Investigating the Ghaznavid Relations with Abbasian's Succession (Caliphate)

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Abstract: Ghaznavides (582-351 A.H.) were the first Turk Race Government who appeared in eastern part of Iran and for a period had ruled in greater part of Iran. They were pioneer of Turk families who about next thousand years more and less ruled on Iran. In the time of existence of this government, in the scope of their changeable territory historical, historical fait making events in process of their relation with adjacent governments and system of Abbasi Caliphate appeared. Ghaznavides in their governance period in eastern part of Islam World specially first periods of this government since 351 up to 431 A.H. they had very effort for making close relation with Abbasi's Caliphate System. These efforts also in second period of this government (since 431 up to 582 A.H.) were continued. This article intend by research relation between institute of monarchy (Ghaznavian and Abbassi Caliphate) pay to cause and factors of making this relations and investigate about manner of process of these relations in between connection clear role of these relations in continuation of Ghaznavides life and Abbasian.

Keywords: Ghaznavides, Abbassides, foreign relations, the Caliphs, Sultans, Fatemiyan religious politics.

1. Introduction

At the beginning of 3rd A.H century, significant evolutions in history of Iran occurred, however, because of relative independent, under protection of Caliphate was figured. By establishment of independent dynasties in ran, Abbasside Caliphates were forced to determine some influential and trustworthy men to inheritable government of considered area. These types of rulings gradually changed to independent governments and sometimes influential of area by lying on their military force willfully without appointing on behalf of Caliphate or issuing any order of him, took hand local government. First type of government was confirmed by Caliphate system famed to appointed rule and second type governments famed to predominance rule. Founders of appointed rule knew Abbasside Caliphate by the name of Amir-al-Momenin (the chief of the faithful) and was read oration in the name of him and follow Caliphate religion. Such as: Samanid, Ghaznavides, Saljoghid. But claimant of predominance rules didn't accept holly supremacy of Caliphs and sometimes had a religion except official religion of Caliphs. Such as: Allavid of Tabarestan, Al Boyeh and Saffarid. Of course appointed rules to the time that court of Abbasside Caliphate had power and respect, were adherent to them, but when Caliphate encountered weakness, stand straight it. Turk race Ghaznavides because of lack of public base in Iran, entered through religion and chose policy of following the Abbasides caliphate court.

In this article manner of Ghaznavides relations with Abbasides Caliphate court from the formation of Ghaznavides government to its overthrow in surveyed and referred to ups and downs of these relations and factors influenced on it.

2. Ghaznavides and Abbassides Relations

In the period of Abbasside's Caliphate rule, most Iranian and foreign dynasties from rulers (emirs) appointed by Calipha such as Taherian and Samanides to imposed rulers ¹ (Ebn-e-Asir, (1994/1995 A.H.)) since Saffarides and Boyehides rulers followed close relation with Abbassides Caliphate to in this was receive Caliphate's agreement and flag, since, receiving agreement and flag, because receiving agreement and flag on behalf of Caliphate system was considered as signing the religious legitimate. In this time, Sultans of western governments who were independent in practice, in any case knew themselves loyal followers of Calipha, leader of Muslims.⁴ (Ebn-e-Khaldoon, Abdolrahman Ebn-e- Mohammad (1980)) But interiorly this issue was apparent so that Ebn-e-Khaldoon has declared that: Situation of kings in east was upon the approach that they only in respect of gift and prosperity believed to obedience of Khalipha, but monarchy

¹ About duties of appointed and imposed rulers in Abbasside Caliphate period refer to: Abolhassan Ali-ebne-Mohammad-al-mavardi "Sultan's verdicts" Ghahereh (Ghom offset), Islamic Sciences School, 2nd edition, 1406 A.H., pp 33-34.
² Vassili Veladmier Barthold, "Kalipha and Sultan" translated by: Syrous Izadi, Tehran, Amir Kabir, 1358, p. 22
achieving to this goal. 4  (Barthold, Wasillie Veladimier, 1980) Of course there are a lot of witnesses that show Ghafilat system has not been satisfied with this pure legitimization to governments of this rulers and resigning of political authority and while having religious leadership, were fond of political position and world leadership of Islam world. History of Calipha has shown that in some periods each of Caliphas have enjoyed of enough military forces have paced for expansion of their political power and for achieving to this goal. 4  (Barthold, Wasillie Veladimier, 1980)

