

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

Iraj Jalali¹

¹ PhD student, Department of History of Iran in Islamic Period, Faculty of Humanities and Social Sciences, Science and Research branch, Islamic Azad University (IAU), Tehran, IRAN

Jalali53iraj@gmail.com

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 Abbasi 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.

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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 Iran, 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 Caliphates 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 Abbassides caliphate court.

In this article manner of Ghaznavides relations with Abbassides Caliphate court from the formation of Ghaznavides government to its overthrown 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 rulers¹ (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.² (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, Amirkabir, 1358, p. 22

affairs by all titles and nicknames and establishment and its characteristics allocated the themselves and for Khaliph there was not benefit of it.³ (Ebn-e-Khalkan, 2002) Of course there are a lot of witnesses that show Ghalifate 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 Caliphate has shown that in some periods each of Caliph has 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 Caliph's religious legitimate which continued through sending agreement and flag on behalf of Caliph for Sultan and against reading sermon and coining money in the name of Caliph and tax present and gifts to Caliphate 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 Caliphate system in one side and weakness of Caliphate 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 Caliphate System and Aleptakin had no relation with Caliph, 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

confronting to Samanides, set forth crusade type battles in India.⁷ (Badaoni, Abd-ol-ghader, 2001)

Aleptakin by this action intended to gain a suitable base between governments of east of Islam world.

As it was explained in the case of relations between Ghaznavides and Sassanides, the first rulers to Sultan Mahmoud Ghaznavi, were accounted of local rulers and were under dependence of Samanides. Therefore in their period Sassanides were ruled, there was not so relation between Ghaznavid with Abbasside Caliphate.

Ghaznavid rulers to death of Saboktakin death in 387 A.H. generally engraved name of Samanides ruler on their coins.⁸ (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 Caliph declared his dependence to him.⁹ (Tatavi, Ghazi Ahmad and Asef khan Ghazvini, 2004)

Direct and close relation between Ghaznavid and Abbasside Caliphate 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 Altae bellah was named.¹⁰ (Jouzjani, Menhaj-al-din Seraj, 1984)

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

³ Abdolrahman-ebne- mohammad-ebne-Khaldoon "Ebne Khaldoon Introduction", 1st volume, Mohammad Parvin Gonabadi, Tehran, Translation and book publishing enterprise, 1359, P. 400

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.¹³ (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 legitimated 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 Caliphate.

Mahmoud Ghaznavi for carrying out his expansionist goals in east of Islam world and using of Motavae and Ghazian in his battles¹⁴ (Atabi, Mohammad-ebne-Abdoljabbar, 2003) needed to communication with Calipha. Mahmoud Ghaznavi also after victories in India, in addition of written statement he sent for Calipha, and from war spoils send presents to Caliphate court.

Thus he reputed as Ghazi ruler and defendant of Caliphate system. Against Calipha also added titles for him by sending orders. As, after capture of Bahimnegar in India Calipha Alghader sent firman of captured areas rule in India together with robe of honor and flag and drum to him and bestowed the title of Nezameldin on him.¹⁵ (Onsor-al-maali, Keykavous ebn-e-Eskandar ebn-e- Ghabous, 1999) Next time, in 417 A.H. after his capture in India, Calipha Alghader renewed his agreement and flag and gave him Khorassan and Inida and Nimrooz (Sistan) and Kharazm to him and titled him Kahafoldoleh-val-Islam and also bestowed titles on his children and brothers.¹⁶ (Fery, Richard Nelson and et.al, 1984) In one side, Mahmould also sometimes gave report of his works to Kalipha. He after capture of Rey and Hamedan in 420 A.H. and overthrowing Buyid Dynasty of those areas, in explanation of his practice, by correspond a letter to Calipha Alghader introduced them Bateni. May be by this correspondence Mahmoud has intended that declare his victory in Rey, victory of Sunnite religion and help to Caliphat's family.

It could be said that friendliness of Mahmoud Ghaznavi and Calipha to each other has been related to time circumstances and when benefits of parties were in conflict to each other the rate of this friendliness was reduced. In references it has been referred to some cases of dispute between Abbasside Calipha and Mahmoud Ghaznavi, including request of Transoxiana (Mavaraolnahr) rule firman from

Calipha and Calipha's biting response to Mahmoud and non-acceptance of it¹⁷ (Gordizi, Abdol Hayy, 1984) or insist of Mahmoud Ghaznavi to take more titles into Khan of Turkistan and refrain of Calipha from this issue,¹⁸ (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.¹⁹ (Mostofi, Hamdollah, 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 Caliphate was their campaign for propaganda of Fatemidd claimers, rivals of Abbasside Caliphate. Fatemids of Egypt on the basis of their beliefs, they were following establishment a comprehensive Caliphate. 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 Fatemid as preserver of Islam²⁰ (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. Fatemiyen for achieving their purpose made some actions. They by sending their claimers to east of Islam world by propaganda of Esmailid's custom and attraction of followers, established a government in Sand and Moltan and statesman of this government severely were followed orders of Fatemid Caliphate in Egypt.²¹ (Moghaddasi, Abou-Abdollah Mohammad ebn-e-Ahmad, 1982) In one side Moltan was located in rich region of North West of Inida and this issue

¹⁷ Ref. to: Onsorolmaali Keikavoos-ebn-e- Eskandar ebene Ghaboos "Ghabousnameh" by effort and correction of: Dr. Gholamhossein Yousefi, Tehran, scientific and cultural, 9th edit, 1378, pp. 208-209

¹⁸ Ref to Nezamolmolk, the same, pp. 201-202.

