



AENSI Journals

## Advances in Environmental Biology

ISSN-1995-0756 EISSN-1998-1066

Journal home page: <http://www.aensiweb.com/aeb.html>

### Examine the Role of the Turkish Military in the Abbasid Dynasty

<sup>1</sup>Ali Fakhari and <sup>2</sup>Dr Reza Shabani

<sup>1</sup>Phd., candidate, Department of History, Science and Research Branch, Islamic Azad University, Tehran, Iran.

<sup>2</sup>Assistant Professor, Department of History Shahid Beheshti University, Tehran, Iran.

#### ARTICLE INFO

##### Article history:

Received 25 April 2014

Received in revised form

8 May 2014

Accepted 20 May 2014

Available online 10 August 2014

##### Keywords:

Turks, the Abbasids, the Persians, the caliphate, Abu Moslem

#### ABSTRACT

Abbasid Dynasty knew itself as the prophet family representative, and after gained power from Bani Umayyad by the help of Iranian forces gradually tried to take themselves out of shadow of Iranian forces influence. This trend although has lasted for decades, but eventually by the help of Turkish forces that mainly were the servant of the Islamic Caliphate, could minimize Iranian influence. This treatise prepared as a descriptive one to take a glance at the ups and downs and Turkish military landing in Bani Abbas military structure.

© 2014 AENSI Publisher All rights reserved.

**To Cite This Article:** Ali Fakhari and Reza Shabai, Examine the Role of the Turkish Military in the Abbasid Dynasty. *Adv. Environ. Biol.*, 8(11), 509-511, 2014

### INTRODUCTION

Abbasid with the help of the Khorasani army or in another word, Iranian troops could defeat Umayyad and remove them from the scene to the point that some historians interpreted this as the Iranians took revenge for Arabs though, this is a wrong analysis because Abbasid movement was not of anti-Arabic character and finally the Arabs, who had sovereignty. But the Iranians had the chance to show up under the lordship of the Abbasids. Abu Muslim Khorasani in the time of Abul `Abbas al-Saffah was the Persian central element that soon was undermined by Caliph Mansur dominance.

#### *Balance of the forces of the Abbasid Caliphate:*

Masudi, the prominent Muslim historians writes: "he killed Abu Muslim in Roomi Al-Mada'in in February 755 that had established their government took revenge for their enemies [8]. This political murder was considered a setback for the Iranians. Some Abu Muslim companions were bribed by money:

"Mansur ordered thousands leather bags to be provided with three thousand dirham in each. Abu Muslim companions felt the danger, they pulled sword and cried, Mansur ordered the leather bags with Abu Muslim head to be thrown among them. Isa bin Ali also went over the palace and said, Khorasanis people, Abu Muslim was a caliphate servant, caliphate got angry with him and killed him, relieved that caliphate will fulfill your wishes and desires, the riders dismounted and each had a bag and left the head there "[5].

Mansur has always warned Abul `Abbas al-Saffah of Abu Muslim danger, but Saffah more feared Khorasanis people sword.

"Mansour went back to Abul `Abbas and told him that till Abu Muslim is alive you're not caliphate, before he waste your dominance, think of a solution to kill him now, I found him as if nobody is superior to him, and you will not stay safe from perfidy and cunning person (ibid., 417).

Abu Muslim murder was not meant to last for the Iranian renaissance. The resurgence and resurrection was bigger than it was over with a person murder even at name and location of Abu Muslim. Saffah transferring Ministry to Abul `Abbas Khalid ibn Barmak has started Iranian Barmak family Ministry for a long time. Khorasani troops alongside Arab forces were part of the Abbasid soldiers. The Abbasid army structure consisted of Khorasanis, Arabs, Mawalis, Persians and Abbasis [9], which could be considered as two Iranian and Arab elements, respectively. Abbasids could not give these two elements into a new one (Abbasid) identity. Rather, they struggle so much so that in the Amin (809-815) and al-Ma'mun (815-834) battle led to their deployment. Amin's mother was native Arab and Ma'mun's mother was of Iranian origin. Amin's mother was Jafar ibn Khalifa al Mansour and Ma'mun's mother was a Badghis slave named Marajel. Amin in Baghdad, with Fazl Ibn Rabi as his minister and Mamun in Merw with Fazl ibn Sahl as his minister and Taher Ibn Hossein Khorasani as his commander, were faced in a bloody war that finally ended with Amin murder in 30 august 813. Amin and

**Corresponding Author:** Ali Fakhari, Phd., candidate, Department of History, Science and Research Branch, Islamic Azad University, Tehran, Iran.

