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Religious politics of Sultan Mahmoud Qaznavi

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ABSTRACT

One of the most important aspects of the reign of Sultan Mahmoud Qaznavi is the religious politics of him. Religion was one of the most important devices which sultan Mahmoud used and justifies his actions and martial movements. On one hand, sultan Mahmoud used religion and maintained his dominance by suppressing the internal oppositions and on the other hand, used it to have relationship with Abbasid reign and attracting the satisfaction of Caliphate and obtaining religious and political legitimation. The present study tries to investigate the way of facing of Sultan Mahmoud with religious groups and how he used religion to get his goals.

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INTRODUCTION

Religion is one of the most important and basic elements of political affairs of Iran especially in the history of after Islam. Some of the authorities used religion with their wisdom in order to get their goals. Qaznavi and Saljoughis used the religious place of Abbasids authorities for improving the political and martial goals of them.

But unlike the way they had, Kharazmshahiyan instead of interacting and cooperating, adopted a policy of opposition to the Abbasid caliphate and as a result of adopting this policy, bad consequences happened for the Muslim world. Abughasem Mahmoud Ibn Saboktakin, nicknamed as Syfaldoulh, Yminaldoulh, Aminalmalmeh Ghazi and Ghaznavid dynasty was known as Sultan Mahmoud of Ghazni. Sultan Mahmoud was the first independent ruler of the Ghaznavid dynasty and was subject to conquest and glory of courage and fearlessness and a plurality of the Court in the history of Islam, especially in India and trophies that he won battles.

He was the first ruler in the territory of the Islamic Caliphate that gave himself the title "sultan" to demonstrate their independence from the Caliphate. he selected Ghazni city in central Afghanistan, as the capital of his Empire which was much of today's Iran, North-West India, parts of Pakistan. One important aspect of the rule of Sultan Mahmoud was the issue of religious politics and his relationship with the Abbasid Caliphate. He had a clever way of using faith for their government targets whether in domestic politics and foreign policy, and never showed his religious orientation explicitly to have some religious groups with himself.

He has always struggled to justify its actions and campaigns of their own religion. So that he can convey both the legitimacy of a government official in the Islamic community, that is to gain Caliphate of Baghdad and be able to carry out public opinion with him. About Ghaznavid background, research has been conducted to investigate the consequence of and the various aspects of the reign of Sultan Mahmoud of Ghazni kings of this dynasty, is considered in particular, some of these works have been used in this article. The article entitled: involvement of Mahmoud Ghaznavi character from monuments to mystical literature, by Syed Ali Keramadi moghadam was published in Science magazine of PNU Mashhad, in which the author critically examined the changing face of Mahmoud Ghaznavi and any other roots of his personality and how it evolved over time (Keramati Moghadam, 2013: 115) The article is entitled: The nature and effects of Sultan Mahmoud Ghaznavi expedition to the land of India, by Hojjatallah Iezadi published in the journal Misbah which studies the details of the reign of Sultan Mahmoud (Iezadi, 1995). Accordingly, the present study did not record the specific topic and tried to answer the question that; what was the religious policy of Sultan Mahmoud Ghaznavi? how were The Sultan of Ghazni dealing practices and use of religion and religious groups applied?

1. Sultan Mahmoud Ghaznavi and religion Kramieh:

At the time of the Ghaznavids, Kramyh who were the followers of Muhammad ibn al-Sistani were gained many fans (Zarrinkoob, 1983, vol 2: 192). Kramyh believed that God is the ultimate object and he is limited and

