

## **Samanids and Oghuz Turks**

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### **Abstract**

This paper discusses Oghuz origin of the Samanids dynasty. The ancestor of the Samanids was originated from the Oghuz tribes of Khurasan, which were in military service of the Sasanids. Another ancestor of the Samanids Saman Khudat is mentioned in “Oghuz-Nama” as Saman Yabghu among ancestors of the Oghuz tribes. The Samanids dynasty relied on the military power of the Oghuz tribes throughout their rule. The Oghuz Turks were the closest, most trusted, and most loyal people of the Samanids dynasty. The Samanid Amir Mansur ibn Nuh was married a daughter of “malik al-Sin” the king of the Qarakhanids Khanate in the East Turkistan, who was originated from the Toquz-Oghuz Turks. The last Samanid Amir Abu Ibrahim Isma‘il ibn Nuh, known as al-Amir al-Muntasir (died in 395/1004-05) married a daughter of Yabghu, the leader of the Ghuzz Turks, and became related to him. In the sources of the sixteenth-seventeenth centuries, a certain Jandi Bek is mentioned as “a descendant of Isma‘il al-Samani”, who became related to the Juchids, marrying his daughter to Ming Timur Khan, who was the grandson of Juchi Buka and a descendant of Shaiban Khan in the fourth generation. Believes that this Jandi Bek, who lived in the fourteenth century, was a descendant of the last Samanid Amir al-Muntasir from his marriage with the daughter of Yabghu, the leader of the Ghuzz Turks. A descendant of Ming Timur Khan from the daughter of Jandi Bek in the fourth generation, Abu-l-Khair Khan (1412 – 1468), was the founder of the state of nomadic Uzbeks in Dasht-i Qipchaq. His grandson Muhammad Shaibani Khan (1451 – 1510) was the founder of the Uzbek dynasty of Shaibanids, who ruled in Central Asia in 1501 – 1601.

## Keywords

Turkistan, Khurasan, Oghuz Turks, Bahram Chubin, Bukhara, Saman Khudat, “Oghuz-Nama”, Samanids, Saljuq Turks.

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## Sâmânîler ve Oğuz Türkleri

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### Öz

Bu makale, Samanîler Hanedanlığı'nın Oğuz kökenini ele almaktadır. Sâmânîlerin atası, Sâsânîlerin askerî hizmetinde bulunan Horasan Oğuz boylarından gelmektedir. Sâmânîler'in bir diğer atası Sâmân Hudat, "Oğuz-Nâme"de Oğuz boylarının ataları arasında Sâmân Yabgu olarak geçmektedir. Sâmânîler, hükümranlıkları boyunca Oğuz boylarının askeri gücüne güvenmiştir. Oğuz Türkleri, Sâmânîler Hanedanlığı'nın en yakın, en güvenilir ve en sadık halkıydı. Sâmânî Emîri Mansur bin Nuh, Doğu Türkistan'daki Karahanlılar Hanlığı'nın hükümdarı "Melik es-Sin" in, Toquz-Oğuz Türkleri kökenli kızıyla evlenmiştir. Son Sâmânî Emîri Ebu İbrahim İsmail bin Nuh el-Emîr el-Muntasır (ö. 395/1004-05), Oğuz Türklerinin önderi Yabgu'nun kızıyla evlenmiş ve onunla akraba olmuştur. 16.-17. yüzyıl kaynaklarında, "İsmail es-Sâmânî'nin soyundan" olarak anılan Candi Bek, Cuci Buka'nın torunu ve dördüncü kuşaktan Şeyban Han'ın soyundan gelen Ming Timur Han ile kızını evlendirerek Cucilerle akraba olmuştur. 14. yüzyılda yaşamış olan bu Candi Bek'in, Oğuz Türklerinin lideri Yabgu'nun kızıyla evliliğinden son Sâmânî Emîri el-Muntasır'ın soyundan geldiğine inanılmaktadır. Ming Timur Han'ın dördüncü kuşaktan Candi Bek'in kızı olan Ebu'l-Hayr Han (1412-1468), Deşt-i Kıpçak'ta göçebe Özbek devletinin kurucusudur. Torunu Muhammed Şeybani Han (1451-1510), 1501-1601 yılları arasında Türkistan'da hüküm süren Özbek Şeybani Hanedanlığı'nın kurucusudur.

## Anahtar Kelimeler

Türkistan, Horasan, Oğuz Türkleri, Behram Çubin, Buhara, Sâ mân Hudat, “Oğuz-Nama”, Sâ mân oğulları, Selçuklu Türkleri

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## Introduction

The period of the Samanids dynasty (IX – X centuries) is of particular importance in the history of Turkistan. Because during this period, Bukhara, Samarqand and other cities became the largest cultural and scientific centers of the Islamic world, the foundations of statehood of local peoples in the Islamic era were laid there. Textual sources contain detailed information about various representatives of the Samanids dynasty, the political, economic and cultural situation during their reign. However, information about the origin of the Samanid dynasty is very scarce and contradictory.