But general situation and frame was the same was referred, i.e., unstable and non-robust joint establishment between two political power Sultan and Calipha's religious legitimate which continued through sending agreement and flag on behalf of Calipha for Sultan and against reading sermon and coining money in the name of Calip and tax present and gifts to Caliphat was continued. 5  (Barthold, Wasillie Veladimier, 1987)

By foundation of Ghaznavids we are witness of close relation of this dynasty with Caliphate system, especially in the first period of this government. Requirement of without backing sovereignty of Ghaznavides Turks to legitimization of Caliphat system in one side and weakness of Caliphat system and requirement of supporting monarch system in another side created close and multilateral relations between them. Ghaznavid had slave origin. Initiate founders of this government educated in Sassanides government. Aleptakin slave of Turk commander-in-chief one of the great Samanide's heads, after disputes in Samanide's government was created between him and Mansour-ebne Nouh, dispatched to Ghaznein and founded Ghaznavide government. 6  (Basorth Cliford Edmond, 2002) If in this time Aleptakin intended to battle with former rulers (Samanides) likely he would encountered with many problems. Because Samanides in Transoxiana were counted legitimate rulers and representative of Abbasside Caliphat System and Aleptakin had no relation with Calipha and didn't enjoy of national legitimate and people support force for confronting to Samanides. For this purpose, after settlement in Ghaznein for preventing exhausting of their forces in

Ghaznavid rulers to death of Saboktakin death in 387 A.H. generally engraved name of Samanides ruler on their coins. 6  (Beihaghi, Abolfazl, 2007) But apparently at the same time of weakness of Samanides after Saboktakin, communication of Ghaznavian with Sassanides has begun. So that Esmaeil, successor of Saboktakin in its 7 month rules by reciting Sermon in the name of Abbasid Calipha declared his dependence to him. 9  (Tatavi, Ghazi Ahmad and Asef khan Ghazvini, 2004)

Direct and close relation between Ghaznavid and Abbasside Caliphat begins since Mahmoud Ghaznavi period. Mahmoud Ghaznavi after suppression of Fayegh Khasseh and Baktozon under the pretext of revenge of deposed ruler Mansour-ebne Nouh Samani, in Khorassan read oration in the name of Ghalipha Alghader and removed name of Samanid of Khorassan government in 389 A.H. Apparently to this time in Khorassan no orate wasn’t read in the name of Alghader Bellah and in oration of Altale bellah was named.10  (Jouzjani, Menhaj-al-din Seraj, 1984)

It should be mentioned that Samanides in this time knew Altaea Bellah who dismissed of Caliphat by Bahaoldoleh Deylami as Calipha. 11  (Ravandi, Mohammad Ebne-e- Ali Ebne-e- Soleiman, 1984) But Mahmoud Ghaznavi who for attracting Calipha's point of view who was successor of Altaea i.e. Alghader read an oration in his name12  ( Saude Salman, Masoud, 1995). Calipha Alghader also against it sent him titles of Yamin-ol-dolleh and Aminolmelleh and command of rule of captured

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4 Barthold, the same, P. 26
5 The same, pp. 19-20
6 Ref. to: Shabankarei "Majmaolansab"(descents association), pp. 29-31
7 Ref to: Shabankarei, the same, page 29
8 Fery and et al " History of Iran from Islam to Saljoghides" 4th volume, p. 144
9 Ebne Asir "Completely in history (al-kamel-fel-tarikh)", 5th volume, P. 525
10 The same, p. 525.
11 Ref to: Gardizi, " Zeinolakhbar", p. 304.
12 Ref. to Anbi "translation of Yamini history" p. 304
states. (Shabankarei, Mohammad ebn-e-Ali ebn-e-Mohammad, 1984) By sending this titles and command of government, typically Mahmoud government which was established by force of sword was legitimized by order of Calipha. Against it, Calipha also by confirming Mahmoud Ghaznavi formally as ruler of Khorassan and Eastern area, was also found a firm track in western lands of Caliphat.

Mahmoud Ghaznavi for carrying out his expansionist goals in east of Islam world and using of Motavae and Ghazian in his battles, (Atabi, expansionist goals in east of Islam world and using of also found a firm track in western lands of Caliphe. (Gordizi, Abdol Hayy, 1984) By sending this titles and

Calipha and Mahmoud Ghaznavi, including request of Calipha's biting response to Mahmoud and non-acceptance of it (Gordizi, Abdol Hayy, 1984) or insist of Mahmoud Ghaznavi to take more titles into Khan of Turkistan and refrain of Calipha from this issue, (Al-Mavardi, Hassan ebn-e-Ali ebn-e-Mohammad, 1406 A.H) and Calipha's requesting of Mahmoud for punishment of Hassanak Vizier on the basis of that he was Garamtic and Mahmoud Ghaznavi's response to Calipha and non-execution of Calipha's order. (Mostofi, Hamdolah, 2002)

These referred dispute cases is showing this case that relation of Mahmoud Ghaznavi and Calipha to each other has not been purely and has been made upon requirement of parties.

