

A Review of the Political and Civilizational Role of the Turks in the Second Period of the Abbasid Caliphate

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ABSTRACT

The Turks began to dominate the Abbasid Caliphate from the early third century AH, which continued with the Buyids' domination of Baghdad (945 AD) before the Buyids entered Baghdad. This period marks the weakness of the Abbasid Caliphs. During this period, there was a process that left the Abbasid Caliphate in the hands of the Turkic commanders as a puppet for more than a century and the transfer of power and administration from one commander to another. Using description and analysis, this article seeks to recount the Abbasid Caliphate's political system during the Turkic domination. It also seeks to prove that this period was the beginning of reducing the Arab domination of the Muslim political system and the influence of other Muslim ethnic groups and nations on the political-cultural system of the Islamic world politically, civilizationaly, and culturally for the Islamic Caliphate. Due to the entry of a new element, the Turks, into the Caliphate's political system, although it was a period full of chaos, turmoil, and injustice.

Keywords: Abbasid Caliphate, Turkic Commanders, Turks Influence on Caliphate, Second Period of the Abbasid Caliphate, Turkic Domination Period

Introduction

The main origin of the Turkic descent people was Central Asia. These people are said to belong to the oriental race¹. Some late-comers preferred to categorize the Tatars and Turks as "white Turanians,"² who gradually spread to West Asia, the Middle East, Asia Minor, and Eastern Europe. During these migrations, a large portion of Indo-Europeans living in the new areas also became Turkic-speaking over time, including Kazakhstan, Turkmenistan, Kyrgyzstan, Tajikistan, and Uzbekistan.

The Turkic tribes, like the Khazars and Pashangs, probably had been living in the sixth century for years before the Göktürk or Mongolia empire. They were noblemen and shepherds seeking new riches and pastures. In a Chinese wording, which refers to the silk trade between the Turks and Sogdians along the

¹ Mohseni, Pan-Turkism, Iran and Azerbaijan, p. 89.

² Islamic Encyclopedia Foundation, Encyclopedia of the Islamic World, Tatar (or Tatar/Tartar), Vol. 1, p. 3004.

Silk Road, the Turks are first mentioned³. The map below shows the origin of the Turkic people in Central Asia and the Altai Mountains in Mongolia (according to some sayings).



Turkic descent and Turkic-speakers live in Asian and European countries in large areas. They are spread over an area from East to parts of Mongolia and China, the western parts of SFR Yugoslavia and Northern Siberia to Moscow, Kazan city, and the south-west to the Lebanese border and parts of Cyprus. They are splendidly distributed across the entire region. Turkey, Greece, Russia, Kyrgyzstan, Tajikistan, Afghanistan, Iran, Azerbaijan, Turkey, Bulgaria, Croatia and Cyprus, Turkey, Hungary, Croatia, Romania, Finland, Moldova, and the Turkic-speaking countries live in China, Russia, Kyrgyzstan, Macedonia, Kenya, Bosnia & County.

Characteristics and temperament of Turks

The Turks were beautiful; Turkic women were more good-looking. On the other hand, they were known for the courts' purity, the Palace of the rulers, and the nobility. They increased their number of Turkic servants and slaves. Sometimes Turkic slaves were born to the wives of caliphs and later-caliph mothers (Al-Mu'tasim, Al-Mutawakkil, Al-Muktafi, and some other Turkic moms).

The Turks were known as violent and warlike people because of their spiritual nature and physical attributes in strength, courage, and physical stamina. Despite the lack of a genuine civilization, the Turks had a significant influence on socio-political life. The Turkic Revolutionary Guards became one of the government's mainstays during the reign of Al-Mu'tasim (882-891).⁴ Violence and aggression were identified as prominent Turkic characteristics in several sources. It is debatable whether the Turks were intrinsically violent or regarded violence as essential to their work. They had engaged in militant activities under the Abbasid Caliphate to maintain their military authority by attacking others. The successive killings of caliphs by the Turks were one of the main reasons for violence. First, these murders with Abbasid members of the family were often carried out by the Turks. Secondly, since Turks are referred to as brave peoples, the Turks were easily armed, especially when they felt threatened by the Abbasid caliph, with their thorough expertise in military technology and the Caliph's killing. The murder of the Caliph was an event that occurred when the Turks started to take control of the Caliphate of Abbasid. However, it is worth noting that Abbasid Caliphs enjoyed the height of power in the first round of the Caliphate. The problem, therefore, resembled the murder of the Caliph. Violence by Turks also was caused by several abuse and clashes, including looting and seizure of its property, with residents of Baghdad and other cities. In this respect, we can say that since the Turks, when they entered the Abbasid Caliphate, were primitive mountain and ecotourist, they brought a harsh character, such as the Arabs, who were harsher than the urban Arabs. But the less primitivism and violence they have spent, the more time Turks spend in Islamic civilization. But concerning materialism, which is another feature of Turks, one may ask which of the human races and races throughout history are not materialists, except for some who have learned the prophet school and other religious scenes?

³ /https://fa.wikipedia.org/wiki/Turkic_people

⁴ Taqqush, *The Abbasid State*, p. 172.

Another important feature of the Turks was equestrian skills. The more the mastery of the swordsmanship over the horses in fighting, the more decisive it was that the one cavalry was equal to several inferior cavalries, the more a cavalry prevailed on the horses and cavalries, the greater their value and position as a military force, and because Turks were skilled horsemen.

The Turks were very hard at learning Arabic and late. So much so that the translator was also talked to by the second generation. They had no major intellectual and literary achievements, on the other hand (poetry and prose). We must wait for the fourth century for well-known thinkers like Farabi to be seen to be born in Farab, one of Turkey's cities, is a philosopher (339 AH/950 AH). Ismail Ibn Hammad Johari is also a famous Turkic writer in Islamic civilization (393 AH/1003 AD).

