

Analysis of the Role and Duties of Iranian Ministers in the Early Abbasid Era

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ABSTRACT

The Abbasid era, which began with the caliphate of Abu al-Abbas and ended with the caliphate of Wathiq, underwent a significant transformation between the years 132 and 232 AH. The ministerial system underwent a significant transformation. The role of Iranian ministers is important due to the service they rendered in establishing the Abbasid Caliphate, creating courts, and expanding and developing sciences. Following these measures, many government positions were assigned to them. Ministers were very influential in stabilizing and strengthening the caliphate. For this, specific and fixed duties were assigned, the most important of which was supervision of financial affairs. The ministry in the Abbasid era included only the ministry of execution related to the implementation of the caliph's orders. In this type of ministry, the minister did not have an independent personal function and was only considered a link between the people and the caliph. In the ministry of delegation, the minister intervened in all government affairs. However, after delegating these powers, the right to appoint the crown prince and also to dismiss those whom the minister had retained in various positions remained reserved for the caliph.

This research, using a descriptive and analytical method, seeks to analyze the policy of the Abbasid caliphs and its impact on the efficiency of the ministry in the first period and the role of Iranian ministers in the first period, and to examine and evaluate their impact on consolidating power and expanding sciences.

Keywords: Role and duties, Iranian ministers, first period, Abbasid era

INTRODUCTION:

After the conquest of Iran, the extinction of the Sassanid government, and the expansion of the territories under their control, the Arabs, who were nomadic tribes, needed a court to administer their affairs, and to form it, they used the conquered people of the lands they had rightfully occupied. They used more Iranians and Romans, who had a rich culture and advanced bureaucracy. Iraq succeeded in forming a court during the time of the second Caliph, Omar ibn al-Khattab. In the government of Omar Bayan, the number of courts increased. With the formation of the Abbasid government, although the Arabs had moved away from the Bedouin a century ago, they still needed the help of bureaucrats from other nations, and there was no place for someone who could help them with their wisdom and resourcefulness in the administration of the vast government. Therefore, the position of minister in the Abbasid government was formalized, or they chose the position of minister in imitation of the Sassanid government, and the position of minister became the most important position after the caliph. The Iranians played an important role in this position, and the best Abbasid ministers were Iranians at the height of their power. The influence of the Iranians increased due to the incompetence of the caliphs of the Abbasid government. Therefore, the Iranians gained dominance in many things and from the beginning of the Mansur period Iranian ministers and commanders were in charge of the affairs until he gradually repelled the minister's Barmakians. After the usual victory over his brother Amin, the weight of power once again turned heavy on the Iranians, and the Banisadr family, one of the Iranian families, gained a high position in the usual era. Since the time of the caliphate of Mu'tasim, he believed that a new head should be brought to the stage who could be trusted. Therefore, he chose his entourage and commanders from the Turks, and in this way, the influence of the Iranians in the court was cut off with the death of Wassa in the year

232 AH. The first era of the Abbasid Caliphate ended and the second era of the Abbasids began with the caliphate of Mutawakkil. This research uses sources to examine the role of Iranian ministers in the first Abbasid era. Political History of the First Era of the Abbasid Caliphate

The Abbasids were descendants of Abbas ibn Abdul Muttalib, the uncle of Prophet Muhammad (PBUH). Their official call to power began in the year 100 AH and it started from Kufa. But they did not achieve much success in this city (Khudri, 1381: 8) They have divided the Abbasid call into two periods. The first period began at the beginning of the second century AH and during this period the call was carried out secretly. There was no means of exercising power, so the callers carried out their duties in secret. This period lasted until Abu Muslim Khorasani joined the Abbasid call and took on the responsibility of expanding and strengthening it. With the appearance of Abu Muslim on the scene of the Abbasid call, the second period began. This led to the final fall of the Umayyads and the establishment of the Abbasid state. During this period, the conflict between the Umayyads and the Abbasids moved from the field of propaganda and speech to the field of action, and severe clashes in Khorasan and Iraq destroyed the Umayyad state, which had long been plagued by corruption and division. (Hasan, 1381: 410)

The Abbasid call in Khorasan was accompanied by many advances. This was because the feeling of hatred for the Arabs, for various reasons, including the oppression and tyranny of the Umayyads, had made Khorasan a suitable center for spreading the Abbasid call. The existence of differences and tensions between the Arab tribes and clans had also reached their peak in Khorasan, and the Abbasids first of all benefited from it to form their government. Among those who played the most important role in the transfer of the caliphate from the Umayyads to the Abbasids was Abu Muslim of Khorasani. Abu Muslim entered Khorasan in 129 AH and made his call clear.