However, Sultan Mahmoud under influence of fourth century governments accepted Calipha as religious leader of Islam and tried always in keeping close and respectfully relation with Clipha. His operation during reign proves this. In this case, the biggest services of Ghaznavid and Sultan Mahmoud to Abbasside's Caliphat was their campaign for propaganda of Fatemidd claimers, rivals of Abbasside Caliphat. Fatemidds of Egypt on the basis of their beliefs, they were following establishment a comprehensive Caliphat. On the basis of their idea, Imam Fatemide had mission of union of Islam world under government of Fatemids. They in their propaganda emphasized on role of Imam Fatemad as preserver of Islam (Moskouyeh, Abou Ali, 1997)

Therefore, achieving to their goal they intended to attract view of Ghaznavid and their acceptance as united in east of Islam world to, through them accelerate to confront with Abbassides. Fatemian for achieving their purpose made some actions. They by sending their claimers to east of Islam world by propaganda of Esmaeilid's custom and attraction of followers, established a government in Sand and Molan and statesman of this government severely were followed orders of Fatemad Caliphat in Egypt. (Moghaddasi, Abou-Abdollah Mohammad ebn-e-Ahm, 1982) In one side Molan was located in rich region of North West of Inida and this issue

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14 In this field ref. to Atbi, the same 377
15 Shabankarehi, the same, P. 51
16 Gardizi, Zein-ol-Akbar, P. 414
could create necessary motivation for attack of Mahmoud Ghaznavi to it and its capture. In another side, Mahmoud Ghaznavi by capturing Moltan could achieve his political goals i.e. close to Abbaside Caliph and hereby stabilize his government in East. Therefore, it was for this goal that Mahmoud Ghaznavi during a number of battles captured Moltan, in 401 A.H.22 (Nezam-ol-Molk, Abou Ali Hasan ebn-e- Ali Eshagh Tousi, 1985) Capture of Moltan and rigor and harm of Isameilid by Mahmoud Ghaznavi caused that Fatemids in direction of expansion of their invitation in east of Islam world in 403 A.H. send an ambassador called Taherti for opening gate of friendship near Mahmoud Ghaznavi.

But Mahmoud Ghaznavi for showing off and pleasant of Abbaside Caliphate, delivered Taherti to a court which administered by Abubakr Mohammad, son of Abu-Yaaghob Ishagh Mohammadshad of Karamieh faction and there they sentenced him to death 23 (Hendooshah Estarabadi, Mohammad Ghasem, 2008) Taherti's murder not only didn't disappear Fatemids of relation with Mahmoud Ghaznavi but also by corresponding and sending letter were seeking relation with him. In 416 A.H. by giving grave-cloths and cordial letter to Hassan-ebn-e-Mohammad Michal (Hassanak Vizier) in dispatching of pilgrimage, wished attract Mahmoud Ghaznavi to themselves. But because each type of relation among Ghaznavid and Fatemids was an alarm bell for Abbasides, when Calipha Alghader informed of story of grave-clothes and letter by Hasanak, was angered and called Hassanak Caramathian. Mahmoud Ghaznavi also didn't accept this accuse of his minister and told: About this stupid Calipha should write that: I for value of Abbassides I didn't make relation with Gharakhanian.29 May be this Mahmoud Ghaznavi and Calipha without his mediate Calipha Alghader, if the Calipha is willing relation and exterior field. So that Mahmoud Ghaznavi wants against Calipha Alghader is showing, Mahmoud by doing these works was encouraged Abbasides Calipha. Even it is considered that Mahmoud at the end of his monarchy decided to go to Baghdad and to end Caliphate of Buyid dynasty whose life finished.27

Mahmoud Ghaznavi who in the name of Islam and campaign with infidels had vowed to do a war per year in India,28 by doing this practice in addition of using Ghazian or Motavaeh in his army gained title of being Ghazi and defender of Caliphate system together with gaining wealth and spoil which was his main goal.

