Historical conditions of the Abbasid Caliphate beginning relations with the Seljuqids

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ABSTRACT

In the early fifth century and in the wake of Seljuqids, it follows the Abbasid Caliphate has severely weakened, is lost his political position in many Muslim lands. In this era Buwayhid was lost his authority due to internal divisions and the easternmost territory of the Sunni caliphate ruled by Ghaznavids and Seljuqids emerged that claimed they were supported by Khalifa. That's why the Abbasid dynasty found a chance to revive his political identity. This research is to answer the question that the historical conditions governing the eastern territories and the Caliphate, what effect, it could have on initiating relationships early Abbasids and Seljuqids. The research method is based on the orientation and lifestyle, historical-analytical data and the results show that the historical circumstances of that era, an opportunity for two buysos, the Qader Billah (381-422BC) and Qaim Bamrallah (422-467BC) provided many efforts to revive the caliphate lost its political identity and we see a resurgence of the power of the caliphs, at least in Iraq.

INTRODUCTION

On the eve of Seljuqids and during the period that this Turkish tribe in northern Khorasan seeking new lands, they had military and political disputes with local governments such as the Samanids and Ghaznavids and Qarakhanids; Khalifa not only for various internal reasons, more and more lost his political and spiritual position, but he was placed in a pinch outside the territory of Caliphate and regarding the terms ideological and political as well as opposed Sunni governments such as Andalusian Umayyads caliphs and Shiite Fatimids of Egypt and the Roman Christian Empire. However, because of various factors such as domestic disputes of Buwayhids princes, and excess of rulers of the army a

The reasons for the weakening of the Abbasids Caliphate:

Although the first contact between the Seljuk sultanate and Abbasids caliphate began after the capture of Nishapur and by initiative of the caliphate, but upon the historical conditions prevailing at the beginning of the relationship between the two institutions was effective. When the Seljuqids in the fifth century AD created their sultanate, the Abbasid Caliphate and the Islamic world politically and religiously spent in a chaotic situation. Declining political authority and identity of the institution of the Caliphate had begun long before the advent Seljuqids. Moatasem in implementing Turks against Iranian elements dominate the government, perhaps first leaving him from Persian domination fanatics, in practice, however powerful institution of the caliphate faced...
with a new problem and resulting in weakness of the Caliphate to the eve of the Caliphs by murdering many Turk slaves. During the 24-year-old sovereign caliphate (320–295 BC), the arrival of thirteen ministers and even the death of some of them [11], showing the height of the civil conflict. Strong in North Africa during the caliphate, Obaidullah al-Mahdi and in Andalus, al-Rahman III, were placed on top of the government, neglecting the political threat, were considered also a religious threat. Both parties used the title of Caliph and Caliphate to rule, highly targeted and threatened the Abbasid religious authority. Abbasid also extremely lost their power and prestige of the institution itself. A brief overview of Ministers records of the Abbasid dynasty in the period of domination of the Turks, especially the powerful caliphate onwards, shows how this important position being the mercy of speculators positions of the caliphs [18]. So, the advent of the office of Amir al-omarei should be considered the result of the vitiating Department officers. During the ten years of the caliphate of Amir-al-omraei, the situation of caliphate was so disturbing that in the short time we saw the fall of the Caliphate of the three Caliphs: Alrazy (329-322 AD. AH) and Muttaqi (333-329 AD. AH) and Almostakfy (334-333 AD. QAR) About eight of the Emirate of Amir-al-omra’, including Ibn Rayq, Bijekm, Brady Abu Abdullah, Ibn Rayq, Abu Abdullah Brady, Nasraldowlah Hamdani, Tuvzoon and Ibn Shirzad. Ibn Omrani [9] as quoted Philip even "This situation indicates extreme weakness and severe crisis in the Muslim world." [22].

The rise of dominant governments across the territories of the Abbasid caliphate, and exiting these areas of control of the central government in Baghdad and even celebrating in making governments opposed Abbasids like, the government of Alavids in Tabarestan (316 250 BC), the Caspian and the Edrissids (375 172 BC) in Morocco and Fatimids in Morocco and Egypt (567-297 BC) and the expansion of the Byzantine Empire in Damascus and Anatolia fragility and nihilism extent that the institution was brought to Ibn al-Athir's vast Abbasid empire, but Baghdad, all its environs, what remains to Khalifa was left [1].