Although the true origin of the Samanids is still unknown, the misconception among most researchers is that their origin is connected with Persia and the Sassanids dynasty. Therefore, determining the true origin of the Samanids dynasty is one of the most urgent issues facing historical science today, and to solve it, additional research is needed, involving an even wider range of sources than before.

## Bahram Chubin

Textual sources provide various accounts of the origin of Saman Khudat. Most sources trace his lineage back to Bahram Chubin (6<sup>th</sup> century), a military commander of the Sassanid Shahanshah Hormuzd IV (r. 579 – 590) (Hudud al-'Alam, 1970, s. 102; Ibn Haukal, 1967; s. 468, Наршахи, 2011, s. 61). Bahram Chubin was first appointed as the Marzban of Armenia and Azerbaijan, and then of Rey and Khurasan. According to some sources, Bahram Chubin was descended from the Oghuz Turks in the service of the Sassanids (Гумилев, 1967, s. 162).

It is known that Bahram Chubin claimed to be a descendant of the noble Mihran clan of Parthia, that is, a descendant of the Arshakids (al-Masudi, 1967, s. 102, 155; Фирдоуси, 1952, s. 282). The origin of the Arshakids is associated with the nomadic tribes of Central Asia, known in ancient sources under the common name Dahae (Пигулевская, 1958, s. 28). In ancient Persian texts, the Dahae are mentioned as one of the Sak tribes that lived in the lower reaches of the Syr Darya River. In the 3<sup>rd</sup> century BC, they moved south to the borders of Parthia (Вайнберг, 1999, s. 207, 261). The Chirik-Rabat culture, which spread along the Zhan Darya River on the eastern Aral Sea, is believed to be related to the Dahae (Пьянков, 1968, s. 16).

Ibn Haukal writes that a number of people from the ancient Turkic tribe of Bajnaq (بجنق) left their homeland in ancient times and went first to al-Andalus (الاندلس) and then to al-Bardha'a (البردعة), that is, to Parthia (Ibn Haukal, 1967, s. 15). This account may reflect events that occurred during the formation of the Parthian state, which was founded by nomads at the end of the 3<sup>rd</sup> century BC. Like the Parthians, the Sassanids also widely recruited the military forces of neighboring “barbarian” tribes to protect their borders. Because the use of the military potential of the nomads at the same time ensured constant control over them, the governors of the border lands were mainly appointed representatives of non-iranian peoples (Khionites, Hephthalites, Khazars, Turks, Dailamites, Arabs, Armenians, Georgians, etc.). They had the high title of Marzban, which means “border guard”, and were included in the highest military class in the Sassanian court (Колесников, 1981, s. 49, 54-55).

It is known that Khosrow I Anushirwan married the Turkic princess Kayen (Теп-Мкртичян, 1979, s. 57). that is, the daughter of the Turkic Qaghan (at-Tabari, 1964, C. I, s. 899). This marriage was concluded as a result of the Persian embassy sent to the Turkic state in 554 (Мокрынин, 2004, s. 72). The name of this Qaghan is also given in the sources as Kokam Qaghan, and it is assumed that he is the same person as Istami Qaghan Dizavul, the first supreme ruler of the Western Turkic Qaghanate, who sent his ambassadors to Rum (Byzantium) in 568 (Ibnu'l-Balkhi, 1921, s. 24, 94, 98).

The son of Khosrow I Anushirwan and heir to the throne, Prince Hormuzd IV, was called “Turkzada” by the Persians because his mother was Turkic princess. Hormuzd continued his father’s policy, waging a brutal struggle against the Iranian nobility and clergy, pursuing a policy of tolerance towards Christians, and relying on the common people (Пигулевская, 1946, s. 84-85). a significant part of which was made up of Hephthalites, Turks, and other non-Iranian peoples.<sup>1</sup> He is said to have said: “Just as a throne cannot rest on its feet alone, so too cannot a state rest on the Zoroastrians alone” (at-Tabari, 1964, C. I, s. 990). Bahram Chubin was his commander-in-chief, or chief of staff. In general, at least four Shahanshahs of Iran (Khosrow I Anushirwan, Hormuzd IV Turkzada, Khosrow II Parviz, and Shiruye) had family ties with the Turkic Qaghans.

