scattered introduction to the political, cultural and civilizational history of the Transoxiana region and the two cities of Bukhara and Samarkand in a long time process from the period of Alexander the Great to the author's era. China's policy in its attitude towards the west of the territory, as well as Islam in Transoxiana, the culture and civilization of Transoxiana are among the points related to the present study, which have been discussed in great detail. Another study by Richard Fry is entitled "Bukhara, an Achievement of the Middle Ages" (1986) which has been translated into Persian by Mahmoud Mahmoudi. The book is classified as a local history. In this book, the author has introduced the history of Bukhara from ancient times to the end of the Samanid period, and it is natural that the spirit of detail prevails in this book. Despite that, the author has succeeded in depicting different angles of Bukhara's political and civilizational history. In order to explain the civilizational position of Transoxiana in Islamic civilization, comparing it with Andalusia is a necessity in this research. In this context, two studies are mentioned. The first study is by Nur al-Din al-Ali entitled "Islam in the West" (1370 AH). Part of this study is dedicated to the social, cultural and civilizational life of Andalusia until the end of the Umayyad rule of Andalusia (422 AH), which the author has briefly mentioned. There is also a study by Issam Muhammad Shabaru entitled "Andalus" (2000 AD). Although the political part of the book dominates its cultural and civilizational part, the comprehensiveness of the book is commendable. The division of historical periods of the eight centuries of the presence of Muslims in Andalusia is one of the positive features of this book. This book has historical chronology value in order to compare the time periods of the Umayyad Caliphs of Andalusia with the Samanid emirs.

### **Results with indication of the author's thematic subsections.**

Historical Geography of Transoxiana? The geographical location and qualities of a land are an important and influential factor in the establishment and growth of a civilization. Many ancient civilizations were formed and developed along rivers and fertile areas. Transoxiana is one of the lands that has suitable geographical conditions for the establishment and continuation of urban and civilized life. The term "Transoxiana" was applied by Arabs and Islamic geographers to the areas beyond the Jaihun River. Ibn Rusta (died 300 AH) mentioned the most important cities of Transoxiana as Fergana, Khujand, Ustrushaneh, Samarkand, and Bukhara, and included it as part of the "fourth region" in the geographical divisions of the ancient world. (Ibn Rusteh, 1380: 112) The favorable economic and biological conditions of Transoxiana are definitely the natural

product of the existence of the two rivers Seyhun and Jaihun and their tributary streams, an issue that has been given a charismatic aspect by some geographers, relying on a narrative. According to one narrative, there are four rivers from heaven: the Nile, the Euphrates, Seyhun and Jaihun (Al-Qazwini, Bita: 421). In terms of geographical location, the Transoxiana region forms the western side of Central Asia. During the Sasanian period, the Jaihun River was considered the natural border between the western part of Central Asia and Transoxiana with the land of Khorasan (Rashid: 2021: 44), and of course, the border between the two Turkish-Iranian cultural territories. The Transoxiana region has acquired significant intrinsic prestige since ancient times with the help of the two rivers Seyhun and Jaihun and other streams and its privileged location. (Fray, 1365: 18) and caused this geographical center to gain importance in various military, economic, cultural and civilizational dimensions.

In the military dimension, the existence of the two rivers, Jihun and Seyhun, and their branches, as well as the two deserts of Qizil-e Qom in the Chach province, the Qara-e Qom desert in the southwest of the Khorezm province, and the Turkman desert in the west of the Aral Sea are considered as military deterrents. (Qafs-oghli, 1366: 38) In the economic dimension, the rivers of Jihun and Seyhun and other streams, along with fertile land, caused the emergence of abundant fields and farms and the prosperity of agriculture in the region. (Hamvi, Bita: 3/67 / Ibn al-Faqih: 1367: 324-327) In such a way that some Islamic geographical sources consider Transoxiana to be the most fertile and blessed regions of the ancient world where famine did not occur. (Istakhri, 1396: 308) In the cultural and civilizational dimension, the geography of Transoxiana was the connecting link between three lands and three centers of civilization of the ancient world, namely China, India and Iran. The passage of the Silk Road through Transoxiana has given it economic and cultural-civilizational value. In terms of trade, the Silk Road enters Transoxiana from China and from there proceeds towards Iran, India and Russia. (Qafs Oghli, 1366: 39) In addition to the movement of goods, roads are an important factor in the movement of culture and civilization. In describing the inhabitants of Samarkand, Ibn al-Faqih introduces them as hospitable people and in describing the Bukharais, he introduces them as the most truthful people. (Ibn al-Faqih, 1367 AH: 319).