Despite his youth and lack of experience, he was able to significantly expand the call with his resourcefulness and understanding and to use the differences between the Arabs of Khorasan and the support and interest of the Zoroastrian sects and the remnants of the Khuram Dinan to launch a serious uprising.

The first era of the Abbasid Caliphate, which began in 132 AH with the Caliphate of Saffah, is known as the golden age of the Islamic Caliphate. Its characteristic was the strength of the Caliphate, its complete independence, and the centralization of power in the hands of the caliphs. During this period, the Iranians enjoyed a prominent position in the government. Their widespread influence had an important impact on guiding the policies of the government. In such a way that they even dominated the administrative and military apparatus in Baghdad and the areas under their influence, and they assumed the command of the army and important administrative positions, such as the ministry, the secretariat, and the governorship of other regions. Abu al-Abbas Saffah was a generous, tolerant, dignified, and wise man. (Ibn Taqtaqi, 1367: 202) He was also nicknamed Saffah, meaning the fearless bloodsucker who caused many Umayyads to bleed. (Qalqashandi, 1380: 114)

Abu Ja'far Abdullah bin Muhammad bin Ali, known as Mansur, was the second Abbasid caliph and is believed by many to be the main founder and stabilizer of the Abbasid caliphate. He was born a few years before the Abbasid call began in Humaymah, and although he was older than Saffah, "Ibrahim Imam" gave his brother Abu al-Abbas Saffah the title of "Saffah" because Mansur's mother was a slave. He was in the middle of the Hajj pilgrimage when Saffah died, and when he heard the news of his brother's death, he went to Iraq, and since he had been appointed as the crown prince for some time, he took charge of affairs and took the oath of allegiance from the people for himself and his crown prince, Isa ibn Musa. During the life of his brother, Mansur was the governor of northern Iraq, Armenia, and Azerbaijan. (Yaqubi, 1367: 358) When Mansur became the caliph, Abdullah ibn Ali and Abu Muslim rose up against the caliphate. (Ibn Khaldun, 1367: 312) which led to the death of Abu Muslim, who had made a great effort to bring the Abbasids to power. The murder of Abu Muslim (Ibn Qutaybah, 1380: 362) cost Mansur dearly because he was considered the political and military leader, and even the religious leader of the Khorasani people, and during Mansur's time, many uprisings took place in his name, which caused numerous consequences and problems for the Abbasids.

Mansur built the city of Rusafa or Eastern Baghdad in 151 AH for his son Mahdi on the eastern bank of the Tigris, who became known as "Asgar Mahdi". Mansur was one of the great and wise men. He died in 158 AH due to indigestion, which he had been suffering from for a long time. (Ibn Taqtaqi, *ibid.*: 236).

In 158 AH, he pledged allegiance to Mahdi, the son of Mansur. He was popular both privately and publicly. He was very strict about atheists and irreligious people and spared no effort in destroying them. (*Ibid.*: 243) He returned the property that his father had confiscated to their owners, and he also prevented the killing and harassment of Abu

Talib's children and freed them, and he paid great attention to the persecution of heretics. (Yaqubi, vol. 2, 393-394) (He began his caliphate by addressing injustices and adjudicating the oppressed, and he gave a lot of charity and spent all that Mansur had left for him.) (Masudi, 1374: vol. 2: 318) He ordered that rooms be built in all the large mosques where Friday prayers were held. In 160 AH, Mahdi went to Medina for the Hajj to the House of God and from there to Medina and ordered that the houses around the Medina Mosque be bought from the people and the Prophet's Mosque expanded. (Dinuri, 1367: 427)

Among the events of 161 AH was the rebellion of Hakim Moghne', who was in Khorasan, one of the villages of Merv, who claimed to be a prophet and spoke of proportion and spirits, and many people converted to him. (Tabari, *ibid.*, vol. 12.: 5101; Ibn Khaldun, *ibid.*, vol. 2.: 234.) The period of the Abbasid caliphate of Mahdi was 10 years and one and a half months. (Dinuri, *ibid.*, 427.) When Musa Hadi was in Gorgan, and the news of the caliphate reached him, and they pledged allegiance to him in Baghdad. Hadi was a vigilant, zealous, generous, courageous, capable, strict and brave man, with will and determination. (Ibn Taqtaqi, *ibid.*, 258) He was harsh on the Alawites. He cut off the gifts, allowances, and gifts he gave them, and wrote letters to the surrounding people to pursue them and send them to him. His policy and hostile approach caused the Shiites to face many problems. (Yaqubi, *ibid.*, vol. 2, 406-407) Husayn ibn Ali ibn Hassan revolted in Medina and came to Mecca, as a result of which Isa ibn Musa and Abbas ibn Ali confronted him and killed him. (Dinwari, *ibid.*, 427.) Hadi died in 170 AH.

