

## Reflection on the Contributions of Ghaznavid Dynasty to the Islamic Civilization of Central Asia and Afghanistan (AD 963-1187)

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### **Abstract**

The area that is now Afghanistan and Central Asia has had a substantial impact on the history of civilization in the region. It is significant to note that one of the remarkable dynasties that greatly influenced Central Asian and Afghan Islamic civilization was the Ghaznavid (AD 963–1187). Though this dynasty could not maintain control for lengthy periods, they left a wonderful legacy, especially in the sphere of Islamic civilization, particularly under Mahmud I. Several monuments, gardens, kiosks, and palaces in several cities, most notably in Ghazna, Lahore, Bust or Qala-i-Bust, Bukhara, and Merv, show the splendor of the Ghaznavids in various aspects of civilization, such as architecture, art and literature, philosophy, history, and education. In fact, the Turkish Ghaznavids were largely absorbed into Perso-Islamic culture after adopting Persian administrative and cultural practices. Thus, Ghaznavids played a premier part culturally and politically in the Islamic civilization of Central Asia and Afghanistan. This paper intends to analyze the major contributions of the Ghaznavid dynasty to several fields of Islamic civilization in Central Asia and Afghanistan that have helped to shape the cultural identity there at present.

**Key Words:** Ghaznavid, Islamic civilization, Central Asia, Afghanistan

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## 1. Introduction

People are present-oriented. They think about the future and make plans for it. On the other hand, history is defined as the exploration of the past. It can be said that the future is a direct result of the past. The study of history is significant because it provides the most thorough and in-depth understanding of things and how it has changed through time. It also gives room for reflection on the past generations' contributions to the present. In this sense, the study of Ghaznavid dynasty is important. The Ghaznavid made a substantial contribution to Central Asian and Afghan Islamic civilization. Alp tigin established the Ghaznavid sultanate, which flourished under Sebuk tigin, and culminated in splendor under Mahmud I in the eastern Iranian region of Central Asia (Salehi & Shekari, 2013: 154). The name was taken from Ghazna, which served as their capital. Even though they were unable to maintain their position of authority for very long, they left a magnificent legacy. Art and architecture enjoyed a great florescence, while literary and cultural development found a new dimension of enthusiastic patronage from this dynasty.

## 2. Objectives of the Study

Based on the introduction, the prime objective of this study is to make a literature study analysis of the significant contributions made by the Ghaznavid dynasty to the various aspects of Islamic civilization in Afghanistan and Central Asia. The objective also includes tracing the elements that contributed to the development of the current cultural characteristics in that region.

## 3. Methodology of the Research

A qualitative analysis of the contribution made by the Ghaznavid dynasty serves as the foundation for this research. The study utilizes a method for analyzing literature reviews.

The primary objective of this study is to evaluate the Ghaznavid contribution to the political, social, and cultural facets of Islamic civilization in Afghanistan and Central Asia.

The general procedures for the research consist of three main stages:

**(1) Pre-Research:** Preparation-related tasks, including research planning and research modeling, make up the majority of this phase's tasks;

**(2) Data Collection:** Because this study is based on a literature review study, all of the information that was acquired falls under the category of secondary data. The researcher collected data digitally, primarily from electronic journals, websites, and a few news sources; and

**(3) Data Analysis:** Data analysis is required to provide study findings. Prior to interpreting the data, it is necessary to identify patterns and trends in the literature by skimming through or reading it.

#### 4. The Ghaznavid Sultanate

Ghazni was a Buddhist city before the advent of Islam (Omar, 2010). When Yakub bin Lais, the Saffarid, captured Ghazni in AD 870, he introduced Islam to this area as the first Muslim. The city was ruled by the Samanids in AD 934 and the Ghaznavids in AD 963 until the Ghurids dynasty seized it in AD 1150 (Omran & Leeming, 2009: 440). The Ghaznavid sultanate culminated in the eastern Iranian region of Central Asia. This region includes what is now Afghanistan, Iran, northwest India, and Pakistan as well as Azerbaijan, Kurdistan, Ray, and Jebel in the west, and the Ganges valley in the east. Additionally, it encompasses the principalities of the upper Oxus in the north and Khwarazm in the south, which are modern-day Afghanistan, Iran, northwest India, and Pakistan.