However, al-Mutawakkil arrived with the Turks in the Caliphate and felt that the Caliphate needed to be served, which resulted in more violence to the Turks.⁵ Violence is the preservation of hierarchy and the monopoly of militarism. If a military takes on important positions within a government, it inevitably takes over the responsibility of running affairs. As other soldiers of other races, the Turks, who entered the Abbasid community for military exploitation from the outset, carried with them all these qualities in the beginning and future.

The religion of Turkic descent

Except for Baghdad, from the fourth century on, many Turks have converted to Islam. Over 200,000 Turks became Muslims in 349 AH. But they were still living on the Transoxiana continent. Turks totally surrendered themselves to Islam. Turks who converted to Islam had absorbed their national identity in Islam so much that they had never made it the main reason for Islam's strongness on the frontiers of Islam and unfaithfulness. That is why they were immediately plunged into a sacred war with their unfaithful relatives in their conversion to Islam. Apart from a few folk poems and genealogical myths, Turkic civilizations, governments, religions, and literature were rapidly erased and forgotten. Even the Turkic name was synonymous with both Turkic and Western Muslims. In the severity of their faith in Islam, Turks are not the same as other people. Therefore, it is not surprising that with the support of Turkic dynasties such as the Ghaznavids, the Seljuks, Egyptian and Levant governments, and the Ottomans, the four Sunni religions, especially the Hanafi religion, were revived.

How the Turks entered and gained power in Abbasid Caliphate

In 220 AH/853 AD, Al-Mu'tasim Abbasi, due to lack of trust in both Iranian and Arab elements to support the Caliphate center,⁶ expelled many Turkic slaves from Samarkand, Bukhara, Fergana, Ashrosh, Chach, Kharazm, and other areas.⁷ Turkestan was brought to Baghdad. It was done by slave trade and purchase, capturing them in the wars and gifts given to the Caliph by the rulers of the regions in the form of slaves and thus laying a major source for slavery in the land of Transoxiana.

In actuality, the Turks invaded Islamic society after Islamic land infiltrators within the Transoxiana era out of the Umayyad times, but without political strength within the Islamic society. They were introduced to the texts of Islamic life from Abbasid times. Some of them grew and from Mamun's time – which recruited them in the ARMY to balance the Arab with Iranian elements – at the scene of Baghdad events.⁸ That proves simply the promise that the Turks came from Central Asia and gradually migrated from there into the Caucasus and elsewhere around the world. He recruited Al-Mu'tasim Turks and confided to their special corps the protection of their lives. In the wake of the Arab-Iranian conflict, Al-Mu'tasim harnessed the emerging neural neuron and used his military abilities to maintain his Caliphate's domination and survival. He recruited Turks extensively to the ARMY and put them under his control.⁹ Another reason for such a move by Al-Mu'tasim was his maternal relationship with the Turks. His mother

⁵ Taqqush, *The Abbasid State*, p. 189.

⁶ Khezri, *History of the Abbasid Caliphate from the beginning to the end of Buyid dynasty*, p. 91.

⁷ Zahabi, *History of Islam*, Vol. 15, p. 33.

⁸ Taqqush, *The Abbasid State*, p. 172.

⁹ Taqqush, *The Abbasid State*, p. 172; Mutasim's aim was to deal a severe blow to Arab commanders and troops and to Mansour's traditional policy of maintaining a balance in the IRGC between Arab and non-Arab groups.

was a Turkic maid, and the Turks were the Caliph's uncle.¹⁰ The Turks were a warlike and impudent people, who soon rose from the ranks of simple, statusless troops to corps commanders.

Among the famous Turkic commanders, we can mention Afshin, Ashinas, Itakh, Bugha, and Wasif. The remarkable presence of these commanders in putting down various revolts such as the revolt of Babak, Maziar, the revolt of the Kurds in Mosul in 224 AH¹¹, and also the great conquest of Amoriyah (220-223 AH), the birthplace of the Roman emperor, increased their power and strength day by day.

Al-Wathiq became the Caliph after Al-Mu'tasim marked the Abbasid Caliphate age's close and the start of a new chapter called the period of Turkic rule over the Caliphate of Abbasid. The Turkic commanders took all the government's leading positions and took full control of the Abbasid Caliphate. During the reign of Al-Wathiq, the government of Khorasan, Sindh, and the Tigris regions were handed over to Itakh¹², and he was also elected as the Caliph (gatekeeper) of the Caliph.¹⁴ The Turkic and Western forces commanded Itakh. The brigade was leading (prints house). The Caliph was veiling, and the Caliphate affairs were being administered. He quickly became an Emirate of Egypt, Kufa, Tahama, Mecca, Medina, and the rest of the Hejaz. He appointed people in his place.¹⁵ Al-Suyuti says: "In 228 AH, Al-Wathiq Ashinas¹⁶, a well-known Turk, was elected to the throne, and he was given two jeweled shawls and a jeweled crown, and I think Al-Wathiq was the first caliph appointed by Soltani."¹⁷

Al-Wathiq also chose Waseef as his guard and Bugha as the commander of the army.¹⁸ The dominion of the Caliphate Abbasid was completed by the Itakh and Ashinas, in the Caliphate (227 Ah) under all the land of the Caliphate and later periods with the emergence of other Turkic commanders. This domination continued. Al-Mu'tasim was the era of the Chinese Turks to dominate the Caliphate of the Abbasid. Al-Mu'tasim, whose mother was Turkic, chose to use third forces, which he trusted, instead of seeking assistance from Iranians or Arabs.¹⁹

The Turks took control of the Caliphate and expanded its real power throughout all regions due to the expansion of these powers and believing in the inevitable need to overcome the Caliph. They designed another plan to maintain their power. The Caliph is the source of power; therefore, he was dominated by his movements. He was involved in political conflicts and was not employed by lawyers in his provinces. Lawyers were looking at the provinces under their control, and the program was therefore a political step towards separating the provinces from the central government.

¹⁰ The Turks of the Abbasid court were generally from the Transoxiana and Seyhoun.