## Discussion.

**How Islam spread in Transoxiana?** On the eve of Islam's entry into Transoxiana, this region was home to two groups or alliances of Turks. The first group, the Hayatla or Hephthalites, lived in the areas of Upper Jihun and Sogd. The second group, the Ghaz Turks, was formed from the union of two groups, the Bakhtiya or Bactrians and the Kushans (Monis, 1385: 147). The spread of Islam in Transoxiana began during the Umayyad era and can be divided into two stages. A - The conquests of the Sufyani period (40-64 AH): This stage was mostly in the form of war and escape operations. The reason for this was the strong resistance of the Turks of Transoxiana, which caused this operation to be unsuccessful. The first emir of Khorasan who crossed Jihun and turned to the land of Sogd was Ubaydullah ibn Ziyad. He advanced towards Bukhara in 54 AH. The viceroy of Bukhara was a woman named "Khatun" who ruled Bukhara through her young son Tughshade (Narshakhi, 1351: 32 / Al-Baladhuri, 2000: 397). Eidullah made peace with the ruler of Bukhara, Khatun, in exchange for paying a tribute, then conquered the two cities of Ramtin and Beikand. (Ibid.: 397) But a year later he returned to Basra and brought with him 2,000 captives from Bukhara, all of whom were skilled in archery, and settled them in an area in Basra. This area became known as "Bukhariyya". (Hamawi, Bita: 1/282-283) In 55 AH, Sa'id ibn Uthman ibn Affan launched a major attack on other regions of Transoxiana. He fought with Khatun, the ruler of Bukhara, who had broken the peace treaty due to non-payment of the jizya, and once again made peace with Khatun in exchange for paying the jizya (Narshakhi, 1351: 53-54). Then, with Khatun's help, he besieged Samarkand. The people of Samarkand made peace with him by paying 700,000 dirhams. (Al-Baladhari, 2000: 398). After that, the city of Termez was also conquered peacefully (Monis, 1385: 147). During the reign of Yazid ibn Muawiyah in

61 AH, Salim ibn Ziyad entered Transoxiana. Khatun once again broke the peace treaty, this time uniting with Tarkhan, the ruler of Sogd, against the Muslims. The Muslims won the battle with Tarkhan, and for the third time Khatun made peace with the Muslims in exchange for paying a heavy jizya. (Narshakhi, 1351: 60).

B - The second stage, the conquests of the Marwanid period (64-132 AH): In this stage, the operations of two Muslim commanders are worth mentioning.

- Mahlat Ibn Abi Safra, who conquered vast areas in Transoxiana from 78 AH on the orders of Hajjaj bin Yusuf Thaqafi, the ruler of Kufa. (Monis, 1385: 148).

- Then Qutaybah bin Muslim Bahli carried out another vast operation in Transoxiana in 86 AH on the orders of Hajjaj bin Yusuf. Qutaybah bin Muslim's conquests continued until 99 AH, which was his period of governorship over Khorasan. Bukhara was conquered by him in 88 AH (Al-Balathari, 2000: 406).

In the next stage, Qutayba conquered Samarkand, then Beikand, Kash, Nasif, Chaj and Fergana (ibid.: 407). Qutayba continued his conquests to China and the Shan Kiang province to Kashgar (Mons, 1385: 148).