After the death of Samanid Amir Abd al-Malik I in AD 961, the succession problem resulted in the formation of two military lineages from the Samanids: the Simjurids and the Ghaznavids. The Ghaznavids between the two, were commanded by Alp tigin, a general having Turkic ancestry. Ambitious Alp tigin rebelled against the Samanids after his claim to the throne was rejected by the court officials. He first traveled to Balkh before arriving in Ghazni and establishing himself there in AD 963. Sebuk tigin, Alp tigin's successor, established an autonomous kingdom at Ghazni with its capital in AD 977 and extended it eastward by annexing Khurasan and Seistan up to the border with India. The Hindu Shahi prince of Punjab, Jayapala, moved closer to Ghazni as he became frightened. But he was compelled to concede defeat and forced to provide a sizable tribute. Mamud I succeeded at Ghazni in AD 998 after Sebuk tigin's death in AD 997. He took the honorific title of *Sultan*. He was also given the honorary title *Yamin al-Dawla* by the Abbasid Caliph Al-Qader (Bosworth, 1962: 215). He gradually gained his absolute dominance over all of the former Samanid territories. After establishing his dominion, Sultan Mahmud I focused his attention on India to the east and launched an offensive against Jayapala. Jayapala was taken prisoner in AD 1001 and released on the condition that he rule with tribute. Many Hindu kingdoms were captured and handed over to Hindu vassals in exchange for tribute, including Nagarkot, Thanesar, Kannawj, and Kalinjir. Mahmud I's most dramatic and final battle was against Somnath, a prosperous religious centre on the Indian Ocean coast, and it resulted in the destruction of the city's famed Hindu temple in AD 1024. He left India after that and didn't come back until he passed away in AD 1030. Under Mahmud I,

the Ghaznavid Empire became the largest in the then world and thus Ghaznavid power reached its zenith. When the Oghuz tribes eventually banded together under an Oghuz chieftain named Seljuq and claimed Ghaznavid land as their own, Sultan Mahmud's son Masud I (AD 1031–1041) let them to reside in Khorasanian territory. Masud I moved his court from Khorasan to Lahore after the Seljuqs defeated the Ghaznavids in the battle of Dandanqan in AD 1040. With Lahore as its headquarters, the Ghaznavid sultanate was consequently constrained to eastern Afghanistan and northern India under Masud I, and it lost its western territories to the Seljuqs. With the exception of a brief period when Bahram, a Ghaznavid ruler, recaptured Ghazni, the Ghaznavid dominion was only centered in Lahore after that. However, the Seljuqs forcibly moved the succeeding Ghaznavids to Lahore.



Figure 1: Map of the Ghaznavid Empire

Source: [https://upload.wikimedia.org/wikipedia/commons/2/29/Ghaznavid\\_map\\_1025\\_ad.jpg](https://upload.wikimedia.org/wikipedia/commons/2/29/Ghaznavid_map_1025_ad.jpg)

The Ghaznavid dynasty ruled until AD 1187, when Ghurids leader Muiz-ud-din Muhammad bin Sam seized Lahore and overthrew Khusrau Malik as the last Ghaznavid emperor, bringing an end to the Ghaznavid Empire in what was then Central Asia.

## 5. Contributions of the Ghaznavid Dynasty

The Ghaznavid Empire was the first significant Islamic power in Central Asia and Afghanistan. The governing dynasty gave ardent support to the advancement of education, religion, art, architecture, culture, and literature. During Mahmud I's rule, there were magnificent structures, forts, palaces, mosques, and libraries (Ghubar, 2005: 114). The legacy of Ghaznavids is described in the following accounts:

### 5.1 Architecture

Architectural structures rightly represent the past glory. Although most of the Ghaznavids architecture was destroyed by the invasions of the Ghurids, Mongols and the British, the remains are still bearing the symbol of its glorious past. In addition to Ghazni, the Ghaznavids also constructed several palaces, forts, tombs, minarets, and mosques in various provincial capitals. They extended the Central Asian architectural aesthetic to their empire's eastern region. Gardens surround mosques and palaces, which are embellished with Indian gold and gems. In literary sources such those of Abul-Fazl Bayhaqi and Abu Said Gardizi, the numerous gardens, kiosks, and palaces that the sultans erected in the cities of the empire are described (Bosworth, 1962: 217).