¹¹ Ibn al-Athir, *Al-Kamil Fi Al-Tarikh*, vol. 6, pp. 506-507; Ibn Khaldun, *History of Ibn Khaldun*, vol. 3, p. 568.

¹² Itakh is related to the Caspian Turks. Gradually, due to his bravery and skill, he was noticed by Mutasim and became one of his famous commanders and two caliphs after him; Tabari, *History of Tabari*, vol. 9, p. 166.

¹³ Yaqubi, *Yaqubi History*, vol. 2, p. 479.

¹⁴ Masoudi, *At-Tanbih and Al-Ashraf*, p. 31.

¹⁵ Tabari, *Tarikh Tabari*, vol. 2, pp. 12-13; Ibn Taghri, *Al-Nujoom Al-Zahra*, Part 2, p. 275.

¹⁶ According to some, the scholar drank poisonous syrup to Imam Mohammad al-Taqi (as) on the orders of Mu'tasim, which led to the martyrdom of the tenth Imam of the Shiites, according to the Baqir al-Uloom Research Institute.

¹⁷ Al-Suyuti, *The History of the Caliphs*, p. 174.

¹⁸ Taqqush, *The Abbasid State*, p. 165.

¹⁹ Khezri, *History of the Abbasid Caliphate from the Beginning to the End Buyid dynasty*, p. 91.



Abbasid Caliphate Kingdom at its peak around (850 AD)

No.	The balance of power between the caliphs and the Turkic generals	Name	AH	AD
8	The Turks are joined by the Caliph as the special forces in the Caliph and rapid growth and promotion into the Abbasid community.	Al-Mu'tasim	218-227	833-842
9	Because of his childhood, Al-Wathiq did not choose his son Muhammad as guardian, paving the way for the Turks to elect a caliph. Muhammad ibn Al-Wathiq could not be elected Caliph against the Turks by a minister and the elders from the Abbasid dynasty. The first Turkic political victory Mutawakkil the Caliphate	Al-Wathiq	227-232	842-847
10	The end of the era of powerful caliphs and the beginning of Turkic rule over the Abbasid Caliphate, the conflict between himself and the Turks, the tentative of al-Mutawakkil to destroy the Turkic influence and rule over the Caliphate, the failure and victory of the Turks, the murder of al-Mutawakkil The Abbasid Caliphs	Al-Mutawakkil	232-247	847-861
11	He was trying to get the Turks out. The Turks murdered Al-Mutawakkil, his father, with his help during the short Caliphate. The Turks murdered Ali and his family's friendship. Alawites, Fadak's and Alawite's donations	Al-Muntasir	247-248	861-862
12	At the beginning of the riots that hit the regime, Turks dominated the Caliphate completely. Turks brought or eliminated anybody they wanted to go to the Caliphate. The Abbasids who came to the Caliphate had to decide two things: either accept all the Turks' demands or be killed.	Al-Musta'in	248-252	862-866
13	The return of the Caliph to Samarra, the exercises' strength, the domination, increasing the financial demands of the Turks and the consequent unrest, and the attempt to drive down its Turkic chieftains (Waseef and Bugha) were not a successive attempt, tortured by the Turks.	Al-Mu'tazz	252-255	866-869
14	The decision of the Caliph to suppress and remove the Turkic leaders from each other but failed, and he was assassinated by the Turks, a devout man committed to	Al--Muhtadi	255-256	869-870

	reform and hoping that his reform policy would work.			
15	The beginning of the Caliphate's awakening and continuation until the time of Al-Muktafi, the conflict between the Turkic commanders, the resulting ministry of the Brother of the Caliphate, the return to Abbasid Caliphate of freshness and authority in the shadow of Kiyas, and the successful actions of the Brother of the Caliphates	Al-Mu'tamid	257-279	870-892
16	The high point in the Caliphate Awakening, the control, and containment of Turkic commanders, the knowledge of the extermination of sedition, the re-establishment of urban peace, the improvement of economic conditions, and the re-establishment of civilization in the Abbasid government	Al-Mu'tadid	279-289	892-902
17	The installation of the balance of power between the Turks and the Caliphate and its maintenance, like his brother Al-Mu'tadid, have been unable to retain Abbasid caliphates' authority fully.	Al-Muktafi	289-295	902-908
18	Turkic dominion of Caliphate, 13-year old childhood caliphate, marionet in Turkic commanders and women's hands, weakness, and the reemergence	Al-Muqtadir	295-320	908-932
19	As the Turks hesitated, he was the very first Caliph to be blinded and expelled from the Caliphate.	Al-Qahir	320-322	932-934
20	Amir ol Omara is starting to save Abbasid Caliphate from power-sharing between local governments.	Ar-Radi	322-329	934-940
21	A series of consecutive struggles between the Turks and the other Abbasid emirs to seize power to the Amir ol Omara position continue internal conflicts, turbulent circumstances, and internal upheaval.	Al-Muttaqi	329-334	940-944
22	The weakness of the Turkic emirs and the complete dominance by Buyids in Baghdad Turkic domination over Abbasid caliphates	Al-Mustakfi	334-336	944-946

The course of Turkic domination on Abbasid Caliphate

The Turks merged through double marriages with other elements in Abbasid society. The start of al MutaWakkil's Caliphate (232-247 AH). The start of the Turks' rise and power in the Abbasid Kalifat was al-Mu'tasim' Califat (218-227 AH) and al-Wathiq' (227-232 AH). Unlike Al-Mu'tasim suppressed any Turkic commander, whom he considered another Turkic general might rise against his rule. A parent of Afshin, Mankajur, who was Azerbaijan's governor, rebelled. Another Turk called Bugha defeated Al-Mu'tasim. The transition distance between 2 periods is a trustworthy caliphate:

Firstly, Turkic rule over the government while maintaining the Caliphate's structure;

Second: the era of Turkic rule with the demise and decay of the Caliphate.²⁰ During the Al-Wathiq period, Turks consolidated their government position, and their leaders were gaining significant influence. Al-Wathiq was traditionally the final Caliph to reach the Caliphate. After him, the Turkic commanders appointed the Caliph to have the comrades' Turkic leaders dissolved, and it was only with their consent and consent that the Caliphate was impossible. The Turkic led by Wasif expelled Al-Wathiq's son and substituted him for Ja'far ibn al-Mu'tasim (Al-Mutawakkil).