After Bahram Chubin defeated the Hephthalites and Turks in 588, Shahanshah Hormuzd IV Turkzada granted him Balkh and all of Khurasan. After the death of Chol Qaghan<sup>2</sup>, his son El Tegin<sup>3</sup> hid in the Baikand fortress. Bahram Chubin besieged it, forced it to surrender, and captured a large amount of booty. However, instead of sending it all to Shahanshah Hormuzd, he kept most of it for himself. Shahanshah was angry and dismissed him from his post. Bahram Chubin concluded an agreement with the Turks, accepted many Turkic soldiers into his army, and marched with them to the Sassanian capital of Ctesiphon. Khosrow II Parviz fled his capital and sought refuge with the Roman (Byzantine) emperor Maurice. Having seized power from the Sasanians, Bahram Chubin sat on the throne for more than a year and even managed to issue coins with his image (Колесников, 2005, s. 114-115). In 591, the united forces of Armenians, Georgians, and Romans, along with Persian troops loyal to Khosrow, defeated the troops of Bahram Chubin near the Balarat River in Armenia. Bahram Chubin then fled east and found refuge with the Ferghana Turks. He became a friend and advisor to the Turkic Qaghan, Barmuda, i. e. El Tegin (Nili Khan), and married his daughter. However, after some time, he was poisoned and killed by a spy sent

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<sup>1</sup> Shahanshah Hormuzd IV Turkzada executed 13,000 Iranian nobles during his reign (Bel’ami, 1867-74, C. II, s. 248).

<sup>2</sup> This Qaghan was the same person as El Arslan, the son of Tardu (Qara Churin) and grandson of Istami Qaghan. Narshakhi in his “History of Bukhara” called him Shir-i Kishwar; in Arabic sources he is called Shaba (شابه) or Shiyaba (شيبابه), in Persian sources Sawa Shah (ساور شاه), and in Chinese sources Asilan Dagan (Arslan Tarkhan).

<sup>3</sup> His name is given in the text as Yil Tegin (يل تگين). In Chinese sources he is called Nili Khan, and in Persian sources he is called Barmuda / Parmuda.

by Khosrow II Parviz (Гумилев, 1960, s. 229-230). The ancestor of the Samanids dynasty, Saman Khudat, was a descendant of the family that emerged from this marriage.

Bahram Chubin's second name, Chubin or Chubina, meant "Crow" or "Raven" in Middle Persian (Wolf, 1953, s. 301). and was considered to be his court nickname during the reign of Shahanshah Hormuzd IV Turkzada (Firdausi, C. VI, s. 654-655). A geographical treatise written in the second half of the 8<sup>th</sup> century and translated into Tibetan mentioned the Gar-rga-pur clan, which was neighboring with the Yan-ti (Kushan) and He-bdal (Hephthalite) tribes among the tribes and peoples living in Central Asia at that time (Гумилев, 1967, s. 162). It is clear that this refers to the peoples who lived in Tokharistan, which at that time was part of the Western Turkic Qaghanate. The ethnonym Gar-rga pur consists of 2 words – Turkic *gar-rga* (crow, raven) <sup>4</sup> and Middle Persian *pur* (son) <sup>5</sup>, the first of which is a translation of the Persian word *chubin* (raven). This is how the Turks called the descendants of Bahram Chubin who lived in Balkh (Гумилев, 1967, s. 162). In the Middle Ages, some settlements in the vicinity of Balkh were associated with the name of Bahram Chubin. For example, a village called Chubinabad (جو بيناباد) is recorded in the Balkh region (al-Sam'ani, 1981, C. III, s. 348). and on the road from Andkhudh to Faryab in the Guzgan region there was a way station called Chubin (جو بين) (al-Moqaddasi, 1967, s. 347). It can be assumed that these villages were the property of Bahram Chubin's descendants.

In the mythologies of the peoples of Siberia and the Indians of North America, the raven or mother raven is a central character, appearing as the supreme ancestor, cultural hero, and great shaman (Мелитинский, 1991, s. 245). Among the ancient Turks, the raven was considered a symbol of the rising Sun at dawn and, along with the blue morning sky, was a symbol of the supreme god Tengri. The headdress of the ancient Turkic ruler Kül Tegin depicted the Red Raven in the form of an eagle with spread wings (Зуев, 2002, s. 24, 226).

In the mythological imagination of the peoples of the Middle East, North Africa, Europe and India, the crow or raven, on the contrary, is a demonic creature, a symbol of misfortune, disaster and evil (Мелитинский, 1991, s. 245). In Iran during the Sassanian period, the image of the crow or raven was often used to represent alien elements and evil enemies from abroad. <sup>6</sup> Naturally, a name that means "crow / raven" could be given to a person like Bahram Chubin only in an environment where this bird was perceived as a positive hero. <sup>7</sup>

<sup>4</sup> In the ancient Turkic language, the word *karga* meant "crow" (ДТС, 1969, s. 426).

<sup>5</sup> In Middle Persian, the word *pus(ar)* or the shortened word *pur* meant "son" (MacKenzie, 1971, s. 69).

<sup>6</sup> In one story, the Arab chieftain complained to Khosrow I Anushirwan that "crows have taken over his land." Khosrow asked him, "Which crows are from Abyssinia or India?" The Arab replied, "from Abyssinia" (Browne, 1997, s. 179).

