

**A STUDY OF THE ROLE OF THE IRANIAN BUREAUCRACY IN THE  
DEVELOPMENT OF BUKHARA AS A NEW SCHOOL OF ISLAMIC CIVILIZATION  
(3RD AND 4TH CENTURY AH)**

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**Abstract.** *Iranians, who have been science-loving, civilized and cultured people for a long time. Along with the Samanid emirs, the Iranian bureaucracy consisting of scholarly and knowledgeable ministers (such as the Balami, Jeyhani, and Atbi families) encouraged and supported scholars, writers, and poets and were able to create a very to provide for the advancement of scientific goals.*

**Keywords:** *bureaucracy, Iran, Bukhara, prosperity, culture, Islamic civilization.*

**ISLOM SIVILIZATSIYASIDA YANGI SHAKLLANGAN BUXORO MAKTABIDA  
ERON BUYRAKRATIYASINING O'RN**

**(HIJRIY 3-4 ASRLAR)**

**Annotatsiya.** *Qadimdan ilmsevar, madaniyatli xalq bo'lgan eronliklar Somoniylar amirlari bilan bir qatorda olim va bilimdon vazirlardan tashkil topgan Eron byurokratiyasi (Balamiy, Jayhoni, Atbi oilalari kabi) olimlar, yozuvchilar va shoirlarni rag'batlantirib, ularni qo'llab-quvvatlab, ilm-fan rivojini ta'minlash uchun juda ko'p sharoit yarata oldi.*

**Kalit so'zlar:** *byurokratiya, Eron, Buxoro, farovonlik, madaniyat, islom sivilizatsiyasi.*

**РОЛЬ ИРАНСКОЙ БЮРОКРАТИИ В НОВООБРАЗОВАВШЕЙСЯ БУХАРСКОЙ  
ШКОЛЕ ИСЛАМСКОЙ ЦИВИЛИЗАЦИИ.**

**(3-4 ВВ. ХИДЖРЫ)**

**Аннотация.** *Иранцы, которые издавна были научным и культурным народом, наряду с эмирами Саманидов, иранская бюрократия, состоящая из ученых министров (таких как семьи Балами, Джайхани и Атби), поощряла и поддерживала ученых, писателей и поэтов. Смогла создать множество условий для своего развития.*

**Ключевые слова:** бюрократия, Иран, Бухара, благосостояние, культура, исламская цивилизация.

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### Introduction:

The Samanids, also known as the Emirate of the Samanids, were a dynasty of Iranian and Sunni emirs who ruled over large parts of the Movoraunnahr (Fararoud) region from 819 to 999 AD for about two centuries with the approval and seal of the Abbasid caliphs. The Samanid government was part of the Iranian middle period, which led to the re-emergence of Iranian culture and the Persian language. They paved the way for the flourishing of Iranian-Islamic science and civilization. They, who were religious princes, were proud of their Iranian identity along with the spread of Islam and did not hesitate to expand their civilizational foundations.

From the beginning of the 4th century AH, the Samani court played the most important role in the spread of the Persian language. Among the Persian speaking speakers, he inspired them to create works in Persian prose and rhyme and caused the Persian language to be gradually noticed as a scientific and literary language. By having several important features, the Samanids were able to provide the basis for the growth and expansion of the Persian language, such as: Bukhara, their capital, was important for strategic to make Bukhara the center of encounter between different religions and different ideas. The fatwa of the scholars across the Nile about the Persian language and Islam, as well as the Samanids, followed the Abbasid caliphs who gathered many poets and used them as propaganda tools to strengthen the foundations of the government and expand their influence. During this period, the Iranian identity was reconstructed and adapted to the Islamic identity. Samanian ministers who were Persian nobles, such as Abulfazl Balami, Abu Ali Balami and the Jeyhani family, lived in Bukhara as Iranian bureaucrats in the service of the Samanis, who showed great interest in knowledge and art, leading to the creation of an environment for the emergence of poets. And they became scientists like Rudaki, Ferdowsi and Ibn Sina. At the same time, Bukhara, the capital of the Samanids, became a rival to Baghdad and rivaled the capital of the Abbasids in terms of its splendor.