On the other hand, Al-Mu'tasim and Al-Wathiq, and Al-Mutawakkil had certain of the former Abbasid Caliphs' authorities. Evidence of this claim is that the Turkic general of Itakh, Al-Mutawakkil, is being imprisoned when he feels sorry and commands a prohibition of killing him in jail. It is apparent that when the Turkic slaves assassinated the Caliph, al-Mutawakkil son Al-Muntasir leads them all, so they would not have dared to kill the Caliph if not for his presence and approval. Al-Mutawakkil, by contrast, was trying to reduce the influence of the Turks and prevent their leaders from leaving, but not only did he fail. The assassination of Al-Mutawakkil marked the start of the new chapter in Abbasid Caliphate history, the beginning of Abbasid Caliphate's decline and Turks' glory. They murdered any caliph they wished after

²⁰ Mahmoud and Al-Sharif, The Islamic Scholar in the Abbasid Era, p. 329.

the assassination of Al-Mutawakkil Turks and replaced him with another dynasty Member that had been on their side alone and without the personal intervention of the Abbasid Dynasty.²¹

The Turks have killed Al-Muntasir, easily knowing that he was seeking vengeance for his father's blood, which he himself was involved in. He was seeking to reduce and disperse the power and influence of the Turkic commanders by killing them. Al-Muntasir can be regarded as the beginning of the upslide of Turks and Turks in Abbasid's power. The Turks strengthened their rule over the Abbasid government. They assassinated the Al-Musta'in (248-252 AH), promising allegiance to Al-Mu'tazz (252-255 AH). The new Caliph was also so harshly treated that day and night. There was no peace or safety at all, and he never put up his arms until he had finally been murdered. When Mochtadi (255-256) wanted to restore the Caliphate's lost glory like the previous caliphs, the Turks killed him. They tried to appoint weak people to the Caliphate. Therefore, the powerful (295 to 320 AH) took precedence over the son of Al-Mu'tazz.

The Abbasids feared the Turks. The Turks wanted to hand the Caliphate over to an Abbas family to avoid their malice. None of the Turkic Commanders, therefore, agreed with the sons of al-Mutawakkil in the Caliphate in the fear that they would take vengeance against their brother and father. Al-Muwaffaq was able, with his special wisdom, to restore Abbasid Caliphate freshness and to put things in order. Afterward, Al-Mu'tadid once again gave Abbasid power and civilization. After Al-Muktafi, he followed opposition policies, beginning with the Caliphate of the Caliphates and ending with the Abbasid Caliphate. However, their time did not last much, and the Turks regained control over the events. The weakness and disorder continued until the Amir Omara and Buyid dominion over Baghdad.

Rules governing the balance of power between Abbasid Caliphs and Turkic commanders

Ashinas was given by Al-Mu'tasim the authority and authority for representing everyone who wanted to rule the Caliph on behalf of the Emirates. He was appointed to Baghdad's government during the Caliphate of Al-Wathiq al-Ashinas, and his influence extended to the last point of influence in the Maghreb caliphate. He would not be fired and had complete authority over all the country's affairs.

Itakh played the role of the Caliph's executioner at the time of Al Mu'tasim and avenged opponents of the Caliph. Some historians, therefore, called him "the sword of the caliphs' revenge." Itakh was instrumental in alleviating the internal upheaval in the times of Al-Mu'tasim. He also suppressed the Mosul Kurdish revolt (224 AH). He was appointed to the Yemen Emirate in 225 AH following these services.²²

After Al-Wathiq's death, Al-Mutawakkil became the Caliph with the support of some Turkic commanders, including Itakh.²³ Therefore, he entrusted many political and military matters to him, as we have already said. Al-Mutawakkil, according to the famous story, became displeased or was terrified of his rise to power. They finally chained the house and kept the water from him at the behest of Al-Mutawakkil.

Itakh's destiny for al-Mutawakkil was the same as that of other Turkic commanders with Abbasid Caliphs, which means that from the lowest level (with the Caliph's backing), a first Turkic general showed courage and touch in the highest military positions in Abbasid society. And after a while, the Turkic General threatened the Abbasid Caliph and decided to eliminate the Turkic General. He decided to take over power. Finally, the Caliph succeeded either and killed the Turkic general and destroyed him. On the other hand, the Turkic general would advance and sacrifice the Caliph himself. In the meantime, Turkic generals had been prevented from losing power because the Abbasid caliph resorted to another Turkic general and the new general who had cooperated with the Caliph to eliminate a Turkic general who felt threatened by it. (... and had not removed the defendant in the long term), he would gain the position and rank of the murderer, and this was the process that left the entire of the Caliphate centuries under the management of the Turkic commanders as a marionette and transferred the strength and administration of the commander to another commander.

²¹ After the assassination of Al-Mutawakkil, the Turks took complete control of the country and their power was constantly increasing, so that the caliph was in their hands like a captive who was removed, installed or killed whenever they wished.

²² Yaqubi, Yaqubi History, vol. 2, p. 485; Ibn Kathir, The Beginning and the End, vol. 10, p. 292.

²³ Tabari, History of Tabari, vol. 9, p. 154.

Another important factor that should not be forgotten is that the transfer to Samarra of the Caliphate center led to the unification of the Turks in the Caliphate. Abbasid Caliphs are pushing away the Arab and Persian generals. It was then that the Abbasid Caliphs lost their Arab and Persian supporters²⁴ and were completely captured by the Turkic generals.