<sup>7</sup> A famous hero like Bahram Chubin, whose bravery is glorified in folk legends, could not have been called by this name in an environment where the crow was represented as a demon-like creature, a symbol of misfortune, disaster, and evil. For the history of the transformation of the figure of Bahram Chubin into a hero of a folk epic, see: (Czegdely, 1958, s. 21-43).

One of Bahram Chubin's ancestors was named Chubin ibn Milad (Macoudi, 1861-77, C. II, s. 213). The same person, who was Bahram Chubin's 19<sup>th</sup>-generation ancestor, is called Karkin (Kargin, Gargin) ibn Milad in other sources (Гардизи, 1991, s. 62; Mustawfi-i Qazwini, 1910, C. I, s. 94, 120). Therefore, the real name of Bahram Chubin was Kargin, which is derived from the Old Turkic word *karga* (raven), and Chubin was its Persian translation.

In the Middle Ages, a tribe (*el*) called Qarqin was recorded among the nomadic Turkmen-Oghuz tribes (Кононов, 1958, s. 68, 72). One of the legendary ancestors of the Oghuz Turks was called Qarqin, and according to the genealogy, he was the 4<sup>th</sup> son of Yulduz Khan, the 3<sup>rd</sup> son of Oghuz Khan (Рашид ад-Дин, 1946, C. I, s. 88-89; Рашид ад-Дин, 1987, s. 65-66). as well as another Oghuz ruler called Qarqin Qonaq Alp (Кононов, 1958, s. 78).

### **Saman Yabghu**

Some evidence suggests that the family ties between al-Amir al-Muntasir and the Oghuz leader Yabghu, as well as the closeness of the Oghuz Turks to the Samanids, are not accidental. In particular, in the medieval legends of the Oghuz Turks, the Samanids appear as their ancestors. For example, among the legendary rulers of the ancient Oghuz, Saman Khudat is also mentioned. According to Rashid al-Din's "Oghuz-Nama", after the Khan named Toquz (Dukur) Yavkuy, Aslzada Khan, also known as Saman Yavkuy, ruled in Transoxiana, who was also called Saman Khudat, and was the ancestor of all the Samanids (Рашид ад-Дин, 1987, s. 94).<sup>8</sup> In Abu-l-Ghazi's work, the same Khan (i.e. Saman Yavkuy) is mentioned by the name "Aslzada" and it is recorded that he ruled for 20 years. According to him, Saman Khudat ruled after Arslan Khan, who ruled for 10 years, and before another Arslan Khan, the grandfather of the Saljuqs (Кононов, 1958, s. 69). According to a later version of the same legend, the word *yavkuy* meant "tribal chieftain" and served as a dynastic name (Мухамедова, 1978, s. 169,171).

Muslih al-Din Muhammad al-Lari (15<sup>th</sup> century) in his "Mir'at al-Adwar va Mirhat al-Aghyar" ("Mirror of the Testimony of Times and Changes") also says about Oghuz origin of the Samanids, and as a source he cites Rashid al-Din's "Jami' al-Tawarikh" ("Collection of Chronicles"). According to al-Lari, the ancestor of the Samanids, Saman Yabghu<sup>9</sup>, also known as Aslzada, came from an Oghuz Turkic family. At the beginning of the spread of Islam, there was a ruler from his family named Toghrul, who was followed by Saman Yabghu (al-Lari, 234a). The same ruler named Toghrul is mentioned in Rashid al-Din's "Oghuz-Nama", mentioned above, as Tokuz (Dukur) Yavkuy.

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<sup>8</sup> "Oghuz-Nama" is an excerpt from Rashid al-Din's historical work "Jami' al-Tawarikh" ("Collection of Chronicles"), the manuscript of which is stored in the Topkapı Palace Library in Istanbul (Baghdad Palace Fund) under No. 282 as part of the "Majmu'a-i Hafiz-i Abru" (ff. 590a - 601b and 641a).

<sup>9</sup> In the text: سامان باوغي - Saman Bawghi. In Persian sources, the title Yabghu is given in various forms: Biyaghu (بياغو) (Наршахи, 2011, s. 23), Baighu (بايغو) (Джувейни, 1939, s. 444), Baiku (بايكو) (Рашид ад-Дин, 1987, C. I, s. 274). Viyghu (بيغو) (Та'рих-и Систан, 343-351). Paighu (پايغو) (Байхаки, 1969, s. 576, 602, 646; Гардизи, s. 117-118). Bawghi (باوغي) (al-Lari, 234a) and others, used in the meaning of "elder of the people or tribe" (Будагов, 1869, C. I, s. 234).