**5.1.1 Minaret:** The most notable example of Ghaznavid's architectural heritage is the minaret or victory tower. The most prominent ruin sites are the Bahram Shah and Mas'ud III minarets, which are located east of Ghazni. Mas'ud III b. reigned from AD 1099 to 1115. The last of its two original narratives, in which Ibrahim built the Minaret of Mas'ud III, is completely hidden by elaborate calligraphy. The Bahram Shah Minaret, which was constructed by Bahram Shah B Mas'ud III, is located 600 metres to the east of Ghazni, right near the Palace of Mas'ud III (AD 1117-1157). These might have been built as triumph towers or as mosque-friendly minarets. Both minarets provided inspiration for the majestic tower of Jam, which eventually served as the foundation for Delhi's Qutub Minar (Archnet, 2022). The raised brick artwork on the minarets is intricate and monochrome; it features panels with floral and geometric motifs as well as epigraphic friezes in square Kufic and Naskh script. The base mounds of ruins of both minarets indicate that they were a component of two significant buildings (Dupree, 1977: 182). The calligraphy and floral motifs that cover the entire surface are exquisite. Red brick is used for both, connected by wood. The two minarets are examples of traditional Islamic architecture (Ghubar, 2005: 114).

**5.1.2 Palace:** The palace is a significant representation of Ghaznavid architecture. The palaces of Lashkar-i Bazar and Mas'ud III are the two

noteworthy ones. The Mas'ud III palace, erected in AD 1112 by Mas'ud III, is situated in the eastern part of Ghazni. It was destroyed by the Mongols and the Ghurids. Italian archaeologists from IsMEO (Istituto Italiano per il Medio ed Estremo Oriente) discovered the ruins, but the Soviet invasion and the Afghan civil war further devastated them. A palace with 120 to 150 meters of defensive walls and a bazaar street surrounding it may be seen in the foundations that have been excavated. The palace's courtyard is 32 by 50 meters and is surrounded by four central iwans. The throne room is reached by the grand iwan. At the southwest corner of the main courtyard, there existed a mosque. An extraordinary marble dado, made up of an estimated 510 panels encircling the courtyard, ornamented the walls of the courtyards (Scerrato, 1959: 27). During excavation, a Persian inscription praising Mas'ud III's forefathers, especially Mahmud I, was discovered on around a tenth of the panels.

On the banks of the Helmand River, north of Bust City, sits the Laskhar-i Bazar Palace, a military complex that dates back to Sebuk tigin or perhaps earlier. Combining the words 'Al-Askar' (military) and 'Bazaar,' which means 'Soldier's Palace,' creates the name Lashkar-i Bazar. The Ghurids and the Mongols also destroyed it. The French Archaeological Delegation (DAFA-Delegation Archeologique Francaiseen Afghanistan) excavated the relics mostly between 1949 and 1951 (Bivar, 1980: 385). Along the river for 1.4 kilometers, the ruins stretch across an area of around 600 meters. The remaining structures are three huge, fortified palaces (North, Central and South). There are three separate courtyard buildings inside the northern palace. The Central Palace is regarded as the oldest and largest edifice in Lashkar-i Bazar, measuring more than 165 meters north to south by 95 meters east to west. It is divided into two stories, with barrel-vaulted hallways lining the principal axes (Dupree, 1977: 182). Mahmud I started building the Southern Palace, which is located 250 meters to the southwest of the Central Palace, and Mas'ud I finished it in AD 1036. The lower portions of the palace's walls were painted with murals; one area that has survived shows Ghaznavid guardsmen against a background of flowers, fruit trees, and birds. The upper walls of the palace were decorated with carved bands and brick panels. Verse fragments from the Quran's Surah *Naml* (XXVII), which narrates Queen Sheba's visit to King Solomon, were discovered in the vicinity.

**5.1.3 Tomb:** The tomb architecture is a noteworthy addition that recognizes the grandeur of Ghaznavid. The tombs of Sebuk tigin in Ghazni, Sultan Mahmud I in Bagh-i-Firuzi, Ghazni, Baba Hatim in Emam Sahib, Balkh, and Shah Gardez in Bahawalpur, Punjab, among the most significant.



Figure 2: Tomb of Mahmud I in Ghazni

Source: <https://squarekufic.com/2018/07/26/the-tomb-of-sultan-mahmud-and-its-gates-commented-by-robert-byron/>

Kufic calligraphy is elegantly carved into the tombs' walls, and sandalwood is used to adorn the doorways. Mahmud I's tomb is a stunning, contemporary structure with a marble grave cover. The tomb of Shaykh Sadan Shahd at Jalaran, some 30 kilometers from Muzaffargarh, and the tomb of Sah Gardiz at Adam Wahan near Bahawalpur are just a few of the Ghaznavid period graves that are still in existence today.