¹⁹ Ref, ti: Abolfazl Beihaghi "Beihaghi history" 1st volume, pp. 186-187

²⁰ Ref. to Abolmoskouyeh, "nation's experiences (Tajareb-ol-omam)", translation: Alinaghi Monzavi, Volume 6, Tehran, Tous Publication, 1376 (2007), PP. 438

²¹ Ref. to Aboabdolla Moghadassi, "The best dividing in knowledge of realms (Ahasanoltaghasim fe Maarefatelaghalim)" translated by: Alinaghi Monzavi, 2nd volume, Tehran, Iran Authors and translators, 1361 (1982, P. 77).

¹³ Ref. to Abdolghader Badaeini "Montakhab-ol-tavarikh" volume 1, by correction of Molavi, Ahmadali Saheb, Tehran, institution of works and cultural honors, 1st edition, 1380 (2001) P. 8 and also to: Ghazi Ahmad Tatori and Ghazvini "Tarikolfi" 3rd volume, pp. 1966-1967 and also Hamdollah Mostophi "tarikh-e- Gozidhe" P. 39 and also: Hindoshah Estarabadi "History of angel" 1st volume, p. 78

¹⁴ In this field ref. to Atbi, the same 377

¹⁵ Shabankarehei, the same, P. 51

¹⁶ Gardizi, Zein-ol-Akhbar, 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 Abbasside Calipha 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 Abbasside 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 death²³ (Hendoosha 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 Abbassides, when Calipha Alghader informed of story of grave-clothes and letter by Hassanak, 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 have fingered to all over the world and am seeking Caramathian and whatever found and corrected and will hang it. If he is Caramathian, I also be Caramathian.²⁴ However, Mahmoud Ghaznavi sent grave-clothes and presents to near Calipha Abbassides.²⁵

Mahmoud Ghaznavi need to achieve legitimacy of Abbassides Caliphate had been main barrier of making relation among Ghaznavid and Fatemids. Since Sultan Mahmud knew his survive in dependence to Sunnite and Abbassides Caliphas, under any condition was not satisfied with making relation with Fatemids that were counted Abbasian's enemies and in vengeance and hostility went to

where that wished capture of Egypt and save of that land from dominance of Ismaeilides.²⁶

Pursuance and harm of Ismaelian in Mahmoud Ghaznavi period according to want and desire of Abbassides Calipha and Ghaznavides politically utilized of this issue. Following battles and captures by Mahmoud Ghaznavi in Inida and other areas had bi-lateral benefit for both Mahmoud Ghaznavi and Caliphate system. Because Mahmoud's victories in India and other areas caused increasing his influence and fear in view of his political rivals in Baghdad (i.e. Ale Boyeh). In one side Mahmoud Ghaznavi repeatedly gave news of his victories together with presents and obeying of him to Calipha. This, itself caused increasing of influence and validity of Calipha. Because, in this time Caliphas were under dominance of Buyid dynasty, therefore, Sultan Mahmud by doing these works was encouraged Abbassides 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 Kalipha 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 Mahmoud. Another case was using of Calipha roles in interior field for fulfillment of his benefits, i.e. succession of Mohammad. Since Masoud has been bigger than him and at first he was father's successor. But then Mahmud was annoyed of him and wanted make Mohammad his successor. Thus he wanted Calipha in administration correspondences, priorates the name of mohammad to Masoud and he also did this.³⁰ However, finally Masoud 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-tavarikh)", Volume 1, p. 9.

²⁴ Abolfazl Beihaghi, History of Beihaghi, 1st volume, pp. 186-187

²⁵ The same, same

²⁶ Ref. to Shabankarei, Collection of descent..

²⁷ Josjani "Nazarene Classes", 1st volume, p. 231.

²⁸ Atbi, the same, p. 182

²⁹ Ref. to: Barthold "Turkistan Nameh" 1st volume, pp. 604-606

³⁰ Ref. to: Josjani, "Nazarene Class", 1st volume, p. 232

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 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.³¹ Mansour who had received letter and firman of Caliphah went towards Khorassan and order to send copies of Caliphah'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 Caliphah and successor of his father.³²

The long time after entrance of Mahmoud Ghaznavi to Khorassan and Neishabour, messenger of Caliphah Alghader among sensational reception of rulers and people of that city, entered there. He gave Caliphah's firman to Masoud.³³ Caliphah in this letter while giving titles such as Nassereddinallah, Hafez Ebadollah, Almontaghem men Aadallah, 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 firmed.³⁴