Thus, the Muslim conquests in Transoxiana, which had begun in 54 AH, were completed in 99 AH. The Turks resisted the Muslims for nearly half a century, but gradually, by accepting Islam this time, the Turks themselves began to spread Islam in other Turkic-populated areas. In such a way that all the armies of the Abbasid Caliph Al-Mu'tasim (218-227 AH) who participated in the spread of Islam among the Turks of Central Asia were all Turks from the regions of Sogd, Fergana, Us-Rushneh and Chach (Al-Balathari, 200 AD: 416). A notable point in the section on the conquests of the Turkic lands of Transoxiana and Central Asia is its remarkable similarities with the conquests of the Berber lands of the Maghreb in North Africa, which can be briefly shown in the following table:

| <i><b>1- Table of similar characteristics of the two groups of Turks and Berbers in the Islamic conquests</b></i>                                                                                                                                    |                                                                                                                                                                                                                        |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Islam in the Maghreb (North Africa) – Amazigh                                                                                                                                                                                                        | Islam in Transoxiana and Central Asia – Turks                                                                                                                                                                          |
| In the conquests of the Maghreb, the Amazigh or Berbers faced the Muslims. The lifestyle of most Amazighs is tribal and decentralized and based on pastoral life. (Ibn Khaldun, 1408 AH: 6/90)                                                       | In the conquests of Transoxiana, the Turks faced the Muslims. The way of life of the Turks in the deserts of Central Asia is tribal and decentralized and based on pastoral life. (Bin Sa'id al-Andalusi, 2019: M: 17) |
| The Amazighs put up a tough resistance against the Muslims. The spread of Islam in the Maghreb was achieved over a long period of time. (Ibn Khaldun, 1408 AH: 7/8)                                                                                  | The Turks put up a tough resistance against the Muslims. The spread of Islam in Transoxiana was achieved over a long period of time. (Al-Balathuri, 1408 AH: 1390)                                                     |
| In the conquests of the Maghreb, the leadership of a woman named Dehba, nicknamed the priestess, the leader of the Amazigh of Ifriqiyah, played an important role in the resistance of the Amazighs against the Muslims. (Ibn Khaldun, 1408 AH: 7/9) | In the conquests of Transoxiana, the leadership of a woman named Khatun Nayib al-Saltanah Bukhara played an important role in the resistance of the Turks against the Muslims. (Narshakhi, 1351 Sh: 52)                |

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|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| After accepting Islam, the Amazighs played an important role in its spread to other regions of North Africa and Andalusia. Tariq ibn Ziyad Amaraghi was the conqueror of Andalusia. (Zarkali, 1999: 3/313) | After accepting Islam, the Turks played an important role in its spread in the regions of Central Asia, especially the region of East Turkestan. Mahmud Ghaznavi was one of the Turks and the conqueror of India. (Al-Balathuri: 1408 AH: 416 / Al-Abadi, Bitā: 156) |
| The Berbers defeated the Western Romans in the famous Battle of Zulafa (479 AH) in Andalusia in the second half of the 5th century AH (Ibn Abi Zar, 1972 AD: 149)                                          | The Turks defeated Byzantium or Eastern Rome in the famous Battle of Malazgerd (463 AH) in the second half of the 5th century AH (Al-Abadi, Bitā: 185)                                                                                                               |