Harun al-Rashid was the fifth and most famous Abbasid caliph. During his time, Baghdad reached its peak of size and importance. It became the center of trade and the destination for men of science and literature. (Ibrahim al-Hasan, *ibid.*, 486) He was one of the best and most eloquent caliphs, scholars and noble. Harun al-Rashid resembled Mansur in his behavior, except in giving away wealth, because no caliph was seen to be more generous in giving away wealth than he was. (Bin al-Taqtaqi, *ibid.*, 264) The fall of the Barmaks is one of the important events during the caliphate of Harun al-Rashid. The power and extensive wealth of the Barmaks aroused a sense of rivalry and jealousy among the Arab nobles, causing them to be hostile to the Barmaks and their efforts to approach the caliph. Eventually, these hostility became effective and made the caliph suspicious of the Barmaks. On the orders of Harun, this family and their relatives were arrested and killed (Yaqubi, previous, vol. 2, p. 430). The government of Harun al-Rashid was one of the best governments, and it was considered the best in terms of prosperity and blessings. Harun made a large part of the world his tax collector. Many scholars, poets, jurists, and writers gathered at the door of Harun's house, and they did not gather at the door of any caliph. (Yaqubi, *ibid.*, vol. 2, p. 430) Harun al-Rashid died in Tus, and after him, his son Amin became the trustee of the oath of allegiance.

Amin's oath of allegiance was made in 193 AH, and Ma'mun took oath of allegiance for him in Khorasan, and in honor of the agreement that was in place, he declared in the letter that he would obey and obey his orders and prohibitions. (Mas'udi, 1356:329) Fadl ibn Rabi' and others encouraged Amin to depose his brother Ma'mun and take oath of allegiance for his son Hadi. He also deposed Ma'mun and took oath of allegiance for his son, calling him Al-Natiq Al-Haqq. For this reason, the fire of sedition between Amin and Ma'mun was ignited in Baghdad, and finally its flame was extinguished when Amin was killed. (Ibn Taqtaqi, *ibid.*, 292.)

After the assassination of Amin in 198 AH, he pledged allegiance to Mamun. Mamun was a man of courage and high spirit, and a shining star of the Abbasids in knowledge and wisdom. (Ibn al-Nadim, 1366: 119) Most historians, including Suyuti and Ibn al-Nadim, have considered Mamun to be interested in knowledge and science and a supporter of writers and scholars, as he was fond of reading and had learned the sciences of jurisprudence, history, hadith, detailing, and language. He took the book of Euclid from the Romans and ordered its translation and explanation, and during his caliphate he would organize meetings for debate and discussion on religions and sects. (Dinwari, *ibid.*, 442) Mamun forced people to believe in the creation of the Quran. This opinion and discourse emerged during Mamun's time and was debated with Ahmad ibn Hanbal and others on this issue. During Mamun's time, Abu al-Saraya emerged, was eventually defeated, and was killed. Mamun died in Tarsus in 218 AH.

Mu'tasim was the eighth Abbasid caliph who swore allegiance to him after al-Ma'mun. Mu'tasim's arrival in Baghdad coincided with the year 218 AH. He was interested in collecting and buying Turkish slaves and provided four thousand Turkish slaves. The Turks in Baghdad were harassing the people and harassing the weak and children. Until he ordered his entourage to choose a place for them and built the city of Samarra and made it the seat of government and the center of his armies. During his caliphate, conquests occurred that were not possible for any of the previous caliphs and him, including defeating Babak and capturing and killing him. Reaching Mazyar, the ruler of the Tabaristan fortress, who was besieged in the mountains and fortresses, Mu'tasim pursued him until he arrested him

and hanged him next to Babak. He also defeated Jafar al-Kurdi, who had destroyed cities and taken women and children captive, and sent his cavalry to capture and kill him. Among his conquests was the conquest of Amuriyah, which is called the Minor Constantinople. (Dinwari, *ibid.*, 444.) Mu'tasim believed in the creation of the Quran and persecuted anyone who did not submit to the creation of the Quran, including Ahmad ibn Hanbal, who was given 38 lashes. Mu'tasim died in 227 AH. (Mas'udi, *Muruj al-Dhahab*, *ibid.*, vol. 2: 426)