**5.1.4 Other:** The 'Bala Hisar' fort and city walls served to defend Ghazni. The walls of the fort were 20 feet high and 12 feet thick, starting at the castle and tracing the mountain ridge down to the river. The fort was divided into two parts: the lower stronghold, which held the stables, barracks, and three royal palaces, and the upper fortress, which housed the armory and the dungeon. The walls and the two remaining Ghazni towers outside the city bear evidence of its previous splendor. One of the best and biggest examples of Islamic architecture in the modern Islamic world is the enormous mosque of Ghazni. It can accommodate thousands of prayers at once and has a library with a range of religious literature attached (Ghubar, 2005: 115). The Bahram Shah mosque, Shah Shahid's mausoleum, Abu Rayhan Albiaruni's tomb, and Razzaq's Abd al-mausoleum, which is now the Museum of Islamic Art in Rauza, Ghazni,

are among the remaining structures from the Ghaznavid era. Additionally, a household structure and a palace that encircled a courtyard with a marble floor were found during the excavations. Qala-i-Bust city is distinguished as a tall fortress. The ruins show that there were bazaars, palaces, mosques, etc. at the bottom and a stepped well with a staircase leading down on top.

The utilization of the four-iwan pattern, colossal scale, stone construction with terra cotta and epigraphic ornamentation, and monumental scale were all essential elements of Ghaznavid architecture. The fourth side of a large vaulted hall known as an iwan, which is open on the other three, leads to a court. Central Asian architecture gained a new perspective thanks to the employment of elaborate stucco, paintings, marbles, glass, ceramic, bronze, and tile. They used sun-dried bricks to offset the challenging weather. The Ghaznavids brought central Asian architectural style to their empire's eastern part. Even so many tombs are still found in secrecy, their dates fall within the Ghaznavid period. These all serve as proof of the exquisite craftsmanship of Ghaznavid buildings and decorating. Without a doubt, we can say the later architectural promotion in Islamic central Asia and India too is the continuation of Ghaznavids developments.

## **5.2 Art, Painting and Calligraphy**

Along with advancements in architecture, calligraphy and painting also advanced under the court's patronage during the Ghaznavid dynasty. Due to the assistance of the governing dynasty, many artists, architects, and craftsmen moved to Ghazni, primarily from the Islamic east and even from India. Ghaznavid painting and art were influenced by Turkish influences as well. It resulted in impressive Islamic art calligraphy examples. The bas reliefs discovered at various Ghazni sites depict images from court life (courtiers, dancers, etc.), hunting scenes (horsemen confronting a lion, etc.), and other subjects.

The Kufic script was exceedingly trendy and stayed as the style for years because of its ornate border. The Ghaznavid era saw the height of music and miniature, in addition to calligraphy and painting, which are being practiced today all around Ghazni. At the palace of Lashkar-i Bazar, figurative paintings that resemble early Seljuq works were found during excavations. The human form was commonly represented in wall paintings in Ghaznavid constructions. The Lashkar-i Bazar palace's lone remaining painting depicts a row of 44 figures wearing tunics and a long cloak attached at the left. Thus, during the Ghaznavids' court, miniature painting, calligraphy, and other arts gained new dimensions.