### **The cultural and civilizational position of Transoxiana in the Islamic era**

The acceptance of Islam by the Turks of Transoxiana paved the way for the cultural-cultural continuity of this region with the culture and civilization of the Persians. Islam became the factor that united the two Turkish-Iranian groups and transformed them into a single nation. This connection and mutual influence have led to the cultural and civilizational flourishing of the region. The cultural and civilizational role of Transoxiana began in the first half of the second century and reached its peak in the third and fourth centuries, i.e. the period of the Samanid Emirate. The first cultural-civilizational role of Transoxiana was in the field of “paper production”. In 133 AH / 751 AD, Muslims under the command of Ziyad bin Salih fought against the Tang Dynasty troops under the command of Gao Xianji around the Taraz River from the Kashgar region. (Moradzadeh, 1381: 97) The Battle of Taraz ended with the victory of the Muslims and a large number of Chinese prisoners settled in the city of Samarkand. Among the captives were people who worked in the Chinese imperial paper factory. This group taught Muslims how to produce paper and led to the establishment of papermaking industries in Samarkand, and thus fine and good quality paper was produced for the first time in Samarkand. (Honke, 1362: 78) Paper, as a spiritual document, plays a fundamental role in recording and disseminating thought and the dynamism of culture and civilization. Transoxiana and the city of Samarkand are considered the geography of this great cultural and civilizational renaissance. The papermaking industry became popular in Baghdad, the capital of the Caliphate, during the reign of Harun al-Rashid (170-193 AH), and papermaking industries were established in other cities of the Islamic world such as Damascus, Palestine, Egypt, Tunisia, Morocco, and Spain. From the city of Shatiba in Andalusia, paper entered Europe and became the basis for the invention of the printing industry. (Ibid.: 80) One of the consequences of the paper industry was the emergence of new industries and activities, each of which is considered an important factor in the growth and prosperity of Islamic civilization. The bookbinding industry, papermaking or copying, bookkeeping, bookshops, libraries, Dar al-Ilm, Bayt al-Hikmah were all products of the invention of paper. (Shibli, 1370: 137-168) The "translation movement", which played a fundamental role in the growth of Islamic culture and civilization, is essentially a result of paper and the paper industry, and its excellence goes back to the Transoxiana region and the city of Samarkand. Samarkand continued to maintain its position as the most important center for the production of high-quality and delicate paper until the fourth century AH and the Samanid era. (Fray, 1365: 103).

### **The Samanid Emirate and the Civilizational Dynamics of Transoxiana (261-389 AH / 874-999 AD)**

The Samanid state was established by Amir Ismail ibn Ahmad al-Samani in 260 AH / 874 AD

with its capital at Bukhara and the approval of the Abbasid Caliph al-Muwaffaq Billah. (Narshakhi, 1351 AH: 109) The Samanid era is distinguished among the eastern dynasties by its scientific and literary renaissance. During this period, the city of Bukhara, the capital of the Samanids, was one of the most important scientific centers in the east of the Abbasid Caliphate and was equal to Cordoba, the capital of the Umayyads of Andalusia in the west of the Caliphate. Encouraged by scholars and scientists, the Samanids began the first step in reviving the Persian language with the "translation movement". The first book translated from Arabic into Dari Persian was the book "Tafsir al-Tabari" by Muhammad ibn Jarir al-Tabari (d. 310 AH). By order of Amir Mansur ibn Nuh al-Samani (350-365 AH), forty copies of the book Tafsir al-Tabari were transferred from Baghdad to Transoxiana. Amir Mansur obtained permission from the jurists of Transoxiana to translate it, and with the approval of the jurists, Tafsir al-Tabari was translated from Arabic to Persian in 20 volumes. (Tabari, 1977 AD: 1/5) Also, by order of Amir Mansur al-Samani, the book "Tarikh al-Tabari" was translated into Dari Persian by Abu Ali Muhammad ibn Abi al-Fadl Bil'ami, the minister, in 352 AH. (Bil'ami, 1987 AD: 1/23) The Samanid period was accompanied by a remarkable development in historiography in the Dari Persian language in the field of Shahnameh writing. (Safa, 1372 Sh: 1/610) The Shahnameh of Abi Muayyid Balkhi, the Shahnameh of Abi Ali Muhammad bin Ahmad Balkhi, Abi Mansur Muhammad bin Abdul Razzaq, the Samanid Emir of Khorasan, were written by Abdul Malik bin Noah Samani (ibid.: 1/615), as well as the Shahnameh of Masoud Marouzi, the Gashtasb-nameh of Muhammad bin Ahmad Daqiqi, and most importantly, the Shahnameh of Abi al-Qasim Ferdowsi, during this period. (Safa: 2005 M: 160). Due to the encouragement and support of the Samanid emirs, important literary and scientific figures emerged in Bukhara, the capital of the Samanids, as intellectual manifestations of Islamic civilization. The cultural and civilizational performance of the Samanid emirs in Transoxiana caused Transoxiana to find a place equal to the Umayyads of Andalusia in the geocultural map of the Islamic world in the third and fourth centuries AH / ninth and tenth centuries AD. In order to measure and compare the cultural and civilizational performance of Transoxiana and Andalusia in the third and fourth centuries AH, the basis of the work is the "historical generation" of the famous Islamic civilization researcher, Sayyar al-Jamil. Here, each generation is equivalent to 30 years. The first generation begins in the year 11 AH, which is the death of the Prophet Muhammad (PBUH). Accordingly, the geocultural map of the Islamic world shows that the movement of cultural and civilizational growth of Bukhara and Samarkand begins in the ninth generation (225 AH / 839 AD) and continues until the beginning of the fifteenth generation (410 AH / 1019 AD) and then declines (Al-Jamil, 1999 AD, 255-247). This period coincides with the era of the Samanid emirs. During this period, Bukhara, along with Cordoba, the capital of the Umayyads of Andalusia, experienced a cultural and civilizational upward trend and played a role as an influential center in the advancement of Islamic civilization.