Finally, in the eleventh of Jumada I, 334 BC, with the dominant Buwayhid the Baghdad Caliphate was deprived of all political rights. [15] From this date onwards, the Caliphate state had enacted such bad that Ibn Tawtaqy in a reference to the minister head Almostakfy correctly writes that:

"Since then, the institution of the Caliphate state transformed, no prosperity for the stay and not (to) Ministry. Buwayhid took over the country and his ministers were appointed, all positions were assigned by them well, for the caliphs determined also other expenses something small and incapacitate "(Ibn Tawtaqy 1367: 391).

Strong downward trend in the era of Caliph Azezdol-dawla came to its end. So after winning the Izal-Dawla Bakhtiyar by Azezdol-dawla, caliph's request, he had to welcome him on the Tigris, and to quote Ibn Jozi "Khalifa never bowed down any monarchy like that" [4]. Al-Qader Billah forced Musharraf al-dawla to make his welcome [4]. Also Buwayhid allocating a certain income to caliph and to determine a person for controlling the financial affairs of Khalifa, the Caliphate were brought under control greatly. [10]. Theoretically and practically Buwayhid Princes on most of the found the caliphate points and authorities. After the capture of Baghdad by Azezdol-dawla (372-338 AD. C), in a sermon to the caliph in Baghdad, only his name was called; [10], the caliphs were partners [23]. Five times the points Buwayhid banging the drum on the door with his regent, which was the most important signs of sovereignty Abbasids [4] succeeded in overcoming the Abbasids [11]. They also have the privilege of continuing Khalifa, and receiving many titles from him that led to religion and nation and government. The titles like Mu’izz al-dawla, and Azezdol-dawla and Taj al-melladh and Baha al-Dawla and Qyasal-Ommah and Qvamal-Din, who was also mentioned in sermons and coins. So the mentioned title in caliph's sermons, in the long epithets Buwayhids Sultans disappeared and was not seen. Even this date, we dubbed the "Amiral-Mo-menin are not on the coins [26]. Even in an unprecedented move, to get the title (King) and multiplied by the coin during Azezdol-dawla period (370 AD. C) onward [25].

Despite all of the above, the caliph himself has the legal minimum. Abbasid were the head of state in all of the Islamic areas, and he was known as Imam and Amiral-mo-menin and his name was called in sermons [10]. Buwayhids also mentioned the name of all the contemporary caliphs in the coins were minted [28]. Buwayhid princes on the surface, that is, received promise and under his emirate from the caliphate [13]. But the main weapon against the sultans, he was threatening to leave Baghdad, which was remedial, and kings and rulers fear the public reaction to this act of the Caliph, they were forced to accept his demands.

Effective date of the institution of the caliphate revival of political identity:

But on of the beginning of the fifth century and Seljuk state formation, the context was provided for Abbasid caliphs began to revive the political identity of the entity's activities. At this time of weakness and degeneration of the Buwayhids was began for different reasons. Outside Baghdad and territory of Buwayhid, governments emerge with the same ideology of the caliphate, such as Ghaznavids and the Seljuqids, that was all efficient for the caliphate. In fact, in certain situations under the guise of Caliph invited the rulers to Baghdad have tried them as a third force against Buwayhid. Al-Qader sent a letter to Mahmoud, after conquering Khorasan and failure of Samanids, and Khalifa's claim as a victory for Abbasids compared his victory over the Umayyad usurper, Ghaznavids importance clearly demonstrated to the caliphate. To send conquered letters of Sultan Mahmoud to Khalifa Al-Qader, show the moral support of Ghaznavids or at least the the in Baghdad Caliphate has created such a sensation. Such letters could hope for a revival of the Caliphate lost power to
establish a caliphate. In this way, the Buwayhids were always waiting for an excuse to save the Abbasid Caliphate that Sultan Mahmud Ghaznavi was invaded their territory. Thus the same excuse strengthening the position of caliph against Buwayhid. The capture of Ray and remove one of the branches of government by Sultan Mahmud in 420 BC, and sent a letter to conquer Al-Qader Billah, who was the first to respond to the call Qader was to revive the tradition. Al-Qader Billah, with a title like Yamin al-Dawla and the Amir al-mo’menin and Nasser al-Haq, or Kahir al-dawa and al-Islam upgraded position of Sunnit Sultan Mahmoud against Shiite Buwayhid.