The connection of the Samanid ancestors with the Oghuz Turks of the lower Syr Darya River basin is also reflected in another tradition. According to it, the father of Saman Khudat was a military leader before Islam. After the Arab conquest, the position of Saman's father changed, and he became a camel driver for one of the nobles of Khurasan. However, this was humiliating for him, since he was a nobleman. In the pre-Islamic period, the descendants of Bahram Chubin were the rulers of all of Transoxiana. Therefore, he went to Turkistan and engaged in plunder and piracy there. After some time, he gathered a strong army, captured the city of Ashnas (اشناس)<sup>10</sup> and became its ruler (Mustawfi-i Qazwini, 1910, s. 379). Similar information is also provided in the work of Kh<sup>w</sup>andamir (15<sup>th</sup> century) (Kh<sup>w</sup>andamir, C. II, s. 352). In the early Middle Ages the majority of the population in the city of Ashnas in Turkistan was made up of Oghuz Turks, and only a person from the same environment could gain power in such a city. Another narration, cited in an Arabic manuscript written by an unknown author in (611/1214-15), mentions the Sayhun River (Syr Darya), according to which this river was also called Ma' Jand (ماء جند), that is, "Water of Jand" or "River of Jand".<sup>11</sup> The city of Ashnas (اشناس), the homeland of the Samanids, was located on this river, and Saman (سامان) was its 'amil (عامل), that is, tax collector (Togan, 1964, s. 63).

### Samanids and Oghuz Turks

It is known that the Samanids granted the request of the Oghuz Turks<sup>12</sup> who lived in the lower reaches of the Syr Darya River and allowed them to move to the Nur region in the Zarafshan valley and the Bukhara region (ал-Хусайни, 1980, s. 164; Байхаки, 1969, s. 823). The descendants of these Oghuz Turks are the Turkmen who still live in the Nurata region of the Bukhara region (Шаниязов, 1973, s. 5). It is known that the Oghuz Turks settled not only in the areas outside the city, but also in the areas immediately adjacent to the city of Bukhara. In particular, near the city of Bukhara, Turkmen nomads who came from the Jand region founded a village called al-Qariya al-Jadida (القرية الجديدة) – "New Village" (al-Sam'ani, 1981, C. III, s. 319). Later, this village became part of the city and was called Turk-i Jandi (ترك جندي)<sup>13</sup> (Сухарева, 1976, s. 91-92). These Oghuz Turks, from whom the Saljuq dynasty later emerged, supported the Samanids on many occasions and acted as their closest allies. For example, al-'Utbi writes that in 382/992-93, during the reign of the Amir Nuh II ibn Mansur al-Samani (r. 365-387/976-997). Bughra Khan, who seized power in Bukhara, fell ill and left the city<sup>14</sup>, his path passed through the lands of the Oghuz. The

<sup>10</sup> Ashnas (اشناس) – a city of the Oghuz Turks located in the lower reaches of the Syrdarya River, between Jand and Sighnaq (Mustawfi of Qazwin, 1915, s. 261; Рашид ад-Дин, 1987, C. I, s. 200).

<sup>11</sup> The Arabic translation of the Turkic name Jand Suyi (جند سوي) or the Persian name Ab-i Jand (اب جند).

<sup>12</sup> In Arabic sources, the Oghuz Turks are called "al-Ghuzz" (الغز).

<sup>13</sup> In the 15<sup>th</sup> century, this place was a cemetery, where the tomb of Abu Nasr Ahmad ibn Fadl Musa, known as Kh<sup>w</sup>aja Jandi, was located. He was one of the disciples and companions (*sahaba*) of the famous Hanafi jurist, Shaikh Abu Bakr Muhammad ibn Ishaq al-Kalabadi al-Bukhari (d. 380/990-91 or 385/995-96) (Гафурова, 1992, s. 70).

<sup>14</sup> Ibn al-Athir writes that this event took place in 383/993-94 (Ибн ал-Асир, 2006, s. 155-157).

Oghuz pursued him for several kilometers, killing the stragglers and weakened warriors of his army (al-'Утби, 1939, s. 223; al-'Утби, 1988, s. 26-27). When Ilik Khan's son Harun captured part of the remote territories belonging to one of the Samanid Amirs, Harun appealed to the Oghuz ruler Saljuq for help, and Saljuq sent his son Arslan with an army to help him (Ибн ал-Асир, 2006, s. 198). In 391/1000-01, the last Samanid Amir, al-Muntasir, escaped from the Qarakhanid prison in Uzgand and went to Kh<sup>w</sup>arazm (al-'Утби, 1939, s. 223; al-'Утби, 1988, s. 37). since the Oghuz constituted a significant part of the population there (Hudud al-'Alam, 1970, s. 121-122). The last Kh<sup>w</sup>arazm Shah, Abu-l-'Abbas Ma'mun ibn Ma'mun (r. 399-407/1009-1016), gave shelter for several Samanid princes in his court (Байхаки, 1969, s. 808-809, 812-817).