During the Samanid period, Bukhara was considered the center of science and literature, and poets such as Rudaki, Shahid Balkhi, Dakhi, Kasai Marozi grew up in the Samanid court. In the centuries after the Samanid period, great scholars such as Mulla Muhammad Sharif Bukhari and other famous scholars came from Bukhara. Persian language has risen. As the first independent rulership after the Arabs, the Samanids were able to establish a new school of Islamic civilization and give Islamic culture a new direction and lead it to a dramatic transformation. Bukhara and Samarkand became dynamic artistic centers in the Trans-Nahar area. These two cities were able to gain a lot of value against Baghdad (the center of the Abbasid Caliphate).

Keeping in mind the nationalist sentiments of the Samanids, it can be said that gradually from this time onward, Iranian artistic and cultural rituals influenced Western lands and the Iranian bureaucracy with the flourishing of Bukhara considered it as a school in the new Islamic civilization.

## 2. Research background

In the case of the current research under the title "a study of the role of the Iranian bureaucracy in the development of Bukhara as a new school of Islamic civilization", no independent and comprehensive researches have been conducted so far in an analytical and linguistic way, and the researches written on this topic are not comprehensive and includes parts of the history of Bukhara. Among these researches, Mohammad bin Jafar Narashkhi (1363) is the author of the book History of Bukhara, which is the most important and oldest local history about Bukhara. Ashrafi (1386) "Formation of Bukhara School of Miniatures in the 16th Century" provides a comprehensive description of the flourishing of miniature art in the late 15th and early 16th centuries. Shaiste Far (2000) "Works and Manuscripts of the Bukhara School" has examined the Bukhara style, historical and social factors that are effective in creating this style.

Wilkinson (1367) "The History of Iranian Painting" the present collection was compiled based on the paintings that were displayed in the Burlington Howe exhibition in London in 1931.

According to the author, this exhibition was considered the largest and most exquisite collection in Europe until that time (was shown). In addition to the mentioned pictures, the pictures published in the book (Survey of Iranian Art) are also included in this collection. The author examines the art of painting in Iran according to the paintings collected in this collection, under six historical periods: 1. Iranian painting Before the Mongol attacks and the Mesopotamian style; 2. The early style of Iranian painting and its transformations in the 14th century; 3. Timurid School; 4. Late 15th century: Behzad and his contemporary painters; 5. Early Safavid period; 6. Painting during the period of Shah Abbas and his successors. This research tries to analyze the role of Iranian bureaucracy in the prosperity of Bukhara as a new school of Islamic civilization in the third and fourth centuries of the Islamic calendar. The research findings indicate that: The orientation of Samanid rulers towards Iranian culture and their support of Iranian bureaucrats caused deep cultural changes in Bukhara in the 3rd and Hijri centuries. Iranian bureaucracy played an important role in the scientific and cultural policies of the Samanids and caused their scientific and cultural growth. 2. The Iranian bureaucracy created a regular organization that led to the increase of the Samani central power and provided a very favorable environment for the growth of science and scholars, the education of writers, the spread of the Persian language, and the creation of a new cultural school centered on Bukhara.