However, the final factor in the resurgence of identity and political authority of the caliphate, was the caliph's religious and political figures. Al-Qader Billah and Al Qaim Bamrallh were the caliphs on the verge of the rise of the Seljuk in extreme boundaries of the Abbasid Caliphate's land, were able to breathe life niches in the body of the Abbasid dynasty dying. Al-Qader Billah Caliphate in 381 AD, is regarded as a kind of revivalism in the principles of tradition and community. King Hindu in connection with his character, he writes that "religious man, wise and accomplished much good," that "the Abbasids flourished in his time." [18]. Ibn Taqtaqa, in history of Fakhr in the experience of writing it is Nakhjivani al-salaf King Hindu, the prosperity of the Abbasid government to return the "State of Abbasi Reset" is interpreted. [7]. The caliphs in different ways could partly revive the Caliphate political identity. They sometimes act as intermediaries between the princes of Buwayhid [1], and sometimes because of their failure to prevent riots of Kurds and their actions in Baghdad were subjected to protest or reproof Caliph al-Qaim into. [4]. These Caliphs were not obedient to the orders of Buwayhid Prince have deal with some of the government's appointment came on. [4]. They even make reactions against the homage of Buwayhid sultans like not inviting the Al-Qader by Mosharaf al-dawa to the ceremony of formalizing the position of Amir al-omarai, and threatened to be out of Baghdad (Ibid: 215).

Following the trend of being powerful of the caliphate, the caliph Al-Qader unlike previous years, was succeeded to determine his son Abolfazl to set his bond by title of Al-Ghalib billah and the Ghaznavids quickly named their Crown Prince on the coins and mentioned in the sermon. (Ibid). Even after the death of Alghalib Billah in 410 AH [1], he named his son Abu Ja’far Abdullah bond provincial title in 421 BC was Qaim Bamrallh. [4]. Al-Qaim, also like his father in 440 AD. And seven years before the entrance of Tugrul to Baghdad, his son Muhammad Abol-abas title (Zahyraldin) had chosen the province of the Caliphate era. [1].