### **Amir Nasr ibn Ahmad**

Ibn al-Zubair writes in his *Kitab al-Dhakha'ir wa-l-Tuhaf* (Book of Wealth and Gifts), that in 327/938-39, the king of al-Sin sent an envoy consisting of four of the greatest scholars of al-Sin to the Amir Nasr ibn Ahmad al-Samani (r. 301-331/914-943). They were accompanied by 40 cavalry to ensure their safety. The envoys gave Amir Nasr ibn Ahmad a letter from the king of al-Sin, demanding that the Amir pay the taxes that had not been paid to the king of al-Sin for the past 27 years and openly acknowledge his submission to the king of al-Sin. Otherwise, he threatened to send an army against the Samanids, and then to march against Iraq and the entire Caliphate. Amir Nasr ibn Ahmad received the envoys and handed them a letter in response, which read: "O young man, know that the reason I did not ignore you and those like you was not out of fear, nor was it because of my weakness, nor was it because of the lack of troops and weapons. The only reason I held my tongue was that the supreme ruler (i.e. the Caliph) did not order me to act. In my religion, nothing can be done without an order..." After that, the king of al-Sin converted to Islam" (Ibn al-Zubair, 1959, s. 148-149).

Abu Dulaf wrote in his first notebook that when he arrived in Khurasan, Amir Nasr ibn Ahmad received envoys from Kalin ibn al-Shahir, the king of al-Sin, who asked him to conclude a marriage treaty between the two dynasties. But Nasr ibn Ahmad refused to give his daughter to a non-Muslim infidel. Then they asked the Amir to marry one of his sons to the daughter of the king of al-Sin, and the Amir agreed. Nasr ibn Ahmad, along with the envoys from al-Sin, sent his envoys, accompanied by Abu Dulaf, to the Uyghur capital of Sandabil (Kansu). When the Uyghur queen arrived in Bukhara from al-Sin, Amir Nasr ibn Ahmad had died, and she married the heir to the throne, Amir Nuh ibn Nasr (r. 331-343/943-954), and had a son, the future Amir 'Abd al-Malik ibn Nuh al-Samani (Abu Dulaf, 1987, s. 347-361). This second reference also seems to refer to the ambassadors sent by the Qarluq king of East Turkistan to Amir Nasr ibn Ahmad al-Samani. Shortly thereafter, the Qarluq king converted to Islam and established kinship ties with the Samanids (Мец, 1966, s. 376; Bosworth, 1969, s. 24-25).

In Arabic sources, the term al-Sin (الصين) often refers to the Chinese Empire. However, in these sources, the term *malik al-Sin* (ملك الصين), i.e. "king of al-Sin", does not refer to the Chinese emperor, but to the Turks who had adopted the Manichean religious teaching (ar-

Табари, 1988, С. V, s. 11-16). According to some sources, in the pre-Islamic period, all the territories of Transoxiana were part of the country of al-Sin, and Samarqand was its capital. After the adoption of Islam, the inhabitants of al-Sin, who believed in Manichaeism, moved to the center of their country, and their traces, namely traces of the production of excellent quality paper, have been preserved in Samarqand (Marvazi, 1942, s. 6; ал-Марвази, 2003, s. 47). According to the Arab geographers al-Istakhri and Ibn Haukal, “During the time of the Persians, that is, the Sassanids, the borders of the country of Iranshahr (ايرانشهر) or al-Fars (الفارس) were known. With the adoption of Islam, new lands belonging to the neighboring countries of al-Sin, al-Rum and al-Hind were acquired and annexed to Iranshahr. In particular, Transoxiana was taken from the country of al-Sin (الصين).” It is also stated that “the country of al-Sin includes all the countries of the Turks, part of al-Tubbat (Tibet), and all those who believe in the pagan religion” (al-Istakhri, 1967 s. 4; Ibn Haukal, 1967, s. 9). Abu Raihan al-Biruni also wrote: “the country of al-Sin includes, in addition to al-Sin itself (i.e. Kashghar), Tibet, Khotan, the countries beyond the Balkh River, and the Turks who are adjacent to them” (Бируни, 1966, s. 155).

Based on this information, it can be assumed that the “king of al-Sin”, who was related to Amir Nasr ibn Ahmad al-Samani, was the ruler of the Qarakhanids dynasty, Satuq Bughra Khan (r. 920-955). His grandfather Bilga Kul Qadir Arslan Khan (reigned 840-893) and his father Bazir Arslan Khan (r. 893-920) led the struggle of the Qarluqs against the Samanids. After his father’s death, Satuq lived in Kashghar at the court of his uncle, Oghulchaq Arslan Khan (reigned 893-940). According to tradition, Satuq Bughra Khan secretly converted to Islam in 320/932 at the age of 12 and took the name Ibrahim (ал-Карши, 2006, s. 20-24). In (327/938-39), Oghulchaq Arslan Khan sent envoys to the Amir Nasr ibn Ahmad to marry Satuq to his daughter. But Nasr ibn Ahmad refused, because he considered Satuq Bughra Khan to be an infidel and did not know that he had secretly converted to Islam. The Qarakhanids dynasty originated from the Qarluq tribes, who in the early Middle Ages, along with the Uyghurs and a total of 9 other tribes, formed a tribal alliance called the “Nine Oghuz”. Therefore, they had reason to believe that their origin was the same as the Samanids dynasty.