Some Mahmoud's actions and operations against Calipha Alghader is showing, Mahmoud utilization of Kaliphate system for benefit in interior and exterior field. So that Mahmoud Ghaznavi wants Calipha Alghader, if the Calipha is willing relation with Gharakhanides, should this relation be through Mahmoud Ghaznavi and Calipha without his mediate don't make relation with Gharakhanian.29 May be this issue has been for strengthen of his role as official representative of Caliphate in west of Islam which had been considered by Mahmould. Another case was using of Caliph roles in interior field for fulfillment of his benefits, i.e. succession of Mohammad. Since Masould has been bigger than him and at first he was father's successor. But then mahmoud was annoyed of him and wanted make Mohammad his successor. Thus he wanted Calipha in administration correspondences, priorates the name of mohammad to Masould and he also did this.30 However, finally Masould became successor of his father and Calipha sent him firman of government.

22 Ref. to Gardizi, pp. 388-391 and Atbi, pp. 278-280
23 Ref. to : Atbi, the same, p. 373 and Gardizi, the same, p. 394 and refer to: Abdolghader Badaoni "Chosen Histories (Montakhab-ol-tavarih)", Volume 1, p. 9.
24 Abolfazl Belighagi, History of Belighagi, 1\textsuperscript{st} volume, pp. 186-187
25 The same, same

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Period of reign of Masoud really is following religious policy of his father Mahmoud Ghaznavi. He also made support of Sunnit religion and campaign with Caramthian as a tool for surviving of his reign. Grave-clothes and title that Masoud Ghaznavi in flow of dispute of succession with his brother Mohammad received of Caliphah Alghader caused that position of Masoud enhanced against Mohammad. Mansour who had received letter and firman of Caliphah went towards Khorassan and order to send copies of Calipha's firman to Sepahan (old name of Isfahan) and areas of Jebal and Tabarestan and cities of Khorassan to prove the people of there that representative of Abbasside Calipha and successor of his father.

The long time after entrance of Mahmoud Ghaznavi to Korassan and Neishabour, messenger of Calipha Alghader among sensational reception of rulers and people of that city, entered there. He gave Calipha's firman to Masoud. Calipha in this letter while giving titles such as Nassereddinallah, Hafez Ebadollah, Almontaghem men Aadellah, Zhir Khalifatallah Amirealmomenin, to Masoud awarded him government of lands where were under dominance of her father, in addition of Rey, Jebal and Sepahan and Tarem and other regions he would gained in east and west then gave him. By oration name of these cities in the name of Masoud, his position in Khorassan was increased and Sultan reign was firm.

After death of Calipha Alghader in 422 A.H. and seating Alghaem on Caliphat seat, to swear allegiance with him from domicile of Caliphat messengers were sent for renewal of allegiance to various areas including near Masoud Ghaznavi. Masoud Ghaznavi against some conditions swears allegiance with representation of Calipha. These conditions were that a new firman be sent to command of rule of Korrassan, Kharazm, Nimrooz (Sistan) and Zabolestan, India, Sand, Choghanian and Khatlan and Ghabadian and Tarmaz and Ghasdar, Makran, Valshatan, Kikanan, Rey and Jebal, Sepahan all to Aghabeh, Halvan and Gorgan and Tabarestan be in it and other that relation of Abbassian with Gharakhanian be through Ghaznavid and Sulta Masoud and wants Calipha give him permission of Caramthian surpression in eastern area of Caliphat including Makran and Oman to thim.

Masoud Ghaznavi tried in his relation with Caliphat court, preserve power and glory of Sultan Mahmoud. He benefited from title of Caliphat and Calipha as a tool for removing his rivals such as Hasanak Vizier who was hanged in accuse of caramthian. In that condition when Saljoghides had thrived against Sultan Mahmoud, he also had preserved his relation with Calipha. When Sultan Masoud had came to suppress of Saljoghides rebellion, to Khorassan, on behalf of Alghaem, Abbassid Calipha, Masoud received a letter that in it he was noticed to preserve Khorassan of Turkmans' seditition and to come in western regions such as Rey and Jamal and safe those regions. Sultan Masoud also during declaration of obedience of Calipha's orders emphasized that he itself has such a thought. Soon after, Sultan Massoud defeated of Saljoghids' army in Dandanghan and by death of Sultan Masoud, the first period of Ghaznavid's government came to an end and power of their government held in night and their strong rival, Saljoghids were in power.