The families of Iranian bureaucrats in Bukhara



The most important court was the Minister's Court, which was at the head of other government agencies, and the trustees of other courts performed their duties under the supervision of the minister. This court (Great Ministry) and its title was called Wazir al-vuzaro or Sadr al-vuzaro or in short, Sadr. The minister's respectful title was Sheikh or Sheikh Al-Amid or Sheikh Al-Jalil. We don't know much about the limits of the minister's powers and the way he communicates with other administrative institutions, but his involvement in appointing those in charge of Broker and mailer and governmental organizations of Islamic lands, supervising the treasury and tribute and arranging financial regulations, handling the work of the soldiers and paying their dues, and in periods; There are reports of the removal and installation of Khorasan generals. The minister was chosen from among the associates who had experience in judicial and secretarial work. Samanian ministers and their local governments were mostly scholars, writers and scientists (Naji, 2010: 37). Bureaucracy, which was one of the two institutions related to the administrative affairs of the Samanid government, was divided into various offices and parts, each of which was responsible for duties. The bureaucratic system was formed by the efforts of Abu Abdullah Jaihani, the minister of Samani Nasr, and the combination of the Sassanid model and the Islamic Diwani system and the local characteristics of the East in 10 departments, which are: Ministry, supervision of a large part of the financial affairs of Islamic lands, calculation and supervision of financial reports, correspondence, law enforcement and police, broker and letter, settlement of disputes and claims of the people, judicial and executive, properties and endowment lands and mosques, military. The Cabinet of Ministers was at the head of this administrative system, which was managed by the Minister, who selected the officials of the various Cabinets and supervised their work. Ghaznavid and Seljuk governments used this administrative system in their government. The administrative affairs of the Samanid government were divided into two separate institutions: one was the Darbar or Dargah, which was headed by Hajib Buzurg, and the other was the Diwan, which included several offices and institutions, and each was in charge of specific calculations. The initial system and organization of the Samanid bureaucracy was mostly indebted to the efforts of Abu Abdullah Muhammad bin Ahmad Jayhani, or Jayhani Kabir, a wise minister and associate of Amir Nasr bin Ahmad. The administrative organization of the Bukhara government was a mixture of the Sassanid model, the local features of the East, and the judicial system of the Islamic Caliphate of Baghdad itself became a source for other governments, namely the Ghaznavids and the Seljuqs (Naji, 2010: 33).

It was during the rule of Amir Nasr that Bukhara became one of the important centers of culture and knowledge. In addition to Nasr himself, two of his ministers were major supporters of scholars and writers, one of them was Abu Abdullah Muhammad bin Ahmad al-Jayhani, who ruled from 301 to 309 AH. And again from 325 to 328 AH. had a ministry; A book on Masalak and

Malik is attributed to him, which has been lost, but the later geographers got their information about the non-Islamic lands of the north and east from this book. His world was high in culture and knowledge, and he paid attention to astronomy, science and art. Gardizi has mentioned that he has written many works in different fields of science. His thinking brain and the researches he carried out and the encouragement and support he gave to other scientists made him famous throughout the Islamic world during his lifetime. He was also one of the oldest and most worthy geographers, i.e. Abu Zayd Balkhi, but Balkhi did not accept his invitation to Bukhara and was unwilling to leave his homeland Balkh. Abu Zayd was also a Balkhi, but Balkhi did not accept his invitation to Bukhara and was not willing to leave his native Balkh. It was at the end of Jayhani's ministry that the powerful ambassador of the Abbasid caliph, who was sent to the court of the Bulghar king, passed through Bukhara on his way. Ibn Fadlan, the ambassador of the Abbasid caliph, mentioned Jayhani in his travel letter and wrote that he was known as Sheikh Al-Umid throughout the Khorasan region, and this in itself is a proof of the use of titles in the Samanid territory. Jayhani has been suspected of having Shiite tendencies and even of Manawi dualism, but it is not known whether his removal from the ministry was related to such accusations or not.

