

Analyzing the Status of Political, Social, and Cultural Independence in Tahirid Dynasty

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Abstract: In the beginning of the third century, Tahirids laid the cornerstone of a new independent government after the Sassanid dynasty, so they became the starter of a political, geographical, economical, and cultural in the area of East geography of Islamic Caliphate. Tahir Ibn Hossein known as Zolyaminain established Tahirids' government in 205 AH, which continued until 255. Their territory included the great Khorasan to the border of India, and on the other hand, it included such districts as Sistan, Kerman, Gorgan, Tabarestan, and Rey to about Hamedan. The existence of good and friendly relationships, with the caliphate of Baghdad did not indicate the full independence of this government, though; their strategy provided the most basic space for growing a suitable bed for foundation of other governments, and their relative independence of the Baghdad caliphate in the great Khorasan. Although, Tahirids could not form a big government, they succeeded in releasing them from the Arabs' subordination after two hundred years. Generally, it can be concluded that the Tahirid dynasty paved the way for great political, social, and cultural revolutions in reinforcing the necessary fields for Iran's independence. Tahirids have a main difference with the Emirs before them, and it was that the previous Emirs came to power not hereditarily, but by the caliphates' commends, and they were dismissed by their commends, without keeping power in their dynasty; however, Tahirids had such a strong position in Khorasan, that had the government hereditarily for fifty year.

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1. Introduction

After Muslim Arabs conquered Iran, and the central government was destroyed, Iran was managed by the Islamic caliphate. This process continued until the Mamoon Abbasid's time. A long time passed until Tahir Zolyaminain announced independence, and dropped the caliphate's name from all the sermons and coins. Gradually, independent and depended governments, and buildings were formed in Iran. Iranian notions and identity found a new chance in the beginning of the third century after some hazards to present its existence in the shadow of the Iranian government, under the rule of apparent authority of the caliphate. Although Tahirids tried hard in the conformance and close relationship with the caliphate, Tahir Ibn Hossein's declaration of certain independence, was a new design of governmental systems consistent with the caliphate. Therefore, Tahirids' power and unfriendly relationships with the caliphate establishment were not considered as the political contrast (Heribert, Busse (1975)) . On the contrary, it was mostly like a peaceful coexistence in order that Iranians achieve their political purposes, gradually. Little by little, the amount of Abbasid caliphates' dominance on Iranian governments passed on such issues that passed inside and outside the Abbasid Caliphate's system; the caliphate lost its power and strength. In 334 AH, contemporaneous with self-sufficient caliphate, Ahmad, Boyeh's son conquered Baghdad, and he dominated on there.

However, the dominance of caliphate institution did not finish on the monarchy institution in Iran. However, Abbasid Caliphate could not save this power forever. Therefore, independent dynasties formed little by little. In some regions, the caliph had to assign one of their influential men, in the hereditary government of that state, to provide the security of lords and Iranians' farmers. Such buildings, formed as independent governments gradually. Moreover, sometimes it happened that the one of the influential men, managed the local governments without being assigned by the caliph or by his commend, on the reliance on their military force, and arbitrarily (Levi Scott Cameron and Ron Sela.2010). The formation of local governments in Iran, especially in the East that have serious collision with Alavian-e-Tabarestan was accelerated as the result of internal struggle inside the caliphate on one hand, and as the effect of grassroots movements that have been destabilized the components of caliph's power.

Dynasties that were formed in Iran from Mammon's time were two groups:

1. The first group claimed for the Baghdad caliphate as the result of converting to a religion besides the caliph's formal religion, i.e. Sunni; including Alavian-e-Tabarestan, Al-e-Ziar, and Al-e-Booyeh, who did not accept caliphates' spiritual lordship and superiority.

2. The second group, knew the caliph as the Amir Al Momenin, and read sermon in his name and some of them had the caliph's religion: such as Sassanid, Ghaznavids, and Seljuk.

Therefore, one can conclude that the Iranian people had accepted the caliph's subordination especially in the religious and spiritual issues. Tahirids' government was half-independent in some parts of Iran. Their governors had a kind of mutual interaction and non-profit relationship with Abbasid caliphs. In fact, they used each other to suppress the enemy and carry out their policies. Therefore, Tahirids should have eyes of greed to the Caliphate system, because they were caliphate agents in the governmental system (Perry John, 2001). Tahir Zolyaminain achieved the power in 205 AH in the Eastern countries of Baghdad to the Eastern parts of Islamic countries by Ma'mun's command, and the half-independent government of Iran was taken to an Iranian. Since, Tahirids claimed independence they knew well that by the opponents' provocation and sabotage in Baghdad, their situation is not very favorable. Moreover, they knew that if any outburst occurs in their territory, possibly Afshin, the prince of OSRUŠANA, and Maziar, the prince of Tabarestan, both of whom had the desire to govern Khorasan, gain the approval of Baghdad to conquer Khorasan, and end their government period. Moreover, since Tahirids had murdered his brother, Amin, to serve Ma'mun, and had provoked some Arabs' hatred against themselves.