meets the nature of objects (Hassani al-Razi, 1985: 70). The group tended to piety (Bosworth, 1983, vol 1 : 291; Zarrinkoob, 1983: 291). This contributed to Saboktagin believe in the Kramyeh and cherish them. But Kramyan were the pretense of asceticism and piety and later turned to violence and extremism and intolerance, harassment and even murder of opponents especially Qarmyhan and Batnyan and Ismailia (Jorfadeqany, 1998: 392) As a result, their heads like Abu Ya'qub Ishaq Mmshad at the time of Saboktagin father of Sultan Mahmoud and Abu Bakr Muhammad ibn Ishaq's the in the reign of Sultan Mahmoud did excessive acts (Felezi, 2005, 405). One of prominent scholars of Kramyeh in the time of Sultan Mahmoud, Abu Bakr Muhammad ibn Ishaq was Kramyan head. He murdered many opponents in Khorasan during the reign of Sultan Mahmoud by fatwa against and by the order of Sultan. Eventually, Abu Bakr Mmshad close followers used the same excuses and ransomed others. It had become a major problem (ibid). At the same time, the judge Saed and Mmshad had conflicts. Judge Saed brought a message from Baghdad which have to prevent religious publishing of Karamieh believes that believed in the analogy of God's creatures and a parliament was formed in the presence of Sultan Mahmoud Ghaznavi and in the House, the Memshad avoided religion and thereby was guarded from risk the wrath of the king.

Subsequently, the Sultan issued orders strictly on followers of the Kramyan. The important thing at the beginning of the reign of Sultan Mahmoud supported Kramyeh. Muhammad ibn Abdul Nations and Nahal About Sultan Mahmoud wrote: Apparently greatness has been called one of Khorasan, Abdullah bin Kram, the piety and hypocrisy and tricky large group made the subject of his religion and such citizens for the Shiites, he was one of Sultan Mahmoud was hard (Shahrestani, 1956: 165). But the interesting thing about dealing with the cult of the Sultan Mahmoud was that Sultan Mahmoud has long supported the cult and raised them against the Ismailis as long as they were in the service of his objectives and policies, Mahmoud encouraged Kramyeh to abuse the Ismailis in Khorasan (Bosworth, 1983 1: 51) But the vast power and violence Kramyan with believers of other faiths, forced the government of Ghazni to repudiate them. (Frouzani, 2005: 405) Hasanak Minister of Sultan Mahmoud was later replaced Abu Bakr Muhammad (Kramyeh cult leader) to head the city of Nishapur and he has struggled to suppress Kramyeh and the most seditious sect imprisoned in fortresses and what Abu Muhammad had usurped from the people and he was in his house secluded (Bosworth, 11983, vol 1: 187-189). After changing his mind about the Kramyan Sultan Mahmoud all the time about the religion Kramyan with such a hypocrite and say that Hasanak was pretender (Aghili, 1985: 187). Sultan Mahmoud and the Hanafi and Shafyan in the days of Sultan Mahmoud in Khorasan were the three major religious tribes: Hanafi, Shafyan and Kramyan were three main groups. Aside them, the Mu'tazilites, Shiites and Ismailis Zaydiyya attended as smaller groups. However, most of them in Nishapur on religion Shafei and others were on the Hanafi School.

In most cities of Northern Khorasan and Transoxiana, People were on the Hanafi school; But Shafyan have strong presence and influence in these cities and in a city like Nishapur, up to half of the city, but rather in their monopoly. Hanafi fiqh, Islamic jurisprudence was easier and more flexible than other religious faiths. The presence of some Hanafi jurists and Sufis among Turks Miracles Hanafi in the third century and early fourth century AD, was caused leaving the masses to join in Transoxiana to the Hanafi school. Perhaps it is easy to create any new Muslims the more it began. Shafei sect was based more on tradition and vice versa, Hanafi school of fiqh free to vote and comparable yields were more dismissive. Sultan Mahmoud Ghaznavi, initially defended the Hanafi. He was an outstanding aide Aboulfath Basti poem that brought him to the Hanafi school of law and theology have been praised Muhammad bin Kram: Jurisprudence, jurisprudence Abihanifa alone religion and the religion of Mohammed Ben Crum Those who see them did not believe in anyone except Muhammad bin Kram Those who did not believe by the doctrine of the faith of Muhammad Ibn kram had no dignity (Atabi 1998: 128) . Sultan Mahmoud back later from Hanafi school and became Shafei (Ghobar, 1996: 236), Imams Jouvein in a book called "Moghissi Alkhalq" in proving superiority in Hanafi, Shafei wrote on religion, he writes: when Sultan Mahmoud on his knowledge of Hadith and felt that tradition is more in agreement with the Shafei sect, Qfal according to Shafei thoughts, said prayers on Namazi based on theories of Hanifeh which latter would be laughter. (Imam Juwayni, 1 1973: 52-53).