So that the information can be viewed by Ibn al-Athir and Ibn Josie, in these years the institution of the caliphate by resisting the demands of Buwayhid sultans based on allocation of an income of competition racing in Baghdad in 432 AH. AH [1] and get their taxes ransom for the year 435 AH [4], partly showcased for its own political authority to Buwayhid. These dates coincide with the Seljuk attacks and their entry into and regions like Khorezm and Khorasan and Jorjan and Tabarestan. Tugrul Bey, as the year 435 AD. G. was entered to Ray. [1] So this incident could also be effective to shorten the glory of the coming of the Caliph Jalal al-dawa. He was confronted with fresh breath that was coreligionist with Caliph and he also had the support of the declaration. In these years, the independence of the Caliphat had reached a point that during the entrance of Abukalydjar Marzban 435 AD. to Baghdad, as it should be, was not welcomed by the Caliph and although al-Qaim apologized him to not greet him, but Abukalydjar take revenge on caliph with insistence beating on drums on the door of his house five times in front of that caliph should beat three times on the drum. [5]. Al-Qaim also by granting the titles as: Amida-Ro’asa and Ra’isal-rosa to the minsters and preachers and his staff, tried to promote their political position against the agents of Buwayhid Court. [4]. Following this policy to increase the power of the staff of his Court, in 443 AD. with the title "Jmal al-vozara and Moshrefol-vozara" to one of his scribes named Ra’isal-rosa Ibn al-moslama al-Qasim Ali bin Hussein, chose him to place his ministry. (Ibid.: 151, 127). Ibn Moslimah was the minister invited to play an important role to invite Tugrul Bey and to decrease the Buwayhid’s influence. On the other hand, both caliphs ideologically and culturally measured against the growing cultural and religious propaganda of Fatimids, it was partially successful to revive in addition to restoring the Caliphate political identity, religious and spiritual status of the Abbasid caliph as leader of the Sunni Muslim world. The sixty-year period of al-Qader and al-Qaim, in terms of restoring power of the Sunni religion to many historians, such as George Moghadasis means "to revive Sunnite". These included their intervention to differences between Shi’ite and Sunni in support of the Sunnis in Baghdad [4] and to refer a trusted follower ambassadors such as Abu Bakr ibn Albaqlany to the sultans like Qervash (442-391 AD. C), Amir Aghili Mosul, to restore a sermon called Abbasids in 401 AD. sermon called in the name of caliph Alhakim Fatemi [5] and assign the Fatimids to Qrameth and develop a petition by Qader Billah for rejection of Fatimids’ relationship in Rabi al-akhir in 401 AD. G., and attempt to verify the accuracy of the Abbasid Caliphate and action by publishing written as "Ahkam Alsultanya Mavoury and "book from the Sunna" in 409 AD. had been published about beliefs of Sunni by scholars in partnership with the royal succession [4]. That book was released again in 433 AD. G. and during the reign of al-Qaim Bamrallh called "al-Qader Beliefs". (I.: C 8. 109). Standing and moral authority of Caliph was such a situation in those years that a shiite sultan as Abukalydjar threatened to expel a passionate missionary named al-Mu’ayyad fi-din Shirazi (d. 470 AH. QAR) from his territory. Al-Qaim pressure in the case asked for help of the Seljuqids and Tugrul Bey to solve this problem. [12]. On the other hand, sunnite residents complaint in the regions under the dominance of
Abukalydjar, Caliphate threat based on asking for help from Seljuqids from that newly conquered Ray and were trying to conquest in the mountains of Kurdistan and Azerbaijan, could be effective in decision Abukalydjar. Thus Abukalydjar accepting requests of caliph, al-Mu'ayyad Shirazi in 437 AD. expelled from the area of his rule.[12].

Al-Qaim in support of the Sunni creed, and indeed to show the role of the institution of the caliphate in the realm of religion and politics, 433 AD. Re-released the paper of "Al-Qader Beliefis" of his father, and declared that anyone would disagree with that, is an infidel. [4]. Moreover, he like his father, in 444 AD. G. and in the presence of Alavids, judges, jurists and Abbasids; released a statement that the progeny of the Prophet issued by Fatimids was the Magi of the Fatimid and Dyanids and Qodahyah attributed to them outside of Islam and Muslims, he said. This declaration was sent around. [4].

Despite all the above, Caliph in Baghdad still did not feel strong enough about political pressure imposed against Buwayhid. So in 429 AH, Caliph al-Qaim, despite the objections of Maverdy, could not oppose with the choice of the Sasanids title "King" by Jalal al-dawla [6]. Khosro-Froz, the last Buwayhid ruler asked the Caliph dubbed "Almokal- Rahim" that al-Qaim on the pretext of a legal impediment, had opposed it. But ultimately, this title was also awarded to him. [5].

Conclusion:
So when across the border of Khorasan, the Seljuqids, who were in dispute with the local government and creation the local rule, in light of the declining of Buwayhids, Abbasid Caliphate and to support the emergence of a strong state the Ghaznavids and the Seljuqids and submissive as the Sunni caliphate, they were trying to revitalize and restore its former privileges. The period of 389 years since the establishment Ghaznavids in Khorasan, Tugrul Bey to Baghdad in 447 BC. what it was about sixty years. So, due to historical circumstances, it seems reasonable who have no interest in inviting al-Qaim Abbasid Bamralh to Baghdad by Tugrul Bey, and he tried more to use this powerful and emerging force for checks and balances in the realm of the Abbasid Caliphate. But contrary to the wishes of the caliph al-aim, the historical conditions so going to end, this was the Caliph that was forced not only once, but over four times invite Tugrul Bey to Baghdad.

REFERENCES