### 5.3 Literature and Knowledge

Under the zealous patronage of the court, the Ghaznavid Empire hosted the most illustrious poets, artists, philosophers, musicians, and historians of the time, including Abul-Fazl Bayhaqi, Albiaroni, Sanai, and Ferdausi, as well as thousands of other scholars, not only in Ghazni but also in provincial centres like Heart, Balk, and Bust. Although they had Turkic roots, the dynasty underwent a thorough Persianization as a result of their involvement in Samanid affairs and culture. They were significantly more Persian than Iranians in terms of their enthusiasm for Persian scholars (Yarshater, 2012). The *Shah-namah*, also known as the *Book of Kings*, by Ferdausi (AD 940–1020), was published in Persia in the year 1010 at the court of Mahmud I. The following notable poet, who lived under the reign of Bahram Shah and wrote the *Hadiqatu'l-Haqiqat*, also known as '*The Enclosed Garden of Truth*,' was Hakim Sana'i (d. 1150). Sana'i is still regarded as one of Afghanistan's greatest poets and Sufis. The most knowledgeable scientist of the Muslim Middle Ages, Abu Rayhan Albiaroni (AD 973–1048), had a keen interest in the physical and natural sciences, mathematics, astronomy, geography, and history. His major works included *Tahqiqmalil-hind min maqulahmaqbulah fil-aql aw mardhulah* (*Verifying all that the Indians recount, the reasonable and unreasonable*), *Al-Qanun al-Masudi* (*The Masudic Canon*), dedicated to Masud I, the son of Mahmud I, *Al-Tafhim li-awail-shinaat al-tanjim* (*Elements of Astrology*), *Tahdidnihayat al-amakin li-tashihmasafat-al-masakin* (*Determination of the coordinates of places for the correction of distances between cities*), *Maqalid-ilm-al-hayah* (*Keys to Astronomy*), *Al-jamahir fi-marifat-al-jawahir* (*Gems*), *Kitab al-shaydanah* (*Pharmacology*) etc. The poet, mathematician and astronomer Omar Khayyam (AD 1048–1131), authored the famous *Roubayyat*, *Risalah fil-barahin ala masail-al-jabrwal-muqabalah* (*Treatise on demonstration of problems of Algebra*), *Sharh ma-ashkala min musadarat kitab Uqlidis* (*Explanations of the difficulties in the Postulates of Euclid*). The philosopher and theologian Mohammad al-Ghazzali (AD 1058–1111) wrote many books including *Ihya I Ulum-ad-din* (*The revival of religious sciences*), *al-Iqtisadfil-itiqad* (*The middle path in theology*), *Miyar al-ilm* (*The standard measure of knowledge*), *Mihakk al-nazar fil-mantiq* (*The touchstone of proof in logic*) and *al-Qistas al-mustaqim* (*The just balance*) etc. In the 11th and 12th centuries, they made contributions to Persia as well as to the overall development of world civilization.

Persian was used as the court language by the Ghaznavids, and it developed into a medium for literary and cultural expression. A superb school of lyric poetry flourished under the courts of Mahmud I and Masud III, under the tutelage of notable authors like Unsuri, Farrukhi, and Manuchihri (Ali, 1911). On Sultan

Mahmud I, 400 poets participated, led by the laureate Unsuri (Browne, 1906: 93). There was a sizable library in the city during the Ghaznavid era that included works from both inside and outside of Ghazni. Under the zealous patronage of the Ghaznavid monarchs, Ghazni and other cities such as Lahore became the cities of art, literature, culture, and education. Truly, the court of the Ghaznavids developed into a hub of study and culture (Ghani, 1941: 200).

#### **5.4 Religion, Philosophy and Education**

The first prominent Muslim state in central Asia was the Ghaznavid Empire. They belonged to the Hanafite legal school and were traditional Sunnis. The Ghaznavid expeditions into India are also the source of the contemporary nations of Pakistan and Bangladesh's Muslim history. Mahmud I was well-versed in the history and religion of Islam. He showed respect for Islamic law, often known as *fiqh*. Many *fiqh* academics, including Ibn Khurqani, Sajzi, Taqi, and Ansari, benefited greatly from Mahmud I's patronage. He cherished wisdom and knowledge but disliked science. Abu Ali Ibn Sina was discouraged from travelling to Ghazni for this reason (Ghubar, 2005: 115).

Mahmud I had recruited Abu Salih Tabani, one of Nishapur's foremost Hanafi thinkers, to head the city's Hanafi attorneys and to instruct in a madrasa in 995. Mahmud I later named Abu Sadiq, Abu Salih's nephew, as the top judge in Khuttal. There were about twenty madrasas in Khuttal during the beginning of the 11th century, and these universities served as the main resources for Sunni religious and aristocratic classes in need of education and instruction (Bosworth, 1962). Mahmud assigned Judge Abul-Ala Said, the head of the Hanafi dynasty in Khurasan, as a tutor to his sons Muhammad and Masud. This scholar was instrumental in weakening the Karramiyya's position in power in 1012 (Bosworth, 1962: 215). As a result, the Ghaznavids in the area and beyond came to be seen as the protectors of Islam in modern times.

#### **5.5 Administration**

The Ghaznavids established the framework for a Persianized kingdom by inheriting Samanid political and administrative practices (Meri, 2006: 294). The Ghaznavid rulers did not refer to themselves as Shahs or Caliphs, but rather used the humbler title of Amir, which was appropriate for a province administrator. Later rulers used the title Sultan. According to C E Bosworth (1962:215), the "Sultans' exercise of political power and the administrative apparatus which gave it shape came very speedily to be within the Perso-Islamic tradition of statecraft and monarchical rule, .... buttressed by divine favor, ruling over a mass of traders, artisans, peasants, etc., whose prime duty

was obedience in all respects. The positions of vizier, treasurer, chief secretary, head of the military department, etc., belonged to the Persians, and no Turk is known to have ever occupied one of these positions” (Bosworth, 1962: 216). With authority over a multiethnic population that included Iranians, Tajiks, Turks, Afghans, Indians, and others, the Ghaznavids formed an authoritarian Perso-Islamic state. The knowledge and skills of many ethnic groups may help the state-run more effectively. However, as the sultan was of Turkish ancestry, the majority of their army was composed of Turkish men (Milani, 2015: 127).