After death of Caliphah Alghader in 422 A.H. and seating Alghaem on Caliphate seat, to swear allegiance with him from domicile of Caliphate messengers were sent for renewal of allegiance to various areas including near Masoud Ghaznavi.³⁵ Masoud Ghaznavi against some conditions swears allegiance with representation of Caliphah. These conditions were that a new firman be sent to command of rule of Khorassan, Kharazm, Nimrooz (Sistan) and Zabolestan, India, Sand, Choghianian and Khatlan and Ghobadian 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 Sultan Masoud and wants Caliphah give him permission of

Caramthian suppression in eastern area of Caliphate including Makran and Oman to them.³⁶

Masoud Ghaznavi tried in his relation with Caliphate court, preserve power and glory of Sultan Mahmoud. He benefited from title of Caliphate and Caliphah as a tool for removing his rivals such as Hasanak Vizier who was hanged in accuse of Caramthian.³⁷ In that condition when Saljoghides had thrived against Sultan Mahmoud, he also had preserved his relation with Caliphah. When Sultan Masoud had come to suppress of Saljoghides rebellion, to Khorassan, on behalf of Alghaem, Abbassid Caliphah, Masoud received a letter that in it he was noticed to preserve Khorassan of Turkmans' sedition and to come in western regions such as Rey and Jamal and safe those regions. Sultan Masoud also during declaration of obedience of Caliphah's orders emphasized that he himself has such a thought.³⁸ Soon after, Sultan Masoud defeated of Saljoghides' army in Dandangan 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, Saljoghides were in power.

In the first period of Ghaznavid government, Sultans such as Mahmoud and Masoud by creating bilateral relations and close to Caliphate system, empowered influence and personality of Caliphah again in Islam world. Because type of their relation with Caliphahs caused that strengthen position of Caliphate system against Buyid dynasty and Fatemides of Egypt. It should be said that Sultan Mahmoud and Sultan Masoud by hard campaign with Ismaelids, had a good services to Abbassid Caliphate 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 Caliphate there. Ghaznavid after Dandangan battle gave up all parts of Mavarolnahr (Transoxiana) and Khorassan which had captured. They during the next was deposited most of their possessions to Saljoghides. Then second period of Ghaznavides government begins which is lasted 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 Abbassides Caliphate 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

³¹ Ref. to Ebne Khalkan (Ahmad-ebne-Mohammad Ibrahim Abolabbas Shamseddin Barmaki Arbali) "Manzarolensan (Human Appearance)", 3rd volume, Translation: Ahmad-ebne-Mohammad-ebne-Ali-ebne-Ahmadolshojaolsanjari, correction: Fatemeh Moddarressi, Uromieh, Uromieh University, 1st edition, 1381 (2002), p. 244

³² Ref. to: Abolfazl Beihaghi, "history of Beihaghi" 1st 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

gained. And on some of Modoud coins titles of Jamalodoleh, Fakhrolomeh is figured, because Modoud in coining recognized officially high supremacy of Alghaem, Abbasside's Calipha, therefore we can suppose that these titles were taken from Baghdad.³⁹ Witness of these communications and relations among Modoud with Abbassides is a sentence of Beihaghi. He has mentioned that Khajoe Bou Saad Abdolfakha Fakherin Sharif in Modoud period had been sent to Baghdad Embassy. "Sent him to Baghdad as messenger, in a hard job (full) and famous and he went and performed it in a manner that wises and time see and attained his aim."⁴⁰ Beihaghi postpones this position of Ambassador to Modoud period.⁴¹ But his section is the disappeared part of History of Beihaghi that hasn't reach to us.

From the period of Ghaznavid also the coins with the name of Abbassid Caliphas have left.⁴² But have not aware of relations among them. On coins of 3rd Massould also name of Almostahzar, Abbasside Calipha is appeared and indicates that Massoud observed traditional policy of Ghaznavides in acceptance of religious and ethical superiority of Baghdad Caliphate so.⁴³ King Arsalan Ghaznavi also apparently has received firman of government. Masoud Saad Salman has brought about this:

- Flag and agreement – oration – of Baghdad Calipha
- The honored and glorified lord make it auspicious happy for king.
- Abolmalek Malek Arsalan ebne Masoud
- That thrown and land of heaven doesn't remember such him,
- Calipha has sent gifts unlimited and un-border
- Who, nobody has sent such a gift.
- All angles pray you
- Also agreement and also flag of Baghdad Calipha⁴⁴

Also, from the coins he has gained from King Arsalan, title and acceptance of supremacy of Al-Mostahzar, Abbasside Calipha is seen.⁴⁵ On coins of King Bahram, the name of Calipha also is seen Almostarshed and Almoghtazi.⁴⁶ But we don't know anything about his relations with Abbasside Calipha. In second period of Ghaznavid reign, however they were sometimes under dependence of Saljoghides

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 Caliphates 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 Caliphates 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" 1st 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, Parviz

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 government however Saljoghid were considered main barrier in making relation between Ghaznavids and Abbassian, 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.

Corresponding Author:

Iraj Jalali

PhD student, Department of History of Iran in Islamic Period, Faculty of Humanities and Social Sciences, Science and Research branch, Islamic Azad University (IAU), Tehran, IRAN

E-mail: Jalali53iraj@gmail.com

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