Abu Ja'far Haro, nicknamed Wathiq, was the ninth Abbasid caliph, son of Mu'tasim, who, like his father and uncle, was a Mu'tazilite. Wathiq was renowned for his literature, knowledge, and fame, to the extent that he was nicknamed al-Ma'mun. (Ibrahim al-Hasan, *ibid.*, 508.) During the reign of this caliph, discussions were held in his council between jurists and theologians on all branches and principles of intellectual and traditional sciences. (Ma'sudi, *Muruj al-Dhahab*, Vol. 2, 494) During his caliphate, many exchanges took place between Greek and Arab prisoners. Wathiq continued the mistake that his father had made and prioritized the Turkish element over the Arabs and Iranians. This caliph encouraged the followers of reason or the Mu'tazilite sect, promoted the principles and principles of renunciation, and took extensive steps to expand and develop it. Wathiq ruled for less than six years and did not appoint a crown prince. With Wathiq's death, the golden age of the Abbasids ended.

The literal meaning of the word ministry

Historians have offered different opinions and interpretations to the linguists on this matter.

1- The linguists say that "Wazir" (Ba and Fatha) means to shelter "Wazir" (Ba and Kasra) means a heavy burden. If the word Wazir is derived from Wazir, then in this case the Wazir is someone who bears a heavy burden. Or if the Wazir is derived from Wazd, then he is someone who is a refuge and a refuge for managing affairs; therefore, the word Wazir, regardless of its meaning, indicates one of the meanings of refuge, refuge and heavy burden. Wazir literally means a deputy, a supporter and helper. In the term Wazir, someone who has a burden on his shoulders is a refuge and a refuge in the decision and management. To share in lifting someone's burden is apparently because the Wazir initially agreed with the Sultan by lifting the burden of the monarchy and presidency. Therefore, he was nicknamed this title (Dehkhoda, 182)

2- -In the Holy Quran, it is said: *And We did not lift the burden that was on you, but a burden that almost broke your back, which almost made you faint* (Holy Quran, Surah An-Nishrah, verse 2-3) It means a heavy burden. The minister carries it and deals with various affairs with power.

3- Some historians believe that the origin of the word minister is ancient Persian "Pahlavi" and is derived from the word "Fishir" which was responsible for writing the judge and the government. There is a clear difference. In general, there is not much agreement that the origin of the word minister is old Iranian

History of the position of minister before and after Islam

The position of minister has been in the pre-Islamic era, which was adopted from the administrative organization of the Sassanids and entered the Islamic caliphate system. Due to the lack of civil organization among the Arabs, the title of minister did not exist in the early days of Islam. The Prophet consulted with his companions in matters, and when the Umayyads took over the affairs, they also chose advisors for their government. During the time of the Prophet and the Rashidun Caliphs, there was no title of minister. There were people called scribes who wrote the letters. Hazrat Ali and Uthman ibn Affan were the scribes of revelation. Zaid ibn Thabit and Abdullah ibn Arqam were also among the scribes of Abu Bakr and Omar. (Jahshiyari, 1348: 40)

Marwan ibn Hakam was in charge of Uthman's scribe, Abdullah ibn Ja'far and Saeed ibn Nasran Hamadani wrote for Hazrat Ali (AS). (*Ibid.*, 49-50) During the Umayyad period, Sarjun Mansur Rumi was among Muawiyah's scribes. The Umayyad caliphs needed people who were advisors, experts, and skilled to solve the vast problems of Islam. They were always among the caliph's attendants, supervising the affairs of government and the administration of financial and military affairs, and were ready to respond when the caliph asked for their opinion. Some of these advisors were called ministers. Muawiyah institutionalized the work of writing, as it was managed as a court with numerous organizations and employees. Therefore, the Diwan of Letters and Writing came into being during Muawiyah's reign. These courts supervised the programs received from the provinces as well as the letters sent by the caliph to his agents, and the people responsible for them were chosen from the caliph's close associates and prominent individuals. The Umayyad scribes held high administrative and civil positions and were considered to be the caliph's ministers. Some governors and emirs were also called ministers, such as Ziyad ibn Ubayyah.