In the first period of Ghaznavid government, Sultans such as Mahmoud and Masoud by creating bilateral relations and close to Caliphat system, empowered influence and personality of Calipha again in Islam world. Because type of their relation with Caliphas caused that strengthen position of Caliphat system against Buyid dynasty and Fatemides of Egypt. It should be said that Sultan Mahmoud and Sultan Masoud by hard campaign with Ismaeilids, had a good services to Abbassid Caliphat for preventing of strengthening of Fatemides in Eastern parts. They by advancing in India and some areas, while gaining a lot of spoils, caused influence of Islam and spiritual influence of Abbassids Caliphi there. Ghaznavid after Dandanghan battle gave up all parts of Mavarolnahr (Transoxiana) and Khorassan which had captured. They during the next wars deposited most of their possessions to Saljoghides. Then second period of Ghaznavides government begins which is lasting since 431 A.H. up to 582 A.H. in second period of Ghaznavid government, Ghaznavids as local government and came under dependence of Saljoghides and then Ghourides. But about relations of Ghaznavid government in second period with Abbasisdes Caliphat there is not mentioned many information in these resources. Only briefly about title of some these kings and on the basis of coins and poet works has

32 Ref. to: Abolfazl Beihaghi, "history of Beihaghi" 16 volume, p. 16
33 The same, pp. 41-44
34 Ref. to the same, p. 45
35 Ref. to: same, pp. 310-311
36 Ref. to the same, pp. 190
37 Re. to the same, pp. 190
38 Ref. to Beihaghi, the same, pp. 667-668
and had close geographical connection with Abbassid Caliphate, but kings of these times such as kings of first period in religious respect followed Abbasside Caliphate. Reminded coins of them which name of Caliphas has coined on them, proves this claim. They for legitimacy of their government tried use of these signs and symbols in their government to give formalization to their reign.

3. Conclusion

What is here certain is that Ghaznavides had foreign (non-Iranian) and Turk geographical origin and race. At the first of foundation of this government they considered this matter that their rule in Iranian because of lack of people support would not last. Therefore such as most of Iranian Government of their time, noticed to Baghdad to find a point of support for themselves and by inspiration of religious policy of them firm their government.

In this period, religious factor as an important and effective factor on form and type of relations. Important point is that all relations in Islamic lands was formed around axle of Abbassid Caliphate and type of relation was explained on the basis of Caliphas views. However in this time kings of western governments such as Ghaznavian were independent in Practice. But, in any case know themselves loyalty dependence of Caliphas as leader of Moslims. In this time Caliphas in political and military respect hadn't dominance on east areas of Islam world, use of religious and holy titles was a tool for them to hereby benefit of military and political strength of some easter governments in increasing of their political power. In Ghaznavid period requirements of their without support governance in one side to legitimating of Caliphate system and in another side weakness of Caliphate system and need t supporting of kingdom system of them created close and bilateral relations among them. We can confess that relations of Ghaznavid and Abbassides Caliphate to each other was related to circumstances of time and when benefits of parties was in conflict to each other their friendship to each other reduced and their relation was on the basis of their needs. In any way Ghaznavides under influence of suffering of time and Sunnite religion governments such as Samanides, accepted Abbassides Caliphas as religious leader of Islam world and always tried to preserve close and respectful with Abbassides. Needs of Ghaznavid to gaining religious legitimacy from Abbassides Caliphas was main barrier for creating relation between them and some governments such as Shiite religious Fatemides. Since this government saw its survive in dependent to Sunnite and Abbassides, in any condition were not ready to create

39 Ref. to: Kilford Edmond Yasorth "Ghaznavid history", P. 313
40 Beihaghi "Beihaghi history" 1 volume, p. 106
41 The saem, same page.
42 Basorth, the same, p. 378
43 The same, p. 382
44 Masoud Saad Salman "Poems work" by introduction of Rashid Yasemi, by effort of, Farviz
45 Basorth, the same, p. 391
46 The same, p. 399
close and friendship relation with Fatemides, who were counted enemy of Abbassides.

In any way, in first period of Ghaznavid government specially in period of kings such as Mahmoud and Masoud they by creating bilateral and close relation with Caliphate system enhanced influence and personality of Caliphates in Islam world, because type of their relation with Caliphates caused that position of Caliphates system against Buyid dynasty and Fatemides of Egypt be enhanced. They by hard campaign with Ismaeilides, served greatly to Abbassides Caliphate for prevention of empowerment of Fatemides in Western part of Islam world and by advance in India and some areas while gaining a lot of spoils cause influence of Islam and spiritual influence of Abbassides Caliphate. In second period of Ghaznavid governmet however Saljoghid were considered main barrier in making relation between Ghaznavids andAbbassian, but this government in consideration of spirituality and religion such as first period followed Abbasside Caliphate to gain political and religious legitimacy for itself. Coins and reminded titles of Ghaznavid Sultans of this period prove our claim.

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