#### **Amir al-Muntasir**

The last Amir of the Samanids dynasty, Abu Ibrahim Isma‘il ibn Nuh al-Samani (d. 395/1004-05), known by the honorary name al-Amir al-Muntasir, was related to him by marriage to the daughter of the Ghuz Turks leader Yabghu (Gardizi, 1984, s. 383; Гардизи, 1939, s. 229). Almost all of the people close to al-Muntasir were his Oghuz Turkic Amirs and Hajibs – Arslan Yalu (Balu), Abu-l-Qasim Simjur, Husam ad-Dawla Tash, Abu Nasr Hajib and others, and his most reliable protector and supporter, friend and assistant was Tuztash Hajib (ал-‘Утби, 1939, s. 224-225; ал-‘Утби, 1988, 37, s. 39-40, 43).

Defeated by the troops of the Qarakhanid Amir Nasr in Khurasan, al-Muntasir was left defenseless and fled to the Oghuz Turks, who had always “brought glory to the Samanids dynasty, and felt a sense of love and friendship for this house.” They expressed their readiness to provide al-Muntasir with aid and support, and in 393/1002-03 they marched

with him against Ilik Khan and defeated his army (al-‘Утби, 1939, s. 224; al-‘Утби, 1988, s. 41).

Later, in 394/1003-04, when al-Muntasir was hiding in the Nur fortress, his supporters included Turkic slaves from Samarqand and also Oghuz troops (al-‘Утби, 1939, s. 225-226; al-‘Утби, 1988, s. 43). The last Samanid Amir, al-Muntasir, was killed in 396/1005-06 in a camp of nomadic Arabs near the Zamm fortress (Ибн ал-Асир, 2006, s. 174-177). According to tradition, he was buried in the “Alambardar” mausoleum in the village of Aq Astana Baba, northwest of the present-day city of Kerki (Пугаченкова, 1983, s. 19).

### **Jandi Bek**

According to the “Waqf-Nama of Isma‘il al-Samani”<sup>15</sup>, after the end of the dynasty of the Samanid sultans, some of the members of this family engaged in crafts, while others engaged in science or charity. All of them became middle-class people (Waqf-Nama of Isma‘il al-Samani: lines, s. 456-457; Мусаметов, 2024, s. 116). However, according to some information, some descendants of the Samanids dynasty remained in the local administration system and preserved their lineage until the 14<sup>th</sup> century.

In particular, the work “Tawarikh-i Guzida-yi Nusrat-Nama”, written in the 16<sup>th</sup> century in Uzbek by an unknown author<sup>16</sup>, contains information about some Jandi Bek, who was a “descendant of Isma‘il al-Samani”. According to this work, Jandi Bek had a kinship with the Juchids dynasty and married his daughter to Ming Temur Khan, the grandson of Juchi Buka and a fourth-generation descendant of Shiban Khan. From this marriage, two sons named El Bek and Pulad were born. The fourth-generation descendant of Ming Temur Khan, born from the daughter of Jandi Bek, was Abu-l-Khair Khan, and his grandson was Shaibani Khan (Таварих-и гузида, 1969, s. 34-35).<sup>17</sup> The same information is also given in the work of 17<sup>th</sup>-century author Mahmud ibn Wali, according to whom Jandi Bek “was from the descendants of Saman, and Saman was from the clan of Bahram Chubin” (Махмуд ибн Вали, 1969, s. 348).<sup>18</sup> The genealogy of the ancestors and descendants of Ming Timur Khan is also given in the work of Abu-l-Ghazi Bahadur Khan (Абу-л-Гази, 1906, s. 158-163).

Ming Temur Khan ruled the Shiban Ulus of the Golden Horde from about 1340 to 1359. The Shiban Ulus included the lands of Eastern Kazakhstan and Western Siberia. Its capital was the city of Saraichiq, located on the right bank of the Ural River (Костюков, 2010). It is noteworthy that before Ming Timur Khan married Jandi Bek’s daughter in the middle of

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<sup>15</sup> This document is stored in the manuscript fund of the Abu Raihan Beruni Institute of Oriental Studies of the Academy of Sciences of Uzbekistan under the No. 527a.

<sup>16</sup> It is assumed that this work was written by Shaibani Khan himself or he was actively participated in its writing. It is known that Shaibani Khan was a very knowledgeable and highly educated man, and most importantly, he knew his own family tree very well.