These were only the secretaries of the Umayyad caliphs and their advisors in matters of state affairs, and the title of the ministry was due to the similarity of their duties to the work and responsibilities of the ministry. The Umayyad

government was abolished in 132 AH. The foundation of the ministry was laid in the Abbasid government and its laws were established during their time. But before that, the ministry had no specific rules or established laws, but each of the sultans had entourage and subjects, and when an issue arose, the sultan would consult with those with sound wisdom and opinion, and each of them was considered a minister, but they did not have the title of minister. When the Abbasids came to power, the person who assumed this position was called a minister. While before that, he was called a scribe and an advisor. According to Hassan Ibrahim Hassan, "The practice of the ministry emerged in the Abbasid government at the request of Khosrow the Persian; but at the beginning, during the reign of Abu Salama, the limits of the minister's power and duties were not clear. Gradually, the customs and traditions of the ministry were perfected and reached a definite status at the end of the Abbasid era."

The vizier was the caliph's successor, who was considered his deputy in every matter. The vizier managed the affairs of the state, including military and civil affairs. The army and war affairs, taxes and revenues were under his supervision. He sent correspondence and orders to various places near and far.

The condition of the ministry was the necessity of knowledge and literature and the perfection of eloquence and rhetoric and good writing; which most ministers had in that era. The conditions that the ministers considered for the vizier were one of the biggest reasons for the monopoly of the ministry on Iranians, because the Arabs were eloquent but not very eloquent in writing and letter writing. For this reason, most of the ministers were from the Mawla and Iranians, and the first minister to be elected was Abu Salamah Khalal, who was Iranian. And before him, no one was known by this name. The most important Abbasid ministers were from the Barmak family, and they so disrupted the influence, power and tyranny in the affairs of the state that Harun was forced to uproot them.

The ministry in the Abbasid period was of two types: the Ministry of Delegation and the Ministry of Implementation. The Minister of Delegation was someone who took charge of the affairs completely and acted based on his own opinion and discretion. The Minister of Delegation could issue orders and elect a ruler, take command of the war or choose someone to command. The Minister could implement the measures he had thought of himself or delegate someone to implement them. The Minister of Delegation had full authority. Except in three cases: 1- The right to appoint a crown prince, which the Minister did not interfere in and was exclusive to the Caliph. 2- The Caliph could dismiss anyone the Minister had appointed to work with. However, the Minister did not have that right. 3- The Caliph could resign from the Imamate before him, but the Minister did not have the right to convey the Caliph's order. The prominent ministers Yahya ibn Aktham, Ibn Furat were among the Abbasid ministers of delegation. In some cases, the Abbasid caliphs would give the dowry of the caliphate to the delegated ministers and themselves would be dismissed in every way, which is an example of the influence and authority of the delegated ministers.

Ministry of Execution: It was limited to executing the Caliph's orders, and had no independent power of its own. Such a minister was an intermediary between the Imam, the subjects, and the government officials; he communicated the Caliph's orders and implemented what he had said.

The difference between these two types of ministries is that the Minister of Execution appointed or removed anyone he wanted to any job. While the Minister of Execution did not have such authority. The Caliph could have two Ministers of Execution, one in charge of financial matters and the other in military affairs, but the Minister of Execution was always one. The ministry took on a unique official form during the Abbasid Caliphate.

The ministry took on a unique official form during the Abbasid period. Abu al-Abbas al-Saffah, the first Abbasid caliph, like other Abbasids and their followers, called Abu Salamah al-Khalal the Minister of the Family of Muhammad, and as long as Abu Salamah was alive, the Ministry of the Minister did not have a clear and specific form. He was simply referred to as the Minister. In the first Abbasid era, the ministry system gradually became stronger and specific tasks and a fixed basis were assigned to the ministry. Perhaps the most important of these was the supervision of financial affairs. During this period, the ministry was in the form of Tanfiz, which was limited to carrying out the orders of the Caliph. The minister was considered one of the bridges between the people and the Caliph. With the transfer of part of the influence of the Caliphate to the Ministry of Labor, the minister was elevated to the Ministry of Tanfiz and the Ministry of Delegation. The Ministry of Delegation was involved in all government affairs with increased power, although it was accompanied by some restrictions. From the second Abbasid Caliphate, the Turks took control of all government affairs. They took the affairs from the Iranian ministers, which resulted in the loss of glory and greatness and damage to various aspects of Islamic countries.

Duties of Ministers in the Early Abbasid Caliphate

In the Abbasid government, the minister held the most important government position after the caliph. He had various duties and powers, and played a role or supervised in various aspects such as financial, military, administrative, and civil...