In this section, an attempt is made to present qualitative information in the form of a table below in order to compare the cultural and civilizational performance of Transoxiana and Andalusia. The qualitative information in this table is then displayed quantitatively in the form of a graph.

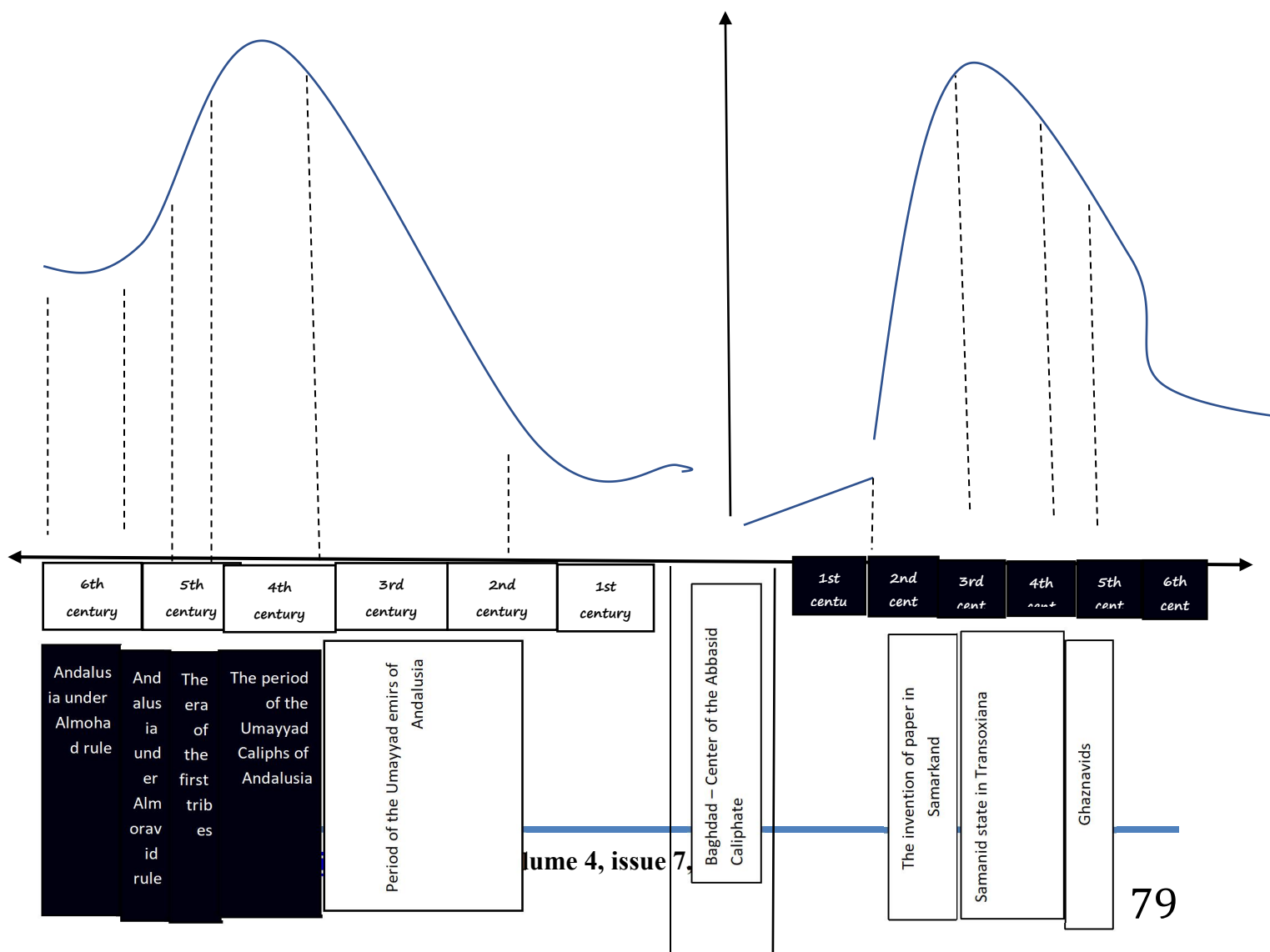
**2 - Table comparing influential cultural and civilizational activities of the two regions of Transoxiana and Andalusia (3rd and 4th centuries AH)**