Despite all this, the cause of the weakness of the Abbasid government should not be considered as complete Turkic domination over things; Because when skilled people came to the Caliphate;²⁵ the prosperity, the peak, and the progress of civilization went back to Abbasid Caliphate, things were organized, and cities were rebuilt; As we see from the years 275 to 295 AH.

Ethnic and racial conflicts of the Abbasid community in this period

Regarding the numerous conflicts in the Abbasid community, particularly those in Baghdad, which changed the capital to Samarra, the main cause of violence and the Turks' inherent ferocity, historians have identified it as being the continuing clashes and killings of Turks. The nerves were different that day and three big nerves, Arabs, Iranians, and Turks in particular. They came from the peninsula, Adnani, or Qahtany. They considered themselves to be Islamist, Quran and Prophet hereditary, Iranian people who were the major contributors to the rise of the Abbasid dynasty and Turks from Transoxiana lands and contemporary Turkmenistan. Jahez called them (because of their violence and primitivism in Baghdad) Arabs of Ajam. They didn't have the former privileges. Somehow, they wanted to fill their gaps and shortcomings and establish their position in society and the Abbasid caliphate. The division of the country into areas of influence was one of the consequences of these conflicts.

The murder of Al-Mutawakkil triggered a wave of outrage at the occupation by the Turkic military. In Samarra, in 248 AH, a popular movement expressing public hatred for Turks' misuse of the Caliphate was organized.²⁶ During the Musta'in period, unrest began to strike the government.²⁷ An uprising broke out in Samarra under the name of Al-Mu'tazz. The people and the Turks fought in the streets, and the Turks won. As a result of these conflicts and oppressions, Baghdad's people revolted and rallied for justice and shouting,²⁸ but the Turks prevailed.²⁹ In the Al-Mu'tazz era, the Caliphate's situation was not much better than before; the Turks' oppression grew, and their disorder and financial demands increased. The Caliph could not answer those requirements, leading to his brother's exile and the disobedience of his brother.

Anarchy and recklessness in the period of Turkic domination over the Caliphate

After the Turks conquered the Caliphate from Al-Mutawakkil, when Baghdad lost prosperity and power, the Caliphate's disintegration began. Simultaneously, the Islamic world did not take long for three caliphs to rule: the Baghdad Abbasid caliph, the Ismaili Caliph, the Egyptian Fatimid, and the Andalusian Umayyad Caliph. Yaqub Laith gained strength in Khorasan and Kerman and overthrew Taherians in the eastern part of the Caliphate of Musta'in, Al-Mu'tazz, and Al-Muhtadi (the peak of the power struggles and the repression between the Turkic commanders and caliphs). He was to overthrow Abbasid Caliphate and nurture the air of reviving ancient Iranian empires. Jacob Leith wanted to win over Baghdad. In western Egypt, utilizing the Baikbag (Turkic Caliph) was conquered by a Turkic slave named Ahmad bin Tulun, leaving the Abbasid Caliphate with the Tulun dynasty. Sahib al-Zanj rose to work in the vicinity of the caliphate center, defeating Caliph Commanders and Armed Forces. Because of his involvement with the Turks, Al-Muhtadi was unable to deal with him.

Whether the Turks and the Arab forces debut Musta's and Al-Mu'tazz to the Caliphate during Baghdad's revolt and occupation, or that altered the Turks. The power of struggle came from every Turkic general,

²⁴ Al-Mu'tasim's policy of asking the Turkic army for help in property affairs and giving him many gifts became a source of jealousy and resentment among the Arabs.

²⁵ Although Al-Mu'tamid was a weak person, his successful brother had complete control over the affairs and carried out the caliphate wisely.

²⁶ Tabari, History of Tabari, vol. 9, pp. 256–258.

²⁷ Al-Musta'in killed Bugha, the other Turkic slaves revolted, and the two generals fled to Baghdad, taking the caliph with them.

²⁸ Tabari, History of Tabari, vol. 9, pp. 262 - 263.

²⁹ Al-Musta'in took advantage of these differences to get rid of the Turkic leaders. See Masoudi, The Meadows of Gold, vol. 4, p. 60.

and the weakness of the Caliph and the pillage of possessions and turmoil in the provinces were all the result; but once upon a while there revolted as a petition a group of Turkic slaves, capturing ministers and raiding the often vague Treasury. The Turkic people took control and were not allowed to bear anymore. The minor prostitute accidentally fell into the hands of the Maghreb slaves, the Barbarians of the Caliphs, and was killed. However, the Turkic slaves rebelled against Wasif's son Sardaria Saleh. He took Al Mo'tazz and tortured and starved him to death.

Without a difference, almost no year passed. Groups of one nerve sometimes joined the elements and other nerves. In the Hamdanid Corps, some of the Turks were Arabs, and some were Turks at the Iranian Buyids Corps. The division of the country into influential areas was one of the consequences of those conflicts. Then Ar-Radi (322-329 AH) created Amir ol Omara to prevent the eventually ineffective division.

The Turks were allegedly allies in maintaining and sustaining the Abbasid Caliphate when they saw their position in danger. The risk of the general overthrow of the Abbasid government was endangered. Although Al-Mu'tamid (257-279 AH) was a lavish and incompetent person, 30 the Caliph was fortunate that his generals were for fear of the decline of their livelihood, all united in support of the Caliph and fought with all their might against Ya'qub Laith. On the other hand, his brother Talha has nicknamed the successful manager an efficient man.³¹ Al-Muwaffaq defeated the great revolts of Yaqub Laith Saffari (although of course, unfortunately), and the Zanj owner revolt.

The extent of Turkic civilization in the period of domination

During the Turkic dominance, it was said that the caliphs were Turkic puppet commanders; nevertheless, in that time, the Abbasid Caliphs' incompetence should not be forgotten. During the Al-Mu'tamid, Al-Mu'tadid, and al-Muktafi caliphate, the Caliphate recovered important parts of its power between 256 and 295 AH. This period was called the "Awakening of the Caliphate,"³² but it did not last long.