<sup>17</sup> This information is contained in the manuscript No. B 745 stored in the Leningrad Department of the Institute of Asian Peoples. Its translation was carried out before the publication of the critical text of the work prepared by A. M. Akramov, and the information from this manuscript was not taken into account in the critical text (Акрамов, 1967, s. 25-26).

<sup>18</sup> The genealogy of the ancestors and descendants of Ming Timur Khan is given in the appendix at the end of the article.

the 14<sup>th</sup> century, there was not a single Arab-Muslim name in the Juchi family tree, and it was after this marriage that Arab and Persian names such as Pulad, Ilyas, Tawakkul-Khoja, Ibrahim, 'Arab Shah, Khidr, Dawlat-Shaikh, Bakhtiyar, Hamza, Mahdi, Muttalib, Sufyan, Yadgar, Qul-Ahmad, Mahmud, Abu Sa'id, 'Isa, Musa-Riza, Mustafa, Murtaza, Qasim, Turdi-Muhammad, Kel-Muhammad, Muhammad-Sufi, Mustash, Ja'far Sadiq, and Nawruz appeared in the family tree of the subsequent generations of the Juchids. Thus, if in the 10<sup>th</sup> century the Samanids were of decisive importance in the Islamization of the Qarakhanids, in the 14<sup>th</sup> - 15<sup>th</sup> centuries their descendants were of the same importance in the Islamization of the Juchids and Dasht-i-Qipchaq Uzbeks.

The name of the Isma'il al-Samani's descendant (Jandi Bek) can be associated with the city of Jand (جند) in the lower reaches of the Syr Darya River, or with the name of the village Turk-i Jandi (ترك جندي) founded by the Oghuz Turks in the neighborhood of Bukhara city.

### Conclusion

Thus, the ancestor of the Samanids, Bahram Chubin, descended from the Khurasan Oghuz Turks, who were in the military service of the Sassanian state. Bahram Chubin's descendant, Saman Khudat, was called Saman Yabghu in the "Oghuz-Nama" and was mentioned among the ancestors of the Oghuz. The Samanids dynasty always relied on the military forces of the Oghuz tribes throughout their reign. The Oghuz were their closest, most reliable and loyal people from the beginning to the end of the Samanids rule. The son of Nasr ibn Ahmad, Amir Nuh ibn Nasr (reigned 943-956), married the daughter of "Malik al-Sin" - the ruler of Chin, that is, the Khan of the Qarakhanids. The origin of the Qarakhanids dynasty was also connected with the tribes called Taghazghaz or Tughuzghuz (تغز غز), that is, "Nine Oghuz". The last Amir of the Samanids dynasty, Abu Ibrahim Isma'il ibn Nuh al-Muntasir (d. 395/1004-05), married the daughter of the leader of the Oghuz Turks, Yabghu, and was related to him. Sources from the 16<sup>th</sup> and 17<sup>th</sup> centuries mention that some Jandi Bek, a "descendant of Isma'il al-Samani" who lived in the middle of the 14<sup>th</sup> century, was related to the Juchids and married his daughter to Ming Timur Khan, a grandson of Juchi Buka and a fourth-generation descendant of Shiban Khan.

Based on the above information<sup>19</sup>, it can be assumed that the above-mentioned "descendant of Isma'il al-Samani from the clan of Saman and Bahram Chubin" Jandi Bek, who lived in the middle of the 14<sup>th</sup> century, was a descendant of the last representative of the Samanids dynasty, Abu Ibrahim Isma'il ibn Nuh al-Samani known as al-Amir al-Muntasir, from his marriage to the daughter of the Oghuz leader Yabghu. Jandi Bek established kinship ties with the Juchids dynasty through marrying his daughter to Ming Timur Khan, the grandson of Juchi Buka and a fourth-generation descendant of Shiban Khan. The direct ancestor of the Dasht-i-Qipchaq Uzbeks, Abu-l-Khair Khan, was the fourth descendant of Ming Timur Khan from the daughter of Jandi Bek. Muhammad Shaibani Khan, the founder of the Shaibanids dynasty that ruled Central Asia in the 16<sup>th</sup> century, was his grandson. This information indicates that the blood of the last representative of the

<sup>19</sup> There is no other information in the sources about the descendants of the Samanids.

descendants of Isma‘il al-Samani merged with the blood of the Juchids dynasty and continued in the blood of the Dasht-i-Qipchaq Uzbeks. Just as the Samanids played a decisive role in the Islamization of the Qarakhanids in the 10<sup>th</sup> century, their descendants played a similarly decisive role in the Islamization of the Juchids and the Dasht-i-Qipchaq Uzbeks in the 14<sup>th</sup> century.

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## APPENDIX

### Family tree of Ming Timur Khan