Sultan Mahmoud and the Shi'a and the Mu'tazilites during the Ghaznavid, who were the rulers of the Sunni sect, Mu'tazite than the Ash'arites reason to quote and the appearance of the interior of their defense took a different approach, Sultan Mahmoud scientific Mu'tazilism and destroyed Qoramateh and his expedition to Gorganj and Ray had done with the aim of suppressing the Mu'tazilites and Qoramateh, the clampdown against Mu'tazilism because they believed in the wisdom of his philosophy and theology from Unity Pro and just read and man has the power to distinguish good and evil and the power of choice (Khaki, 1986 c 1: 231- 232). Qarmati and Moutazelian charge over the next few years, it was an excuse for killing opponents, so that Khusraw in the fifth century writes: Qarmati and Shiite and Motazely Names of the Scientifics and wise people (Nasser Khosrow, 2003: 124) Sultan Mahmoud also ordered to curse those who take their religion (Ibn Jozi, 1979, vol 15: 125-126). To make the public aware of Khorasan from the command that the order of the Caliph and legitimate in 397 AD, the Caliph written Khorasani pilgrims in Baghdad was called to mission of that anyone who believe in Mu'tazilah, is blood infidel and should be killed. (Ibn Jozi, 2006, vol 15: 128).

Sultan Mahmoud and Ghermathian:

Sultan Mahmoud selected a serious policy toward Ghermathian who considered internal fact for Quran and fought with bias ideas along with the Motazele and also fought with them. Sultan Mahmoud attacked to Rey, Gorgan and had some victories in India. Ghermati and Rafeze were the serious reasons to obtain the political goals and also collecting their wealth. Beyhaghi writes about it that : I am looking for Abassids and Ghermathis all over the world and everyone I found, I would hang (Beyhaghi, 1977, p. 183). Ibn Athir in his book, narrates a story that approves these context. He wrote that :Sultan Mahmoud heard that a man in Nishabour had a lot of wealth and he was invited to Ghazne and said that they informed us that he is Ghermati and the man said I am not Ghermati but I have a lot of money and you can take as much as you want and then Mahmoud took some money and wrote something about his ideas (Ibn Athir, 1971, p. 135). Sultan Mahmoud took Ghazne and Khorasan and reigned on Kharazm and Khuzestan. He wanted more and he was old. He tried to attach Gorgan to his realm. Amir Bouiehi the regant of Rey was accused of not paying much attention to governing and most of the things were done by his mother and so some of the governors of Sultan Ghaznavi were invited to Rey. There is no doubt that the motivation of Mahmoud Ghaznavi which was accused of obtaining wealth tried to collect their wealth. The historians informed about two things immediately after he reached. First, taking a lot of trophy in form of coin and then hanged and killed people and scientists of the city who were Shia (Ibn Khaldoun, v.3, 539). Gordizi wrote that "they informed Amir Mahmoud that there are a lot of Gharamti and internal oriented religious people and they were made ready and he killed most of them and some of them were sent to Khorasan and prisoned (Gordizi, 1984, p. 91). Histories succinct author and Alqss who was like Sultan Mahmoud Sunni religion, a hundred years later, in 520 AD, has written, in this regard he writes: ((internal and manifest heretic religion and philosophy, and the Muslims refused to go with them is not the God of Sultan Mahmoud Ben Saboktgin on duty and he came to Ray on Monday Tas Jomādā year 420 of them bill, and so were the demands of any kind to the extent that it does not details for Qadir Billah Sultan Mahmoud, who wrote in the letter sent to owners and great handling and great pry the tree pulled the cow skin stitching and the Ghazni corner of the fifty hundredweight office and philosophers from their homes and brought the pendency burning trees (abstract Histories Valqss, 1318: 168). Sultan Mahmoud measures Ibn Jozi with his court records from the reign of caliph wrote as follows: "Say Hello to Syed Amir Qadir Billah. It's manservant in a camp near the city sends Rey into existence While tyrants of this earth God's hands cut and the infidel and heretical Islamic esoteric advertising rake is cleansed. As you know the servant previously, all efforts Ajthadsh in disbelief and straying from the path of jihad and suppressing the inner rake in Khorasan blood libel were applied. Rey has become a haven for the group And where to advertise their beliefs were non-religious of heretical Islamic Extremist and heretic by hand, one has Insult to the companions of the Prophet and the Koran as opposed to their slogan..... "(Almontazam / 125-126). Bayhaqi narrated Sulan Mahmoud Ghaznavi that he said: It was wacky Khalifa wrote that I had looked for Abbasids all the world, Qarmati what I have found to be true, vector frames.)) (Bayhaqi 1356: 921). Onsoni mentioned the reason of attack to Rey and Gorgan as: (Onsoni 1342: 65-62) Removal of any of enemy and take the treasure belongs for victory of Deen Mohammed Mokhtar, h took the land of Gorgan and the city which was the place of Gharmathian and the impious Farouki of the poets praising Sultan Mahmoud, took Ray of Qrmtyan and expressed the joy by: Ray was taken from Qrmtyan property now it's your pleasure Everyone who worked against them is no hanged (Farouki, 2001: 89). One of the reasons for the invasion of Multan, Sultan Mahmoud to India in 396 AD apart from garnering support and satisfaction of the caliph's religious bigotry, are gaining great wealth has been while his supporters to attack India because of religious bias. It should be noted that at this time in Multan Aboulfath David Ben Khezr despite the Ismaili sect had friendly feelings towards the Sultan Mahmoud and says he could not stand Aboulfath stay in power because of religion (Atabi, 236). But perhaps it was because of Multan was city full of wealth, it seems, the main reason for the attack (Bosworth 1983: 51; Jarfadghani 1978: 278- 279). Great Sultan Mahmoud of barbarity and murders in Multan to the extent that bloody sword in one hand and sword was put in hot water to be separated (Nazemr, 1939: 103).

As regards with the relations with Fatimids, it should be said that Ghaznavids during their rule, adopted a policy inflexibly against the Abbasids opponents. They supported the Abbasids, hating their opponents including the Ismaili and Fatimids of Egypt. Furthermore, the Fatimids of Egypt to expand its influence in the territory of eastern caliphate, require communication with the governments of the region, including the Ghaznavid Empire. Accordingly, by sending ambassadors tried to communicate with the Ghaznavid together. To show their loyalty to the Ghaznavids Abbasids, as the sole legitimate authority of the Caliphate in the Muslim world - in response to the Fatimids, the responses were negative and ambassadors of the Fatimids adopted violent clashes. The Fatimids begin the formation of the Ghaznavid state, sought influence in areas dominated by them. They are based on our beliefs; seek to establish a universal caliphate because, in their opinion, the Fatimid Imam universal mission - was religious. Political goal of Islamic unity were under the inclusive government Alavi. Fatimid propaganda, had emphasized the role of the Fatimid Imam as Hafiz (Ibn Miskawayh, 1997, vol 6: 438) from the perspective of the Fatimids, Ghaznavids orientation and acceptance of their nationality, realizing the dream of an inclusive government formation underlying the Fatimids in the