In the Al-Mu'tadid period,³³ although half a century had passed since the period of Turkic domination over the Abbasid Caliphate. However, he solved the situation and began civilization with authority and skill. It is clear that as the Caliphate came to power and civilization regained control with the Abbasid Caliphate. His most important actions include organizing finances,³⁴ suppressing local insurgencies, improving the internal situation, resolving religious disputes, re-dominating the declared states of independence such as the Saffarids, Samanids, and Toulonians, in the field of foreign policy, maintaining security and the authority of Islamic civilization. That is because the conquest of the Byzantine Empire was prevented (286 AH/899 AD). He advised the Heritage Court to be dismissed, and he'll become more popular. He visited the Imamate on Friday. During his reign, the Treasury had 9 million dinars, 40 million silver dirhams, and 12,000 horses. During his time, the prices were lower.

Al-Mu'tadideh constructed large, large buildings in addition to this. Al-Mu'tadid had designed and built the Taj palace in eastern Baghdad at the end of the third century. However, in the era of his son Al-Muktafi it was completed (289-295 AH).³⁵ His son Al-Muktafi went on, as mentioned earlier. He built the buildings and houses next to the crown, including a semicircular dome called the Al-Hemar cathedral. This name was named because Al-Muktafi rode the stairs around the dome on the small donkey. After his death, the complex was so big that Al-Muktafi had left 9,000 horses, camels, and camels, all kept in the

³⁰ To replace Al-Muhtadi, the Turkic general chose Musa ibn Bugha Abu al-'Abbas Ahmad ibn al-Mutawakkil, a 25-year-old Fethiyan concubine, who was named al-Mu'tamid. The first credible decision was to change the capital from Samarra to Baghdad.

³¹ Ibn Khaldun, *The History of Ibn Khaldun*, Part 3, p. 412.

³² Taqqush, *Abbasid State*, p. 28.

³³ Al-Mu'tadid (279-289 AH) believed in kindness towards the Alawites and began to talk about the virtues of Ali ibn Abi Talib (AS) and the condemnation of the Umayyads. Motazedeh decided in 284 AH to curse Mu'awiyah ibn Abi Sufyan and his son Yazid on the pulpits. But those around him prevented him from doing so, see Tabari, *History of Tabari*, vol. 10, p. 54.

³⁴ The treasury was once again empty and the caliphate had no control over the states.

³⁵ Yaqut al-Hamawi, *Mu'jam ul-Buldān*, vol.1, p. 806.

Palace's stables.³⁶ Science and learning flourished after Al-Muktafi during power (295 to 320 AH). Muqtada Al-Abbasi, in 931 AD, ordered that all doctors should be examined and licensed.³⁷

Turks gradually became civilized and a kind of advancement and civilization in dealing with the vast Abbasid community. Through double marriages, the Turks fused with other elements of Abbasid society. The primary explanation for the absence of disorder, conflict, and instability in the first phase of the first period of the Abbasid Caliphate are that unlike the Turkic period (second phase), the period of growth and development of science and civilization is the absence of disorder, conflict, and resilience in the first phase. Because one of the primary reasons for the growth, development, and prosperity of civilization is safety, well-being, and relaxation, which the high culture provides with knowledge and security as the foundation. The period following Turkic domination, namely the Buyid rule over Islamic civilization, was also a time of growth and prosperity for Islamic civilization, or more accurately the period that Islamic civilization has spread to a height of growth and prosperity over its whole history, which Adam Metz calls the era of Islamic rebirth. In this time, besides the Islamic civilization's security and tranquility, there are fewer ethnic or Religious Conflicts, and Buyids' king has created a kind of freedom of belief in all of their territories. This caused all races and religions to take part in the advanced movement of Muslim civilization in the Buyids and the growth and culmination of civilization in that period. Civilization is like a carpet weaving together between nations, nations, and religions; the quotas may vary among ethnic groups.³⁸ We see a deterioration in the growth and development of Islamic civility for the fourth period, the era of Seljuk Turkic dominance over the Abbasid Caliphate. During that time, the Turks of Seljuk were at the last power, and security and peace were not lacking. Seljuk has a close and respectful relationship in most cases, examining why this period is not just a period of science, civilization, and prosperity but a period of stagnation and decline for Islamic civilization. This shows that the Seljuk has been a Hanafi religion and has not been used in large and small positions in the country by Shiites alone and other Sunni religions. This created a kind of religious repression. Therefore, in this period, we did not see continued growth and prosperity in the Islamic civilization.

The political situation of the Abbasid Caliphate in the period of Turkic domination

The Turks quickly broadened their role in the Abbasid army, and their courage surprised everybody. Jahez Adib Abbasian has written and praised their courage a Treaty titled "Manaqib al-Turk" Jahez brings the structure and courage of the Abbasid organization of the Khorasanians, Turks, and Mawlawis, Arabs and Ibnais (Iranian and Abbasid Da'is), preferred by the Turks to them all, he points out other Turkic advantages; however the continued and unforgettable dismissals and appointments are a sign of weakness and instability for a political system. The Caliphate's weakness during the period of Turkic domination over Abbasid Caliphate is well shown by a brief overview of Abbasid's government, on the history of ministers and other government officials, the revoking of their consecutive appointments, the competition and large bribes between them to these positions.

A major feature of this period is to reduce the political role of caliphs. He lost respect for the first Abbasid caliphs. He lost respect.³⁹ In certain dismissals, appointments and generally the influence of the authoritarian women and the caliphs' swingers should not be overlooked. Their roles must not be overlooked. For example, there can be no hidden role for al-wife Mutawakkil's (and the mother of al-Mu'tazz) in dismissing "Musta'in" and bringing "Al-Mu'tazz" to work. In this period, there are abundant examples of women's influence over the caliphs and their participation in dismissal and installations.⁴⁰

The way to govern in remote provinces, on the other hand, played a role in overcoming weakness and strengthening separatist movements. After the Turks had won their influence, some of their commanders appointed them as rulers of these regions and failed to monitor and evaluate them. Because of the chaos within the central government, they appointed them as lawyers to manage these areas, remain in the

³⁶ Encyclopedia of the Islamic World, Vol. 1, p. 3001.