(Rawandi, 1354, vol. 2: 234). Abu Ali Muhammad bin Muhammad Jayhani is the son of Abu Abdullah Muhammad bin Ahmad bin Nasr Jayhani. Shaykh Manini says in his description of Yamini's history after the description of Muhammad bin Obid Allah Balami: The administration of the kingdom was transferred from Balami to Abu Ali Muhammad bin Ahmad Jayhani. (Atbi, 1399: 170) Gardizi's statement in the book of Zain al-Akhbar also confirms this statement, he says: The occupation of resourcefulness was transferred from Muhammad bin Ubayd Allah Balami to Abu Ali Muhammad bin Muhammad Jayhani. (Gardizdi, 1384:154) Ibn Athir says in the events of the year 329 AH that reports the death of Balaami: In 326 AH, Muhammad bin Muhammad Jihani was appointed to the ministry after removing Muhammad bin Obid Allah Balami. (Ibn Athir, 1374: 122) From the words of these three historians, it is clear that he was employed as a minister at the end of Amir Nasr's reign, his name was written as Abu Ali Muhammad bin Muhammad Jayhani, and Makkadasi, the minister of Amir Nasr who followed Abul Fazl Balami. Abu Abdullah Jayhani has found the ministry. (Ibn Athir, 1374: 337) and he mentioned another Ibn al-Jayhani and considered him one of the ministers of Noah bin Mansour, which apparently means Ibn al-Jayhani Ahmad bin Muhammad, whom Gardizi in Zain al-Akhbar (Gardizdi, 1384: 164) In the name of "Abu Abd Allah Ahmad bin Muhammad Al-Jayhani" and said: After Yusuf bin Ishaq, they appointed him to the ministry in the year 367. (Narshakhi, 1363:322). Balami was probably one of the officials of the government during the period of Emir Ismail, but contrary to what is stated in some texts and sources, it is difficult to accept that he held a ministry position. He was a minister for fifteen years, that is, until two years before his death.

Balami continued what should be called the libertarian and intellectual policy of his predecessor. He showed his political worth in the rebellion that broke out in Bukhara in the absence of the Amir and during his stay in Neishabur, around the year 317 AH. The rebels, including three of Amir Nasr's brothers, subdued the city and apparently took control of the government affairs.

Balami incited the rebels against each other and in this way he was able to suppress the rebellion with the least amount of killing and bloodshed. (Narshkhi, 1363: 186, Rawandi 234: 1354). Ibn Athir mentioned him without mentioning his name or father's name. The poets of the time wrote great odes describing his virtues and praised him, especially Abu Talib Ma'mouni, who is one of his contemporary poets, praised him in many odes. Some of those odes have been included by the author of Yamini's history in his history. Abu Jafar Atabi was the father or one of the relatives of Abu Husayn. (Ibn Athir 4/9, 5, 9 Yamini's history and its explanation 1/92, 93 Yamini's translation 40, 43, 56, 59 Gardizi 65 Yatima al-Dahr 4/130, 149, 195, 196 Qazvini notes 7/262 and 263 history Excerpt 383 Labab Al-Albab 253 Yakut 2/60 Tabaqat Naseri 212 Habib Al-Seer 2/363).

#### **Iranian bureaucracy at the service of the Bukhara school to build a new cultural civilization:**

In the paintings of the 15th and 16th centuries of Central Asia, two types of stylistic trends can be seen: 1- poetic and 2- descriptive. In the poetic tendency, exquisite composition, delicate drawing, rich coloring, and a tendency towards lyrical and exciting topics, waves and in the descriptive tendency. Self-restraint, understatement, use of artistic measures, tendency towards neutral subjects and harmony of composition are seen. One of the most valuable spiritual aspects of the Bukhara school of painting is dealing with social and educational topics and inspiration from Saadi's educational anecdotes has a special prominence in them. It is not unlikely that the social issues and issues of that time caused the need to propagate and teach correct manners and led the painters to depict the wise stories of Sheikh Ajal. This group of paintings was created in the best period of the Uzbek reign, that is, the years of the reign of Abd al-Aziz Shibani (1540-1549 AD) and Yar Mohammad (1550-1557 AD). And bright pictures on it The basis of Behzad's method was produced for Uzbek kings. (Shaisteh Far, 78:1380-79). Although Bukhara painting was more traditional and not influenced by new art, it had its own characteristics and catchiness, which is partly based on the general simplification of older rules and the excessive use of pure colors. (L. Binion and J. Wilkinson, 282:1367). The painting style of Bukhara in the middle of the 10th century is rich, but simple, and this simplicity forms the distinct and interesting characteristics of the works of the late Bukhara school, which was based on the work of Behzad or his school. (Roin, 1379: 132). Are shown in Bukhara's works are relatively short and stout, and the influence of Behzad's school can be clearly seen in their design, colors, and their moods and movements (L.