Muslim world; Ghaznawyan because large areas of Iran and other areas of the Eastern Caliphate at their disposal. The main office area of the Abbasid caliphate was the Ghaznavids. Therefore, the relationship Ghaznawyan would have with Fatimids, the purpose for which was to dominate the Abbasid Caliphate. During Al-Hakim Bamrallah Fatimid era and the concurrent authority of the Sultan Mahmoud Ghaznavid, Fatimid invitation to the East, particularly Iran and Iraq was strengthened. Fatemi demanders in Iran continued to shake the foundations of the Abbasids (Idris, 283-288) In order to expand the invitation in the East, the Fatimids tried to send an ambassador to the court of Sultan Mahmoud Ghaznavi, to gain his nationality and in the year 403 AH, the ambassador called al-Hakim Tahrty by Bamrallah, was sent to the court of Sultan Mahmoud.

Hamd Allah Mostofi writes : "from Egypt, Tahrty of the Fatimid ruler went to Sultan Mahmoud and in the property of Iran, invited a lot of people. His work was raised. Sultan invited him, did politics and extinguish intrigue (Mostofi, 1985: 394). Atabya has a more detailed report of this motion. He writes: Spies of Mahmoud took a man in Khorasan that was ambassador who knew all the names of Ismailis. Housing and holy places and different cities scattered all over the court, and they drew a tree and stoned and tribes [of] his inquiry, to all intents and politics made him the master of Sunni Sheikh Abu Bakr Mmshad and virtuous, and pious and large, vote on the approval of the Sultan (Jorfadqany, 1978: 270). Sultan Mahmoud after custody of Tahrty, brought him to Nishapur, and ordered his trial which was in fact the policy of the Fatimids against Abbasids. One of the Alavid was responsible to ask him. He claimed that the emissary of the Caliph and Imam Tahrty is true, denied that he gave the order to murder (ibid, 370). Tahrty murder by Sultan Mahmoud Ghaznavi not only did not despair Fatimid from relation to the Ghaznavid, but they tried to send a letter, inviting him to his nationality. When they failed to give their citizenship to Mahmoud Ghaznavi , to realize their goal , they tried to influence the court dignitaries together. Therefore, the Fatimids sought to establish a relationship with one of the most influential and powerful figures, the Ghaznavids Abu Ali Hasan Ibn Muhammad Michal, known as Hasanak minister, last minister Sultan Mahmoud together. Hajj in 416 AH, gave them the opportunity. Because of the high risk of unrest and Najd, Hasanak Minister on his return from the pilgrimage, through Palestine and Syria in the Fatimid kingdom, back in the robe in place and apparently careless of the Fatimid Caliph agreed and accepts to bring Fatimid Caliph violent letter to Mahmoud. Because of all these measures of Sultan Mahmoud and the rejection of Fatimid request to require should be found in the attention and support of Ghazna Sultan Calip.

Sultan Mahmoud Ghaznavi and Sunnis and Abbasid Caliphate:

There is disagreement about religion of Sultan Mahmoud. Some says he was Hanafi (Gallery, 1979, vol 3: 549), some says he was Shafi'i (Dust, 1996, vol 1: 236) and Kram (county, 1956: 167). All historians agree between strictness and bias he was seriously Hanafi Sunni. Sultan Mahmoud was extremely prejudiced and therefore, oppose the Shia and Ismailis. In the book of nations and states and Nahl, it was said that he was Kerami. Due to excessive zeal, many Ismailis in Khorasan and Transoxiana and Ray and to pay their religion and culture to the masses Fellowship Mjdaldvlh Deilami being destroyed and much of the royal library Mjdaldvlh Deilami Buwayhid was burned (the same: 169). Ibn Khallikan quotes from Sunni acknowledges, when one of the great Shafi'i scholars, Shafi'i sect encouraged her to meet him in the presence of each of the two religions, two rak'at prayer was read, Mahmoud of Ghazni, religion Shafi'i preferred to be converted (Ibn Khallikan, 1968: 134). Sultan had accepted the religion Shafei Sunnism opponents of the Mu'tazilah and violent behavior was vile and dogmatic. In addition to this struggle, the principal defender of orthodoxy Mahmoud Ghaznavi was hard. He build a large mosque in Ghazni and laid it down beside the unique school was full of books and wonders compositions, written by scholars and jurists to correct Vmquy clean lines. In addition to this, many Sunni scholars have supported him and wished to publish their thoughts and ideas. Perhaps relations with the Sultan Mahmoud Khalifa, the best relationship possible that Iran could Abbasid have an independent emirate. Because of this, it was the Sultan of Ghazni, for any reason Mynhad hard and is highly respected by the Sunni Abbasid caliphate faithful and avoid any tendency to save. On the other hand, Qadir, among several Caliph before and even after he became caliph, about orthodoxy, was the disciplinarian. After Ma'mun when the official declaration of some of the theological ideas and everyone was forced to accept the call, the vicarious official who issued Atqadieh and any tendency to deviations except calls. Qadir had common point with Mahmoud Ghaznavi and this was due to the strength of their relations with each other. In addition, the many gifts the Sultan of Ghazni, who was a major part of the Indian infidels, Khalifa was stimulated by the wealth of the king's face, which is engaged in jihad, Khalifa Sultan offered to all means of support, and he confirmed. The relationship began with the fall of the Abbasid Caliphate of Sultan Mahmoud and Sultan Mahmoud concurrent to build rapport with obedience to the Caliph of the Abbasid caliphate and said Qadir Billah action. The Sultan of Ghazni in AD 389 Qadir name in sermons and prayers revived its popularity means that the Sunni Caliph and naturally raised Khorasan and Ghazni. Warm relations Abbasid Caliphate and the rulers of Ghazni Ghazni led her to function as a spiritual Imam (Caliph) and raise his base support (metallic, 2005: 402). Ghaznavid rulers of the two trends support the Hanafi and Shafei Sunnism (Habib, 1985, vol 2: 393) and defending the position requires supporting Fqyhany Khalifa who support them and develop their ideas. In the Ghaznavids were respected jurists as ambassadors of the High Court to accomplish missions were deployed outside Ghaznavian.