Central and provincial administrative divisions were separate. There were separate diwans for the vizier, the chief secretary, the army secretary, the head of intelligence and the mail service, and the chief steward of the household, creating a five-fold center division (Nazim, 2014). The upkeep of a strong army and numerous military campaigns, patronage of intellectuals, the opulent lifestyle of the Sultans, lavish expenditure on public buildings, and administrative costs expanded with imperial expansion were the primary considerations (Bosworth, 1962: 216). The vizier was therefore under constant pressure to increase revenue and find new taxation sources. The diwan al-Barid system, a network of couriers and spies, was used to exercise this control (Nazim, 2014). The diwan of the chief secretary has to correspond with both domestic and foreign authorities. The diwan al-Arid, or secretary for the army, played a significant role in the Ghaznavid government. There were customary army parades for ceremonial events like visiting foreign envoys or celebrating Islamic and Iranian holidays like Nawruz, Sada, and Mihrgan (Nazim, 2014). The core of the army was made up of the Ghulaman-isaray, an elite unit of Turkish soldiers that guarded the sultan’s palace (palace guards). Elephants were once again used for military purposes in Persian territory under the Ghaznavids after being taken as tribute from Indian rulers (Bosworth, 1962: 216). The Ghazni governmental structure later served as a model for Muslim India well.

## **5.6 Agriculture and Trade**

The Ghaznavids contributed to the expansion of trade and agriculture, even if historians gave it little attention. In the oases, small-scale agriculture for supplying towns and rural areas was concentrated. The only specialty products exported to Egypt and Turkey were truffles and the palatable Khurasan soil (Bosworth, 1962: 218). Primarily, rivers like the Oxus, Murghab, and Helmand provided water for running. The Band-e-Sultan Mahmud irrigation dam, constructed by the Ghaznavids during Mahmud I’s reign, is still operational. In the Ghazni region, the Ghaznavids also erected hydraulic structures (Bosworth, 1962: 218). Small-scale industrial manufacturing was also

conducted, primarily for domestic consumption. Textiles or carpets made with regional fabrics, such as Merv's gold-threaded Mulham cloth, Herat's white cottons, and Nishapur's Cattabi and Saqlatuni silk exported to other provinces (Bosworth, 1962: 218). Textile, pottery, and metallurgy were widely practiced by the populace. Several traders engaged in export-import business connecting various Ghaznavid provinces with Transoxiana, Persia, Baghdad, and India. As middleman dealers between the east and the Mediterranean, they also prospered. The Ghaznavids' production of high-quality gold and silver coins, a feature of their monetary policy, must have stimulated economic activity throughout the entire eastern Islamic kingdom (Bosworth, 1962: 218).

## 6. Conclusion

In conclusion, the Ghaznavids (AD 963–1187) played a significant role politically and culturally, especially in the Islamic civilization of central Asia and Afghanistan, despite the numerous devastating invasions that tore apart the Ghaznavids' empire and destroyed many historical structures. This is attested to in modern writings, as well as in the surviving elements and monuments. Ghazni, the region's and the former one of the Islamic world's capitals, progressively evolved into the main hub of Islamic culture.

The Ghaznavid sultans gave scholars, poets, philosophers, artists, musicians, architects, historians, and craftspeople significant and passionate state support. Scholarships were awarded in Ghaznavid's court to the brightest students of the day. The governing dynasty also invested a sizable sum of money to entice intellectuals to travel to and live in Ghazni. Many learned individuals from many regions of the world - particularly from the Islamic world - settled down in Ghazni after discovering this welcoming environment, where they carried out their scholastic endeavors with state support. Many of them achieved an international reputation, and their creations are regarded as essential advances in their respective domains of knowledge and civilization. While intellectual and cultural advancement discovered a new dimension, art and architecture saw a remarkable florescence. The Ghaznavids established a productive administrative structure as trade and agriculture amazingly flourished between the east and the west. In this way, the Ghaznavids made significant contributions to Central Asian and Afghan Islamic civilization.

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