It is worth mentioning that at the beginning of the work, during the time of Abu Salamah Khalal, the limits, powers, powers, and duties of the minister were not clear, and gradually the customs and traditions of the ministry were perfected and in the late Abbasid period, it found a specific status. One of his duties was to appoint agents to collect taxes. He held the reins of the government on behalf of the caliph, decided the affairs of the country and the army, and was also the caliph's advisor and assistant. In the early Abbasid period, the ministers were afraid of the caliphs' authority for their lives and often avoided the title of minister. With the expansion of the Abbasid Caliphate, the administration of state affairs became important. The position of the minister rose and many of the caliph's duties were assigned to him, including supervising the courts, implementing the caliph's decrees, supervising the sending of correspondence, and so on, from the perspective of the caliph and the like; and in fact, he held the position of the minister of the sword and the pen.

In order to better manage the conquered regions and the state, the Abbasid Caliphate was forced to officially elect a minister for consultation and assistance, and the position of minister became one of the important titles of the state, and it was realized and formalized in an organized manner in the sense that we are examining as a government office. The Abbasid caliphs gave their ministers *iqtaat*. They also paid salaries, the amount of which depended on the era of the caliph and the minister himself. Although the amount of the ministers' salaries is not mentioned in written sources, it seems that it must have been a lot. In addition, ministers interfered with public property a lot. Considering the central power system and the lack of popular institutions to exercise central power, it can be inferred that ministers were the second power in the country and had complete freedom in the disposal of property and were financed from various sources.

Tha'alabi addresses this issue in *Tuhfat al-Wazira*, both the caliph has rights over the ministers and the ministers demand rights from the caliph.

The rights that the caliph has over the minister are:

- Sincerity in advice
- Using the utmost effort for the security of the country
- Repelling any kind of disaster from the government

The rights of the minister over the caliph are:

- The minister should have the ability to take control of affairs and plan for issues.
- Direct policy and complete influence over the country
- The status and dignity of the ministers should be high.
- He should not accept the efforts of others and should not listen to the words of the envious. (Ibn Masku'i, 1999: 150)

During the time of Mu'tazid, the minister received a monthly salary of 1000 dinars. (Thaa'alabi, 1977: 72)

The minister's rights varied depending on the person and the time, and the minister's entourage and close friends also received rights from the caliph in addition to themselves. (Ibid., 73) In addition to the monthly salaries of ministers, women and dependents, they held property in their possession and received Eid and *khilaat* on certain occasions. In a way, one minister collected more than one hundred thousand dinars in cash and goods for himself and his women in one day. (Ibid., 122)

Abu Ali Muqalla says: One day, Ibn Furat succeeded his brother in the Divan of Wisdom. I was his scribe with two dinars a year. I was promoted at that time and received a salary of two dinars a year. When he reached the ministry, he gave me a salary of 500 dinars a month.

When the salaries of the scribes were delayed in the ministry of Hamid ibn Abbas, Ibn Furat came to the ministry for the third time. When he learned about this issue, he condemned this and paid them 14 months' salaries within two months. Ibn Furat had a strong prejudice against employees.

In 323 AH, the position of the minister, which was at the head of the administrative organization, was abolished and the Amir al-Amra took the place of the minister and entrusted him with the reins of government. The minister remained only in name and form, but during the days of procession, he would come to the Caliphate's house in a black dress, sword and special shoes of the ministry. However, the work was entrusted to Ibn Ra'iq and his scribe, who supervised all matters, gave orders, forbade, and paid the Caliph's expenses according to their wishes.

1- FINANCIAL DUTIES

One of the most important duties of the minister was to supervise property. In financial matters, the minister supervised the country's income and expenditure. The Barmakids had strict supervision over court expenses during the time of Harun al-Rashid.

According to a narration in the book *Rawdah al-Safa*: According to this narration, Harun wanted to pay one hundred thousand dinars to buy a slave girl who had captured his heart. When Jafar learned of it, he ordered that this amount be scattered along Harun's path so that he would appear great in the eyes of the Caliph and would give up the deal. (Khand Mir, 1380: Vol. 3: 2599)

In the early Abbasid era, ministers were considered financial experts. They tried to strictly monitor the increase in taxes in the provinces that were directly under the control of the caliphate. In order to balance the budget of the ministers, they resorted to various methods (Qadri, 2004: 195).