Ma'mun battle and Amin's and Arabs defeat at the hands of Ma'mun his brother and Iranians in August, 813 and Imam Reza (AS) crown prince, and the change of flags and uniforms from black to green, once again indicated the superiority of the Arabs over the Persians in the Abbasid. New situation, however, did not last too much and frequent riots in Mosul, Kufa, Yemen, Mecca and Baghdad that would indicate dissatisfaction with the Abbasid Arab side, demonstrated the necessity of Ma'mun presence in Mesopotamia and Baghdad [10]. Ma'mun soon realized that he could not rely on Iranians or the Arabs, alone. So, he thought of a third force as Caliph al-Mansur did. When the Arabs in the fight between Amin and Ma'mun often advocated Amin, and when Baback were looking for revival of Iranian monarchy, and Taher Dhu'l-Yaminayn thought of an emirate, Ma'mun and the Abbasid dynasty under his idea thought of a third force. When al-Mu'tasim came into, Turks were kalifat uncles due to his mother's family. Iranians also supported Abbas ibn al-Ma'mun sought to participate in power. Lack of confidence in Iranian and Arabs by Abbasid dynasty was due to the possibility to overcome the Arab Caliphate system. No one was afraid of Iranian forces domination as Mansur; he had seen the sword power of soldiers behind Abu Muslim Khorasani. Mansur was the first Caliph of the Turks for the balance of power between Iranian and the Arab, but their number in those days was not so great with army strength remained in the hands of Arab and Khorasanis. Iranian gradually surpassed in the time of Aaron in the conflict between the Arab and Iranian. Afshin, Ashnas and Bugha al-Kabir are among most famous commanders of Ma'mun. Heidar Ibn Kavous nicknamed Afshin as result of a dispute with his father, Kavous, near the gate of Gasb attacked Mostofi and killed him, then escaped to Hashem Ibn Mehvar father and begged him to write a letter to his father to apologize. But the father was not satisfied. Afshin admitted Islam and went to Baghdad and stimulated Mamun to occupy Ustrushana and offered a close path to reach the land. Ma'mun sent Ahmad Ibn Abi Khalid Ahval, the writer to fight Ustrushana. Kavous eventually surrendered, but after his death, Ma'mun offered the government to Afshin [4]. Afshin first important mission for Ma'mun was a mission in Egypt. Egypt uprising had made Ma'mun uneasy. Afshin in 832, gained dominance of Bima in Egypt and made certain to Ma'mun [7,2]. Ashnas, Abu Eshagh slave, and the later years' Khalifa, Almotasem [6]. Tabari writes about his life:

"When they were encountered with devotees, one of the nomads hit Abu Ishaq by spear (Moatasem), a Turk servant defended him saying that "Ashnas" mening know me, and he was called Ashnas after, he was the father of Abu Ja'far Ashnas»" [7].

One of the important missions at the time of Ma'mun was Sondos fortress conquest [2]. Almontazam history says that Ma'mun in 830 sent Ashnas to get fortress.

Abu Ishaq (Moatasem) in the year 814 purchased a Turkish slave Aytakh from Hi Alabrsh. The slave was from the Caspian Turks but was very brave. He soon prepared for his growth during the period of Caliph Ma'mun and in Moatasem time was one of the most famous generals [3,7]. Thus we see that, contrary to popular perception, earlier to Moatasem period, and in the period of Ma'mun, Turks were added to Abbasid army as the balance of power. It seems that, they have influenced the Abbasid military forces prior to Ma'mun time because they identify themselves as a distinct element added to army, so it can be suggested that they have been scattered and weaker earlier. Ma'mun asked his governors to send him Turk slaves in order to balance power between Arab and Iranian [3]. Specifically, since the time of Mansoor we witness Turks adding to Abbasid forces.

### Conclusions

In fact, the Turks came into Muslim territory during the Umayyad and the after Islamic conquest of Transoxiana but did not show outstanding political influence on Muslim community then. They lived inside Islamic context during the Abbasid with their number increased; during Moatasem they were widely recruited, to achieve a balance between the Persian and Arabic elements.

### REFERENCES

- [1] Ibn al-Athir, Izz al-Din Abu al-Hasan Ali Ibn Abi Al karam, 1965. Alkaml Fi Altarykh, Beirut, Dar al sadr.
- [2] Ibn Khaldun, Abd al-Rahman Ibn Muhammad Ibn Khaldun, 1996. Ibn Khaldun, translated by Mohammad Parvin Gonabadi, Tehran, Scientific and Cultural Publications.
- [3] Ibn Kathir, Abu Alfdia Isma'il Ibn 'Umar Ibn Kathir', 1986. Albdayh and Alnhayh, vol 10, Beirut, Dar Al fak.
- [4] Baladhuri, Ahmad Y., 1988. Fotoh Albdan, Publisher: Ahle Al Beit Research Institute publication.
- [5] Dinawari, Abu Hanifa, 1989. Alakhbar Altaval, Reserched by Abdul Almonam Amer see Jamaluddin Shyal, Qom, Alrazi Pub.
- [6] Samani, Abu Saeed Abd AL Karim Muhammad Ibn Mansur al-Tamimi, 1962. Alansab, vol 1, Researched by: Abdul Rahman IbIn Yahya Malemi Alymany, Heydar abad, Alosmaniah Encyclopedia House.
- [7] Tabari, Muhammad Ibn Jarir, 1996. Tabari, translated by Abolghasem Payandeh, Tehran, Asatir.
- [8] Masudi, Abu al-Hasan Ali Ibn Hussein, 2002. Altanbih and Aleshraf, translated by Abolghasem Payandeh, Tehran, Scientific and Cultural Entesharat Company.

- [9] Maki, Mohammad. Kazem, 2004. Islamic civilization in the age of the Abbasids, translated by Mohammad. Sepehri, Tehran, SAMT Pub.
- [10] Firahi, Davood, 2007. the development of government in Islam, Qom Mofid University Press.