³⁷ For more information, see Hunke, Islamic Culture in Europe, Part III, Islam Medical Services in Europe.

³⁸ Hunke, The Culture of Islam in Europe, Introduction, p.

³⁹ Mahmoud et al., The Islamic World in the Abbasid Age, p. 285.

⁴⁰ Taqqush, Abbasid State, p.183.

capital, and protect their interests; It is natural for the lawyers to collect the property to satisfy the caliphs and commanders in this degenerate situation. Consequently, the increased taxation and tightened it up to oppress the people. People were waiting for someone to alleviate their oppression and improve their economic situation. When a strong man in the province used this unhealthy situation to hit economic and social conditions, people gathered and announced his breakup.

Sometimes things get better, however, as mentioned. Al-Mu'tamid restored Abbasid's lost power and fear and advanced Abbasid caliphs as a civilization, Al-Mu'tadidi and Al-Muktafi Abbasi. The freshness found during the reliable Caliphate resulted from the measures taken by the Caliphate's brother Ahmad bin Al-Mutawakkil, according to Hamdullah Mostofi (successful). After gaining power, Al-Mu'tamid handed over the army and the governorship to his brother Al-Muwaffaq over key sectors like Kufa, Mecca, Medina, Yemen, Baghdad, Basra, Ahwaz, Fars, etc. The cities increased security during the protests, and the seditions calmed down, while peace was established between all the opposition. The ministry opposed Obaidullah ibn Sulayman Wahb. Amr ibn Laith Saffari's work grew over many provinces of Iran during his time. At the Fatimid's request, Abu Abdullah al-Shi'i revolted in Africa, waged bloody wars with the barbaric leaders, paved the way for the overwhelming government, and established himself Transoxiana during Nasr'ibn Ahmad's reign. All these seditions were controlled tactfully by Al-Mu'tadideh.

Unlike Al-brother, Mu'tazzid's al-Mouktafi (289-295) was incapable of keeping Abbasid Caliphate under control and continuing the affairs arranged by Al Mu'tazzid. Brother Al-Muktafi was a man who took the 13-year-old boy Ja'far ibn Al-Mu'tazzid and named him mighty as his Caliph (295-320 AH).⁴¹ You can see that the minister takes a child to the Caliphate to be open-minded. The ministry's job was auctioned off at that time, and whoever made more commitment became a minister. Therefore, the finances were often disrupted. But Ali ibn Isa was one of the good ministers of Bani Abbas at the time of Turkic rule and the powerful Caliphate.⁴²

Turkic domination period and its differences with other periods

As noted, the major political difference between the period and the first period in which caliphs' weakness and loss of authority occurred during the second era; however, the caliphates weakness continued during the following periods. This pervasive weakness has been shown in cases such as the multiplication of the coins of the names of local rulers and sultans, the mention of sultans' names in pulpit and Friday prayer together with the name of the Caliph and the not paying part to the Caliphate Treasure. The Buyids arrived in Baghdad and ended the Turkic period of rule over the Caliphate. This weakness continued.

The Abbasids turned to the opposite disintegration policy because of this weakness. The two sons of Aaron and the Caliphs were following him. The first Crown Prince and the Second Crown Prince were entrusted with the management of the western land. On the other hand, Abbasid Caliphate solicited and persuaded non-Arabs to form a separatist government to enhance the spirit of populism (anti-Arab movements), based on Islamic law and the principle of full equality between Arabs and non-Arabs. One of the factors that influenced the emergence of separatist movements was how lawyers were appointed to the center of the Caliphate by governors and commanders in remote areas to protect their interests. Together, these factors led to the winning of the separatist trend, which paved the way for independent governments.⁴³

During this period, it disappeared, and the Caliphate's relations with the countries from total enmity to fruitful cooperation were ranging from the concept of providing an Islamic world under a single political command.⁴⁴ The weakness of the governing body is a major character of the second Abbasid Period. This is followed by the weakness of political, financial, and administrative power. The separatism of the dominated provinces, the government's transformation from a centralized system into a decentralized system, the formation of independent and non-independent local governments, and the entrance of new people into Abbasid's society are the consequences of this period of total weakness. These new people

⁴¹ Tabari, History of Tabari, vol. 10, p. 139.

⁴² He was one of the sons, that is, of the first generation of Iranians invited by the Abbasids.

⁴³ Taqqush, Abbasid State, p.183.

⁴⁴ Taqqush, The Abbasid State, p.8.

were the Turks who rose and brought the caliphs to high positions. They began with a physical guard, Al-Mu'tasim Abbasi, and their political role gradually increased. The Turks seized the administration and shadowed the Caliph.

The Turks confiscated the property of all classes and demanded the Caliph's women. They educated the children of the caliphs that were candidates for the Caliphate. Turkic rule over Abbasid Caliphates brought down the spiritual status of the Caliphate among Abbasid citizens, Arab, and non-Arab. The awe and authority of Abbasid Caliphs among the people were ruined. The spiritual status of the Caliph was faded.

Abbasid Caliphate could not get rid of this situation during the Turkic domination period of up to 50 years. Every effort was in vain. Al-Muhtadi (255 to 256 years old AH) was a deity and peaceful man. Moreover, he was compelled and humble. Al-Mas'udi says that he was like Umar bin Abdul Aziz in Bani Umayyad at Bani Abbas. He tried to cut off Turks from Caliphate from the very beginning. But he did not succeed as well, and the Turks captured and tortured the Caliph. From the early years of the Caliphate. It is clear that the Abbasid community people at the time of Turkic domination) have not been able to show their empathy and cooperation with the caliphs due to the long-term ignorance of the non-Turkic people in the Abbasid Community by the caliphs.