In this period, we witness efforts to organize the administrative system and regulate it based on Islamic principles and administrative rules. In this regard, Harun Rashid commissioned his chief judge, Abu Yusuf Yaqub ibn Ibrahim Ansari, to write a book on auctions. He wrote the book *Al-Kharaj* about the taxes of the Islamic state. (Makki, *ibid.*: 222)

2--Military duties

Another military duty of the ministers in the Abbasid government was that the ministers participated in the war in the Abbasid government or with the Caliph, and sometimes they themselves were in charge of the war command. (Tabari, *ibid.*, vol. 12: 2447)

Fadl bin Sahl, the minister of al-Ma'mun, was nicknamed Dhul-Riyasteen by him, which meant the head of the war and the head of the affairs of the country, which on the one hand was responsible for the head of the war and on the other hand was responsible for the policy of planning. Sometimes ministers would incite the caliphs to war. The incitements of Fadl ibn Rabi'

caused the Abbasid Caliph Amin to enter into war with his brother Mamun, who was eventually killed. (Ibn Taqtaqi, *ibid.*, 265-296)

During the time of al-Muktaf, his minister Qasim ibn Ubaydullah, as an assistant and advisor to the caliph, had control and supervision over both his brother and the government. His first task in his ministry was to depose the military commanders and appoint the previous commander in his place. He greatly reduced the influence of the emirs and put military operations under his supervision. (Ibn Masku'i, *ibid.*, vol. 5: 21-22)

In 302 AH, the powerful caliph sent his minister Ali ibn Isa with 2,000 cavalry for a summer expedition, so commanding the war was the duty of some ministers. Paying attention to the affairs of the infantry was one of the most important tasks of Ali ibn Isa in his ministry. (Tabari, vol. 16: 6817)

In both periods of the Abbasid caliphate, sometimes the minister held the position of head of the army and the country at the same time. A prominent example was Fadl ibn Sahl, in the first period, who was nicknamed Dhul-Riyasteen by the caliph, and in the second period of the Abbasid caliphate, it was Ali ibn Isa, who also held the position of commander of the war. These ministers attained this position according to their merit and competence. However, in both periods, the number of ministers who held the position of head of the country and the army at the same time was rare, and a few attained this position and were especially respected by the caliph.

3--Judicial and religious duties

Ministers in the first and second eras of the Abbasid government were also involved in criminal and religious matters. Issues such as supervising endowments, supporting religious and literary people and determining a pension for them, as well as supervising the tribunal of injustice and sometimes sitting in on injustices, were among the duties and responsibilities of the minister in this area.

Supporting religious and literary people was one of the responsibilities of ministers in the Abbasid parliament. For example, Yahya Barmaki established a pension for the immigrants and the Ansar, prominent people of the cities, religious and literary people and good men. In the Abbasid government, ministers sometimes sat in on injustices instead of the caliphs. Harun and al-Ma'mun also devoted once a week in the Caliphate to hearing injustices, usually dedicating Sunday to this matter. (Makki, *ibid.*: 216)

4- Civil and Administrative Duties

The minister had various responsibilities in the scope of his administrative and civil duties. Sometimes the minister could play a role in different areas of work in his position or, in other words, had full authority on behalf of the caliph. In this case, we can mention the Barmaqi ministry. When Harun appointed Yahya ibn Khalid as the minister, he said: "I have entrusted the work of the subjects to you, I have placed it on your shoulders. Rule about it in the order you

see fit, appoint whomever you want to work and dismiss whomever you want to work, and run the affairs according to your opinion and give him your ring" (Tabari, *ibid.*: vol. 11: 5231)

The dismissal and appointment of officials, secretaries, and local rulers were among the duties and authorities that ministers such as Yahya Barmaqi performed. At the beginning of his ministry, Yahya Barmaki dismissed Abdul Aziz Umari from Medina and sent Ishaq ibn Sulayman to govern Medina, and when the ruler of Ifrikiya died, he appointed one after another to govern it. (Ibn Khaldun, *ibid.*, vol. 2: 398)

In addition to the duties and powers mentioned for the ministers, other duties and powers can be mentioned. Advising the Caliph and the Sultan was one of the duties of the ministers of the first Abbasid period, and powerful and competent ministers were usually consulted by the caliphs. Because they were appointed by the caliph to the affairs of the country and were more likely than anyone to inform the caliphs of injustices. Whenever the caliph consulted them to appoint officials, they would state what they thought was correct and sincere.