In addition to this judicial affairs were against the rational sciences, especially philosophy and theology were spoken (Dust, 11996 c 1: 237). Sultan Mahmoud After the conquest, the caliph sent letters and gifts to this conquest was intended to show the spread of Islamic titles such as al-Khalifa regime, was awarded the cave Brotherhood (Shabankareh, 1985: 60) Ghazi was known as Islam (Bosworth, 1984, vol 1: 50- 52). For example, the King's return to Ghazni, 396 years after the invasion of India after conquering the castle Nardin India reported its jihadist actions along with the property that the fifth Imam sent to the caliph in Baghdad and he demanded that the government order Khorasan and Sistan and Ghazni and other land that had been sent him the title of al-Khalifa also ordered the robe sent to him (Ibn al-Athir, 1972, vol 9: 244). It was that element of the court poet of Sultan Mahmoud Ghaznavi tries to target the tireless efforts of successive wars with non-Muslims to spread Islam: You vex the world rather than follow whatever religion and it did not worth suffering in the world (elemental, 1964: 3). The primary disadvantage of Sultan Mahmoud's all hide under the guise of spreading Islam and wanted to try to show that all conquests and attacks with the goal of spreading Islam Mahmoud taken, at this point, the Sultan Mahmoud was a fanatic, no doubt but he did not know the correct way to spread Islam, spreading Islam by the sword and destroyed the homes of the people, by Mahmoud Ghaznavi cannot be accepted (Farooqi, 1999: 229). Shabankareh tells of Sultan Mahmoud that he in his life killed more than fifty thousand impious. (Shabankareh, 1984: 67) Although Sultan Mahmoud was earlier known as the publisher of Islam in India but for Indians, Sultan Ghaznavi campaigns was like the Mongol invasion of Timor for the Iranians. But the thing that should be noted is that, according to the Sultan Mahmoud religious asceticism and piety, because he was not honest (Barthold, 1984 J 2: 611). Sultan Mahmoud Ghaznavi frequently took the presentation of false religion (Safa, 1977: 137) Sultan Mahmoud Hanafi Sunni fanatics and the full faith and opposition to the Abbasid court in Baghdad knew the enemies of Islam (Parviz, 1984: 300). Fact was that Mahmoud Ghaznavi had earned the opportunity to see how the prayers of the faithful, Accept the Hanafi school followed by efforts begin Jhadgranh (Shabani, 2010: 174-175). Sultan Mahmoud on his conquests usually be treated with a strict, Sultan Mahmoud contemporaries were unwilling to accept the fact of material incentives as motives for his expedition to India's spiritual influence is because they were aware of the fact that the Sultan Mahmoud, evil temples like the temple suburb of idolatry is empty (Fry, 1996: 149). Somen conquering armies of Sultan Mahmoud had enough of her brutality and so heinous massacres, come on, ((Sheikh Abul Kharaghani (the elders of the Sultan Mahmoud) saw Sultan Mahmoud in his dream a robe of honor was to take us with you if Islam wanted infidels, it would come true (Bnakty, 1959: 225-226). Friendship and support of Sultan Mahmoud of Ghaznavid rule and the reign of the Abbasid caliph, Byzantine government was in jail for about Damascus and Jerusalem had been completed and blows were struck hard by the spirit of Islam, the caliphate is to create a strong heart (Fry, 1986: 149), and he was impressed by the efforts and support of Sultan Mahmoud Khalifa made several initiatives in support of Sunni Islam caliph. One of these measures was an important meeting was held at Daralkhlafh, Khalifa instructions for invitees was read on behalf of Sunni Islam. Also looking to get a Sultan Mahmoud of actions in defense of orthodoxy Ray decided to officially declare the actions in defense of Sunnism was and ordered a routine sermon read Khatiban age Shiite clerics and a keenness and invited to read them and it warned that the fanatics and extremists will not tolerant (Ibn Jozi, 1979, vol 15: 199-200).

Sufis and Zemyan in the period of Sultan Mahmoud:

Sufis in almost all major cities of the Islamic world had influence and was accounted for part of the city's population. However, in most important cities such as Nishapur the centrality of religious sciences in Khorasan but also in Iran, They celebrated leader Abu ABULKHAIR among the masses of the utmost importance and validity. But Sufi were not spared other sects and they were attacked for any reasons. Brkhyanha accused the former and the classification of the Shari'ah. They give false theological beliefs in the unity between God and the people were introducing so called pantheistic. Sitting in the dance and music of the Sufis other charges they were accused of hate Abu Bakr Muhammad and Kramyan Most importantly, respectively (Muhammad alMunawar, Patriotic, 1367 J 2: 124) And finally, the same judge soaring and Mmshad, namely claims against Sheikh Abu Abulkheir (357,440) arranged and sent to the court of Sultan Ghaznavi of Ghazni.

One of the most important issues in its design was the Sheikh's songs and dances and a disregard for the law of (Muhammad al-Munawar, Patriotic, 1988 2: 128). Despite all these problems and, not bothering to Sufis did not exist during the Ghaznavi. Sheikh Abu until 440 AD, was alive and even when he died, the royal house of Sheik and monetary liabilities Ghazni help to build his tomb to pay his disciples (ibid: 274). It should be noted that scholars and judges in Nishapur, like many other cities in terms of material life were thriving. They were mostly related to a large and wealthy family, he inherited a large estate or appendage from Prince. This has led to the whips are Sufis. Mixture of scholars and politicians, as even diplomatic missions were also responsible for the underlying type of propaganda that Sufis were their clothes were supplied poverty and mendacity. Thus Sufism, by absorbing some of the underprivileged and lower classes of society, the political context were being gradually realize that emerged later during the Safavid. Kramyan sectarian strife and conflicts with others as well. and Shafyan Hanafi, Sufi creates an opportunity for growth. Sufis great sensitivity

on the part of religious or theological issues that often leads to bloody clashes between supporters of the sect would not. For those who were tired of the fighting, the Sufi masters and divine destiny, little normal.