Turks' internal strife

When the Turkic commanders were united and united, they completely obeyed the caliphate system. Follower army commanding officials, including large Bughai, little Bughai, Otamesh & Ahmad ibn Khasib, and late Caliph's patrons, met Ahmad ibn Mu' after Muntasir's untimely death. According to Tasim, he was considered worthy of the Caliphate, and a trustee called him.⁴⁵ Abbasid Caliphate was ruled entirely by Turkic commanders during his reign. But in later periods, the Turks were not involved in an internal struggle. This did not happen.

They gave Ahmad ibn Al-Mutawakkil loyalty and called him a trustee after killing Al-Mukhtadi (256-179 AH).⁴⁶ They have increased internal differences. The Turks also called on the Caliph, in response to their quarreling, to appoint one of his brothers for the war chief: Al-Muwaffaq Amir was his brother. During the confianza worthy age, this person is regarded as a bright light of the Caliphate's life. All was in his hands, but he kept the sermon and coin for the Caliph. Therefore, the Turks were broken, especially after the Zangians were defeated and were unable to continue in front of separatism and the establishment of independent governments.⁴⁷ During the Al-Mu'tamid, Al-Mu'tadid, and Al-Mouctafi era, Turks' internal conflicts led them to lose control of the affairs and re-enlist a new caliphate.

Al-Muktafi Caliphate was only six years old. The Caliphate weakened again following him. The cause was the internal divide in the Abbasid dynasty and the escalation of separatist movements.⁴⁸ This allowed the Turks to regroup and continue their influence on their former ways in which weak caliphs were selected. They opposed Abdullah ibn Almu'tazz's candidacy as a qualified caliph. They chose Abu Al-Fadl ibn Ja'far ibn Al-Mu'tazzid, not over thirteen, who called him a powerful caliph and a throne.⁴⁹ Al-Muqtadir was not in the hands of Mons Turk at the level of the complex events he had experienced. Then the Turks dominated the Caliphate entirely until the beginning of the Amir Ol Omara era. In an era of authority and power, revolt and unrest among the troops, embezzlement of property by the Caliph team, women's involvement in state affairs, and conflict spread within and without the society.⁵⁰ The Turkic domination of the Caliphate went so far that the Turkic commanders arrested him, dismissed him,

45 Ahmad ibn al-Khasib

46 Tabari, History of Tabari, vol. 9, p. 474.

47 Taqqush, The Abbasid State, pp. 192–193.

48 The main reason for the intensification of separatist movements was the presence of Turkic commanders in the center of the caliphate and the sending of representatives to the areas under their influence and the administration of their provinces from afar.

49 Tabari, History of Tabari, vol. 10, p. 78.

50 Masoudi, The Meadows of Gold, vol. 4, p. 214.

and blinded him, despite Cairo's strength and sluggishness; no previously blinded caliph. The Turkic leader pled that allegiance of Ar-Radi.⁵¹

Turks and Amir ol Omara

Ar-Radi wanted to control the turbulent state of affairs, save the Caliphate, the caliphate center, the ministry, and avoid secession. This evolution led to the appearance of Amir ol Omara's position. The government took over the Caliphate, only leaving a nominal caliphate. The ministers' influence disappeared, and the dispute between the Caliphate and the Turks occupied a large portion of the second Abbasid Caliphate ceased.

The situation caused by the ministers, the Turkic failure, and the Treasury's vacuousness were well known to Ar-Radi; therefore, he hoped that he might ask the rulers of the neighboring Iraqi Emirates to help them save a position that would be so dangerously disturbed. The emir of Wasit and Basra, Ibn Raiq, gave him reins, leaving his hand open in every governmental authority and calling him 'Amir ol Omara.'⁵²

But that idea was also not working because, in 326 AH, Ibn Ra'iq was weakened by emir rivalry. Bajkam, one of his commanders, rebelled against him, and in 327 AH entered Baghdad and took over the business. The overall situation of Bajkam reached a dangerous degree of chaos and disorder, and one of the Turks killed Bajkam.⁵³ The Government elders and members of the Abbasid dynasty promised Mottaqi loyalty after the death of Ar-Radi. The Turkic commander of Tuzun took power during these events. The chief of police in Baghdad and then the Amir ol Omara was Mottaqi.⁵⁴ The Hamdanids ruled in Baghdad; the internal situation was not so good as before because of the continuing struggle.

The Abbasid government did not use the Amir el Omara system created by "Ar-Radi" but rather added to their anomaly to avoid slipping the Caliphate. Anyone who studies the period of pleasure, piety, and prosperity will encounter a succession of strife between the Abbasid leaders, who each tried to seize power and reach Amir el Omara.⁵⁵

Conclusion

Abbasid Caliphate, the second period known as the Turkic rule of Caliphate of Islam; it was the beginning of the Islamic world's decline in Caliphate and Turkic commander's presence on the political arena of that time's Muslim community. With the fall of the Caliphate and the rise of Islamic powers across the western and eastern regions of Islamic civilization, the practice became synonymous in the administration and development of Islamic civilization, with the presence of Fatimid caliphs, Samanite leaders, Buyid, and other Islamic political powers. In this period, the Abbasid Caliphate's Turkic domination liberated the Islamic world from Arab hard and fragile nationalism and the Arab monotony, despite all the weaknesses and the many political, cultural, and social issues.

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⁵¹ Ibn Miskawayh, The Experiences of the Nations, Part 1, pp. 286-291.

⁵² Ibn Miskawayh, The Experiences of the Nations, Part 1, pp. 351--352.

⁵³ Ibn Imrani, Al-Anba 'in the history of the caliphs, pp. 133-134.

⁵⁴ Ibn Miskawayh, The Experiences of the Nations, p. 44.

⁵⁵ Ibrahim Hassan, Political, Religious, Cultural, Social History of Islam, vol. 3, p. 35.

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