Binion and J. Wilkinson 282:1367. In general, many cultural workers in Herat were invited or sent there (Bukhara) and then the close cooperation of local masters with them brought about a unique art that made Bukhara culture famous in the 10th century. The best era of this school was during the time of Abdul Aziz (955-946 AH) and Yar Mohammad (964-957 AH) (Rouin, 1379:132).

After the death of Abdul Aziz, Bukhara painting underwent a period of monotony and pitiful lack of burden, Behzad's special coloring remained, but the designs were still crude and inexperienced, and the compositions of the banality of the initiative were repeated (Robinson, 70: 1376). In general, the works of the Bukhara school were influenced by two tendencies of the time:

First, the trend towards Herat painters who went to Bukhara and the influences that were transferred to the later era through their students, and the second trend towards the independent style of Bukhara, which became clear over the years (Shaisteh Far, 1380: 79). At the end of the 10th century, they became completely thin and soulless, and the background landscaping became formal scroll designs and geometric tiles. (Robinson, 1376:70). Among other features of the Bukhara school at the end of its era, the following can be mentioned: 1- Designing and painting single faces 2- Giving importance to the existence and presence of a particular person in the painting 3- Making a little resemblance 4- Also becoming Hindu and taking Indian characteristics of the paintings. This school was established at the end of the 11th century A.H. Of course, the school of Bukhara, despite becoming Hindu in this period, still maintained its former quality standards (Shaisteh Far, 1380: 79). This school did not last for a long time and began to decline at the end of the 10th century A.H., but it had a great impact on the following schools during the Safavid era.

(Robinson, 1376: 71). Among the most important manuscripts written in this period, the following can be mentioned. 1- Mehr and Jupiter 2- Golestan Saadi 3- Bostan Saadi 4- Reservoir of Military Secrets. Abdullah and Mahmoud Madhab are the most prominent artists who were engaged in the production of painting and calligraphy in the Bukhara School. (Shaiste Far,: 79: 1380).

### Conclusion

The word and concept of bureaucracy has a long history. At least its history can be traced back to the pre-Islam era. Although the word "bureaucracy" has not been used in the historical course, but the word "diwan" and "diwani apparatus" have been used many times in the ancient texts of ancient Iran and Islamic Iran. Iran's bureaucracy, with a history of several thousand years, is actually a product and representative of many developments and events that have taken place in the context and throughout the history of this land. And it is the result of some of these elements and features institutionalized in it.

The Iranian bureaucracy shows that this organization with its strong and strong characteristics, which has always been accompanied by changes, was resistant and influential on the course of history despite many historical ups and downs.

Bureaucracy of the Samani era after Amir Ismail officially became the ruler of Trans-Nahr with the death of his brother Amir Nasr. Bukhara, the center of his residence, instead of Samarkand, was designated as the political and administrative center of Trans-Nahr. Amir Ismail managed to create a political unity in Trans-Nahr by forming a powerful army and subjugating the peasants, but in order for this political unity to last, it was necessary to do some other things, which was left to the teachers. Clearly, the creation of a broad and powerful judicial system was necessary to manage the vast territory of the Samanids, and the experienced court, by combining the administrative traditions of the Samanid era and Islamic laws, established an efficient judicial system that expanded significantly in a short period of time. The Samanid bureaucracy was in charge of the secretary class. Among them, the Jayhani, Balami, and Atabi families were among the families from which the Iranian secretary classes arose and promoted the Samanid administrative organization. The continuation of the Iranian bureaucracy in the Samanid administrative organization made Bukhara stand out as the cultural, scientific, and artistic capital. And Bukhara will be the center of the new Islamic civilization.

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