Divans in the First Period of the Abbasid Caliphate

During the Abbasid period, the growth of bureaucracy was significant. Divans had different divisions and names during the first and second eras of the Abbasid Caliphate. Because this diversity was natural based on the type of their duties. Divans are:

"Divan of Army, Expenditures, Bayt al-Mal, Risayl, Khatam, Divan al-Faz, Jahbzah, al-Barr and Sadqat" (Metz, 1364: 97-99)

The number of divans was not constant during the Abbasid Caliphate. During the Abbasid period, while maintaining the institutions of the previous divans, on the one hand, changes were made, the organization and description of the duties of some of them were created, and on the other hand, new institutions and divans were added to this structure. For example, Divan Berid was one of the divans that, while maintaining its previous basis and existence, was transformed and renamed as Divan Berid and Khabar. (Makki, 1383: 233) Regardless of the divans, it should be said that there was a caliph in the Abbasid government structure. The caliph was not only the ruler on earth, but also held the spiritual position and the Arab empire. And the caliph represented the divine government. The caliph was the embodiment of power, and the position and order of the country were issued by him, and his orders were effective over all orders. He had the right to dismiss and appoint governors, judges, and tax collectors. After the caliph, the vizier was at the top of the affairs, and the vizier was considered the caliph's deputy and presided over the court and government. The Abbasid government was initially administered in such a way that each province had a special diwan in Baghdad that managed its affairs. Mu'tazid saw it necessary to merge the diwans of the provinces and created a diwan called Diwan al-Dar or Diwan al-Dar al-Kabir or Diwan al-Jami' al-Dawawin. This diwan had three parts: Diwan al-Mashreq, Diwan al-Maghrib, and Diwan al-Sawad. Mu'tazid was one of the few caliphs who cared about administrative affairs. He transferred the authority of all the Divans of the Principles to one head and the Divans of the Zamam to another head, so that the Abbasid state organization became something like two ministries. The Divan of the Principles resembled the Ministry of the Interior and the Divan of the Azma, resembled the Ministry of Finance, each of these two Divans included smaller Divans. (Sabi, 2010: 91)

During the time of Muqtadar, there was also a central court, the Divan al-Dar. These three courts were under the supervision of the minister or scribe close to him and were still considered parts of the Divan al-Dar.

The affairs of the country were managed by an informal council, and its members were prominent members of the caliphate. The Abbasids, influenced by the Sasanian civil service system, managed to solve the problem of the ministry to some extent with the above arrangements. The caliphs established divans to resolve matters.

CONCLUSION

After the fall of the Sassanid Empire, the Arabs began to form a Divan to administer the lands under their control. This happened during the reign of the second Caliph Umar in 20 AH, which, according to sources, was done in imitation of the Iranians and Romans. The evolution of bureaucracy continued during the Umayyad Empire and reached its peak during the Abbasid era. The formation of the Abbasid Empire took place in 132 AH with the fall of the Umayyad Empire. It lasted for more than five centuries. Researchers divide the Abbasid Caliphate into four eras. The first Abbasid era, in which the role of the Iranians was prominent, was known as the golden age and flourishing of Islamic civilization. This era lasted from the beginning to the beginning of the Mutawakkil Caliphate. The second era, which was from the beginning of the Mutawakkil Caliphate to the end of the Mustakfi Caliphate and was the period of Turkish influence. The third era was the period of the Buyid influence on the Abbasid Caliphate, and the fourth era was known as the period of the Seljuk Turks' influence. Which continued after the fall of the Seljuks until 656 AH and the Abbasid Caliphate finally fell to Halaku Khan. The Abbasids, who had reached the caliphate with the

support of the Iranians, paid special attention to Iranian bureaucrats to administer the Islamic empire. Among the Iranian ministers of the Abbasid court, two families, the Barmak and Sahl families, had a very high and impressive position. The delegated ministers such as the Barmaks and the Sahls played a great role in the progress and development of the Abbasid government. In the first Abbasid era, nine people ruled the caliphate. Nineteen people held their ministries, and the number of times these ministers were dismissed and appointed, considering that some of them reached the ministry several times. According to Fakhri's history, there were about twenty-two people with a duration of approximately one century, which was the least dismissal and appointment compared to other eras of the Abbasid Caliphate. The most important duty of the ministers was financial duties. Of course, they also had many administrative and civil duties in addition to financial duties, which were carried out under the supervision of the caliph. Among the duties of the ministers were paying the salaries of military and civil servants and employees, participating in public works, supervising endowments, determining pensions for them, and also assuming judicial and military duties. The appointment of ministers was done by the Caliph, but other side factors also played a role in their dismissal and installation, including the financial motives of powerful emirs, the interference of women and courtiers, the efforts of enemies and rivals, the inability of individuals in financial matters, ignorance of the laws of the ministry, and religious accusations. Imprisonment, exile, murder, torture, and the termination of the work of most ministers were the reasons for various reasons.

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