|                                                       |                                            |
|-------------------------------------------------------|--------------------------------------------|
| Umayyad Andalusian State – Founder Abd al-Rahman Dahl | Samanid State – Founder Amir Ismail Samani |
| Capital: Cordoba                                      | Capital: Bukhara                           |
| Founded: 138 AH                                       | Founded: 260 AH / 874 AD                   |
| (Shabaro: 2002 AD: 107).                              | (Narshakhi, 1351 Sh: 109).                 |

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|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| The most important cultural and civilizational feature of Andalusia was the mixture of cultures and civilizations (Arabic - Amazigh - Spanish).                                                                                                                 | The most important cultural and civilizational feature of Transoxiana was the mixture of cultures and civilizations (Persian-Turkish).                                                                                                                               |
| During the reign of Abd al-Rahman III (350-300 AH) and Hakam II (350-366), Cordoba became the most prominent capital of the western part of the Caliphate (Shahidi Pak, 2010: 195).                                                                             | During the reign of Nasr ibn Ahmad Samani (279-261 AH) and Mansur ibn Nuh (350-366 AH), Bukhara became the most prominent eastern capital of the Caliphate's territory (Fray, 1372 Sh: 4/125).                                                                       |
| The papermaking industry in the city of Shatiba, Andalusia, with a large number of papermaking factories (Hamavi, Beta: 5/115)                                                                                                                                  | The paper industry began in the first half of the second century AH (133 AH) in Samarkand and the production of fine and high-quality paper (Honke, Beta: 78).                                                                                                       |
| The city of Toledo in Andalusia was the center of the translation of scientific texts from Arabic to Latin. (Al-Ali, 1370, p. 350)                                                                                                                              | Translation Movement: Translation of Arabic texts into Persian, translation of Tabari's commentary and Tabari's history during the reign of Mansur ibn Nuh Samani (366-350 AH)<br><br>(Tabari, 1977:1/5/Bhargami 1987:1/23)                                          |
| Industry: Textiles in the city of Al-Mariyah and the city of Cordoba with 200 workers<br><br>Weaving in the 4th century AH (Hati, 1380, no. 759 / Al-Ali, 1370, no. 57)<br><br>Pottery industry in the 4th century AH in Andalusia (Shahidi Pak, 1389, no. 209) | Industry: Pottery making in Tashkent, paper making, carpet weaving and textiles in Zandajeh, north of Bukhara, and its export to Iraq, Fars, Kerman, and India (Narshekh, 1972, p. 22 / Al-Abadi, b. 154)                                                            |
| The cultural and civilizational growth in Cordoba was due to the attention of science-loving caliphs such as Abd al-Rahman al-Nasir and Hakam al-Din (Shebaro, 2002: 185).                                                                                      | The cultural and civilizational growth of Bukhara and Samarkand was indebted to learned and scholarly emirs and ministers such as Nasr ibn Ahmad and Mansur ibn Nuh, and ministers such as Jihani and Balami. (Ibn al-Nadim, 1343, no. 228 / Farai, 1372, no. 4/125) |
| Cordoba, the capital of the Umayyads of Andalusia, the scientific and cultural center of the Islamic world (Hatti, 1380: 672)                                                                                                                                   | Bukhara, the capital of the Samanid state, the center of science and knowledge throughout the Islamic world (Fray, 1372: 4/125)                                                                                                                                      |
| Some of the Umayyad rulers of Andalusia were promoters of poetry, and numerous poets lived in their courts. (Shahidi Pak, 2010, p. 209).                                                                                                                        | Rudaki and Ferdowsi were the most famous poets, along with other poets of the Samanid court. (Safa: 2005: 160 / Fry, 1372: 4/125)                                                                                                                                    |
| During the reign of the Second Caliphate, the great library of Cordoba was unique in terms of books. (Al-Ali, 1370: 317)                                                                                                                                        | During the Samanid era, the famous library of Bukhara attracted Ibn Sina and attracted him to use this library. (Fray, 1372: 4/125)                                                                                                                                  |