The story of the Sheikh disciple's interest and belief in the greatness Sheikhs, Sufis come in many texts. One example is, however, important literary works of this period is a book about the secrets of greatness, Sheikh Abu al-Tawhid, which is Abulkhair. Book has a picture of the great Sheikh Sufi Dstdadh as if his life was full of greatness, people thought before of what they reveal is built. An example is: Professor Imam Abul Aziz Qshiri has a night soul with the thought that God is Holy ((el Sheikh Parliament tomorrow and ask him what is the path that Shariah what to what he says. Pegah other day, He came to Parliament. Sheikh came to 16 speak. Before Master Imam Kurdish question, Sheikh said the law and doctrine of the person you want to ask the law and doctrine of the achievements and the bit is a bit open (Muhammad Munawar, 1988 c 1: 321). The message came from a friend that it is now Sharia bring the seal of heart and pry the harness and it is the religion path now In general, Islamic mysticism in the course as far as the law was on his travel freely but the Sufi master of exposing rogue jurists was spiritual superiors of religious fanaticism, privacy and they refused to pay (Frouzani, 2005: 406). Due to the moderate approach of this group by Sultan Mahmoud was then that the group no threatening moves against the Sultan Mahmoud of Ghaznavid had done and the protest movement will not cause perhaps another reason was that the group had no problem with the Caliphate Khalifa also had thrust them. Sultan Mahmoud treated with Zemyan such as Sufis. In the course of Khorasan number of Jews, Christians and Zoroastrians lived in different classes (ibid: 407). In the early fifth century AD, Archbishop of Marv (the Christian elite) in Khorasan was a respectable character, and also the resources that have been written in the late third century AD, the Jewish communities in Khorasan, like the Jews is named Mary (ibid). The author of Al in the chapter devoted to the province of Khorasan cities, calls Jewdam and states that Jewdan is a prosperous city which is built and deployed in Gozganan property (about Alam, 1948 308), and even some Zemyan achieved court officials (Fourozan, 2001: 407). An interesting point to mention is that profession associated with it Zmyan in the Islamic world, the practice is still common in the era of Ghazni in the east of them (Bosworth, 1983 1: 203). Sultan Mahmoud Ghaznavi tolerance policy and kings for them to maintain their beliefs freely and without hindrance and even Zemyan achieved some court officials (Ibid).

Conclusion:

Ghaznavian was the first government in the history of Islam that tried to establish a deep relationship between religion and government and used religion as a pretext to all their efforts for the conquest and increase their of territory pretending as religious act. Sultan Mahmoud struggled to take all measures to protect your internal and external satisfaction of the caliph while he did not specify his religion. And there are different opinions among historians about his religion but according to his actions in Sunni Islam, he should not be doubted. The consensus among historians is his toughness and passion. Sultan Mahmoud abuse of religion and religious factors and use it to advance their political goals was known from his behavior and deal with Kramyan. Barthold well to point out that Sultan Mahmoud understand the relationship between political conservatism and religious and because of scholars and sheikhs supported but this support was partly appointed that he had been his policy instrument drift. In the rare cases, Sultan Mahmoud had prompted some religious people and abolished taxes in some cases. But his comments about the role of religious groups with special status as a separate class is evident in his behavior towards the ascetic movement (Kramyan) which had emerged at that time in Nishabour and shows Sultan Mahmoud's perspective towards religion.

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