2. The Review of the Literature and History

There are different opinions about Thirids' government was, and independence or no-dependence of their government. Some believe that it was a completely puppet government (Mohammadi Malayeri, Mohammad.1982), that did not have any authority, and Abbasid Caliphs could dismiss them at any time they wished, and assign another one instead of them. Some other believes that when Tahir went to Khorasan, he gained the authority from the caliph, and he did not have the authority to change or dismiss him (Makarios: Tarikh-e-Iran (Iran History), 107). However, what can be achieved from analyzing the related literature is that, when Tahir Ibn Hossein crossed out caliph's name from the sermons, it was a hard strike that he did on the most powerful Abbasid Caliph, and he announced Iran's independency by this act. Some researchers have been approved it: Mr. Richard N. Frye has clearly announced that Iran's independency started from the Tahirids era. He says "in the first century of Abbasid government, although Iranians were on welfare, politically they

were a part of Islamic territory and did not have an independent government; however, after one hundred years, i.e. Tahirids' government on Khorasan, especially since from the Saffarids' government, they formed an independent government" (Motahari, Khadamat-e-Mostaghel-e-Iran va Islam (Mutual Services of Islam and Iran), 727). In another place, Frye has stated that "Although, Tahirids serviced caliphs reluctantly, they were an Iranian independence emperor" (Mohammadi Malayeri, Mohammad.1982). Makarios has spoken frankly "governors gained power. Some caliphs did not dare to change the governor. This issue appeared at the Ma'mun caliph. When Ma'mun decided to dismiss Tahir, the governor of Khorasan, he did not succeed. It did not last that these provinces became independent buildings and emirate that were admitted the caliph's lordship, and some of them were not admitted" (Bosworth, C. E. 2000). Ibn Khaldon believes that "Abbasids placed each emperor's country his fief, because Tahirids of Khorasan..." (Bosworth, C. E. 2000). Professor Edward Brown has used the expression of independence (A Literary History of Persia, 311-312). Professor Van Grunebaum states that "various states were taken from the Abbasid caliph and were subordinated and supported by the Khorasanian dynasties. "Tahirids' separation from the government of Baghdad has not been very tangible." (Hammuda, Abdul Hamid, H. 2010). Groussrt's opinion, the French orientalist (orientalists) about Tahirids is as the following; "the first Persian prince land that was formed in the heart of Abbasid's emperor". Moreover, he has stated that Ma'mun was enthroned by Tahir's support, and Ma'mun transferred the government of Khorasan generation after generation to Tahir in exchange.

Ibn Abed Rabbo states "Tahir had dignity and ambition. Since Tahir was afraid of mammon's betrayal, he eliminated his name from sermons, and separated from him; however, he did not appear Ma'mun's dethronement generously" (Motahari, khadamat-e- Iran va Islam (Iran and Islam Services), 74). Ma'mun knew Tahir as one of the great men of his age. (JawahirKalam, Shia Alemamiah Works, 144/4, quoted from the manuscript book of Alsehr), and he was afraid of him, and he believed that Tahir has the power to enthrone the caliph (Ibn Tayfoor: Kitab Baghdad (Kraemer, Joel L (1989)). when Tahir passed away, Ma'mun could not assign anyone else for the government of that place, and Talhe Ibn Tahir, Tahir's son became the governor of Khaorsan (Ibn Tayfur, Kitab Baghdad, (Hammuda, Abdul Hamid, H. 2010). Said Nafisi states that the independency of Iran after the domination of Arab, has been formed as the result of movements, the founder of which was Tahir Ibn Hossein, because there is no doubt that if

Saffarids, Samanids, Ziar, and Booyeh dynasty did not move, Iran's independency did not continue until today. Moreover, if Tahirids did not move before it, the way would not get open for the others (Kraemer, Joel L (1989)).

3. Discussions

The documents presented indicated Tahirids' independence, and the precision of history shows that Tahir Ibn Hossein laid the cornerstone of Iran's independence after the Arabs' attack. He advised his substitutes to water the sapling of independence in full consciousness, and to be discouraged from any controversial and sedition. In the Tahirids era, Iranian practitioners and secretaries managed the administration. Tahirids did not lose their connection with the aristocratic dynasty of Khorasan, because of their genuine origin. They encouraged literacy, and tried to promote sciences, art, music, literature, and theology, so that their territory was the base of teachers and scholars. Therefore, the statecraft and Iranian customs remained stable. Tahirids' government continued powerfully. If they did not disrespect the sinless dynasty, and war with Alavian in Kufa, Tabaresta, Rey, Ghazvin, and other places, and did not convert to extravagance, and heavy taxes, and oppression, they did not lose their high position, and their government did not destroy. In Tahirids' time, the uprisings of Babak and Maziar that occurred in Azerbaijan and Tabarestan, respectively, converted their attention from East of Iran. Therefore, Kharijites rebelled. The last of Tahirids' Amir, Mohammad Ibn Tahir was not a powerful man. Thus, the Tahirids' government became weak, and finally was overthrown in the middle of the third century, by Yaghoub Leis. Although, the Tahirids' government of Khorasan destroyed in 259, Tahirids had different positions in Baghdad and other places. Some events in 279, and 301 mention to the issue that Tahirids of Baghdad have had influence in that city, and were responsible for some positions. Overall, what can be stated about them is that in historical sources, except some limited cases, Tahirids' Emirs have not been named as unjust and oppressive figures. Therefore, it can be concluded that Tahirid dynasty helped the economic growth of Khorasan on one hand, and on

the other, it has been approved its centrality despite of being aside from huge collection of Islamic land, thus it has been a useful dynasty for Khorasan.

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