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|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>Astronomy and Mathematics: Abul-Qasim Ahmad Al-Mujariti, Andalusian mathematician and astronomer (Hati, 1380, no. 730)</p> <p>Abul-Hakam Amr-Kirman, one of Al-Mujariti's students in geometry and mathematics (Al-Ali, 1370, no. 330)</p>                                                                                            | <p>Geography and Astronomy: Abu Abdullah Jihani was a scholar of geography, astronomy and other fields and was the minister of Nasr bin Ahmad Samani. (Ibn al-Nadim, 1343 AH: 228)</p>   |
| <p>Medicine: Abul-Qasim al-Zahrawi (died 400 AH) was one of the famous Andalusian physicians during the reign of Abd al-Rahman Nasser and the court of Hakam II (Hatta, 1380: 738)</p> <p>Also Hasday ibn Shabrout, a Jew, an Andalusian physician and advisor to Abd al-Rahman Nasser and the court of Hakam II (Al-Ali, 1370: 295)</p> | <p>Medicine: Two famous physicians of the Islamic world, Zakaria al-Razi and Abu Ali Sina, in the era of Mansur ibn Nuh (d. 365 AH) and Nuh ibn Mansur (366-387) (Fray, 1372: 4/125)</p> |

Based on the above qualitative table, the diagram of the cultural growth and civilization of the two regions of Transoxiana and Andalusia in the third and fourth centuries AH / ninth and tenth centuries AD can be displayed as follows.



## Conclusion

The Transoxiana region and the two Persian-Turkic groups, along with other ancient nations such as the Copts, Indians, Syriacs, and Berbers, played a constructive role in the rise of Islamic civilization after the adoption of Islam. Classical and modern Islamic historiography has expressed the function and position of Transoxiana culture and civilization in Islamic civilization in a horizontal manner. In this manner, events have been examined and analyzed in a separate and isolated manner and from a low altitude. Therefore, it has been less successful in introducing the role of Transoxiana in the construction of Islamic civilization to future generations. To achieve the purpose, a vertical and comparative study is recommended. Accordingly, it must be acknowledged that Transoxiana, compared to Andalusia during the Umayyad era, was not inferior to it in the growth of Islamic culture and civilization, if not surpassed. The role of Transoxiana began in the early 2nd century AH/8th century AD with the invention of Samarkand paper as a major revolution and development in the dynamics of Islamic culture and civilization, and reached its peak in the 3rd and 4th centuries AH/9th and 10th centuries AD by the learned Samanid emirs and ministers. During this period, Transoxiana was without a rival, the leading region of the eastern Islamic Caliphate in cultural aspects such as Persian language and literature, translation, poetry, religious sciences - jurisprudence and theology - and the emergence of various scientists, as well as in civilizational aspects such as medicine, astronomy, geography and history, and industries such as papermaking, pottery, textiles and carpets. This development led to the cities of Bukhara and Samarkand in Transoxiana playing a major role in the growth and prosperity of Islamic civilization during the Samanid era.

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