

**Administrative Exclusion in the Ghaznavid Emirate (350 AH / 960 AD - 589 AH / 1185 AD) (a model)****Nagham Abdul Rahman Hilal Rashid\*<sup>1</sup> & Prof. Dr. Iftekhhar Abdul Hakeem Rajab Al-Akedi <sup>2</sup>**<sup>\*1&2</sup> *University Of Anbar, College of Education For Girls***ABSTRACT**

The Ghaznavid Emirate which was established between (350 AH/ 960 AD – 589 AH/1185AD) is considered politically and administratively an emirate that belonged to the Abbasid Caliphate. However, this subordination was formal only because the Ghaznavids enjoyed the central rule. Despite the system of the government was hereditary, the Ghaznavids rulers didn't follow this fixed policy. As a result of that many disputes and conflicts occurred in the Ghaznavid house. In addition, the ministers and the employees of the Emirate were working to achieve their own interests without taking in the account the king's interest. This research is focusing on the administrative exclusion in general, as well as the administrative exclusion in the Ghaznavid Emirate as a model.

**I. INTRODUCTION****Definition of administrative exclusion**

It is the exclusion of the applicant from the job by the authority competent to appoint either he is a ruler or a governor, so the exclusion from the job is an administrative procedure carried out by the Caliph, the ruler or the governor. So the employee is dismissed and dismissed from his job or he is isolated from the leadership of an army and there is a dismissal from a job position in the emirate so that the dismissed bid ends due to the post-isolation procedures .

There is another type of isolation, which is prison, and it is taken against those who have been excluded and removed from the administration of his position in the emirate, and their order may reach to die in his prison, such as the minister Muhammad bin Ahmed Al-Muzni, who was arrested in the Emirate of Noah bin Mansour Al-Samani and died in prison . As for torture, it is It is one of the types of administrative exclusion, and it can also be for different reasons. Either the tormentor is embezzlement, administratively corrupt, or he is tormented to know the amount of money he has or to infer its location, as happened with Ali bin Al-Hussein when he was tortured to find out the location of his money that he used from the abscess or to obtain hidden information from Before the prisoner , there were special houses called (extraction houses) used to extract money from those accused of theft or embezzlement . One of the types of exclusion is what happened with the people of Ghazni when they were evicted by Shihab al-Din and he walked them to Firouzkoh, and their punishment was for carrying bags of dirt in which Firouzkoh Castle was built. The employees of the Emirate who were dismissed from their positions and this diwan was established during the reign of Al-Muqtadir Billah Al-Abbasid .

Administrative institutions are considered the main nerve of any political system because they bear the responsibility of managing the emirate.

**Administrative Exclusion in the Ghaznavid Emirate (350AH/960AD-589AH/1185AD)**

We have known that administrative exclusion is the exclusion of an applicant from his job by the authority that appointed him. Those who were excluded is Abu al-Abbas al-Asfara'ini, who was dismissed from the ministry to take over after him, Ahmed ibn al-Hasan al-Maimandi, and that was in the year 401 AH/1010 CE.

Prior to this work, he occupied the post of the "full of kingdoms" , and the task of the completer is to audit the accounts, and thus it is similar to the financial control that is a barrier against manipulation and embezzlement of the emirate's funds. To the treasury in his wealth Al-Maimandi was famous for his eloquence, knowledge, and good politics, and he was far-sighted .

It was also known about him that he is one of the most famous writers , as Al-Atbi said of him: "The perfect in craftsmanship and ingenuity and outstanding in sufficiency and knowledge."

He was one of those qualified people who were distinguished by taking responsibility, executing orders, mastering transactions and writing, so appointing him to this position "the Minister" required the presence of these qualities because this institution is developed and the official in it was in many times the decision-maker and regulator of state affairs, whether in the economic, administrative or military fields Even some of the ministers were familiar with the culture, including the poet, writer and historian .

Al-Maimandi had the powers of appointment and dismissal, as he dismissed Amir Al-Bayhaqi, the owner of the Balkh Post office in 423 AH/1031 AD, because he hated him.

And he appointed "that Indian," who had good handwriting in the Indian and Persian scripts, and made him his writer and translator regarding the Indians and he had the power to represent the Sultan in meeting the people and hearing their grievances and complaints. There is a necessity .

Despite his good biography and his diligent work in the service of the Ghaznavid Emirate, and he endured the bitterness of isolation and imprisonment, despite his good biography and diligent work in the service of the Ghaznavid Emirate, and that was in the year 412 AH/1021 CE. He found money and items worth five thousand dinars.

Al-Maimandi was almost executed when Sultan Mahmud ordered that to take revenge on him for the blood that had been shed by his order, but Abu al-Qasim assigned to execute him refused to carry out the order and al-Maimandi remained in prison until the ruling came to Sultan Masoud in the year 422 AH/1030 AD, who ordered his release from his prison and asked him for it .

Al-Bayhaqi reported that when Sultan Masoud appointed the Maimani minister, he said, "I will entrust him with all matters... and there will be no objection from us to his opinion and view." )

He held this position until his death on the 25th of Muharram in the year 424 AH / 1032 AD in Herat. The cause of death was a terminal illness. When the news of his death reached Sultan Masoud, who was at the time in Nishapur, he said, "Unfortunately, Ahmed was the only one of his age. And he said, "If it had been sold, I would not have been stingy in buying it at any price." As for the second exclusion, it affected Ahmed Hussein bin Mikial, known as your goodness, who took over the ministry to Sultan Mahmud after dismissing the Maimani, and when the matter was transferred to Sultan Masoud, he ordered to divide your Hassan and confiscate all his property after Abu Sahel weaved Al-Zawzani plots against him, because he was a staunch opponent of your goodness, who used to degrade his ministry during the days of his ministry and degrade the rank of Al-Zawzani and push the sultan against him .

So Al-Zawzani raised in front of Sultan Masoud the accusation of Al-Hasanak of Qarmata during the days of Sultan Mahmud, so Sultan Masoud consulted Al-Maimandi and Aba Nasr Michkan with the intention of pardoning Al-Hasanak, so Abu Nasr Michkan saved him by recounting the facts of what happened. The clothes of happiness to give the illusion that they had come from Baghdad with a message from the Caliph saying, "Hasanak al-Qarmati must be crucified and killed by throwing stones, so that after that no one would dare to wear the cloak of the Fatimids in spite of the caliphs." A large group of people , and despite his lack of knowledge, he was distinguished by his foresight, insight and weight of matters, but in the last days of Sultan Mahmud he adopted a reckless policy if he would challenge Prince Masoud and was inclined to Prince Muhammad, the brother of Masoud , so he once said to one of the prince's men Masoud, "Tell your prince that I do everything I do by order of my master, so if one day I get to the king's bed, he orders that your goodness be hanged." , no He tends to complicate matters and he refused the third because he was talkative, but the fourth rejected him, because he did not have sufficient experience and he chose Hasanak and that was in the year 421 AH / 1030 AD despite his lack of knowledge of arithmetic and writing and his ignorance of science and knowledge and his choice was based on the fact that Hasanak had a good personality He was strong and had an opinion and advice and was sharp with the governors and workers, so he was chosen .

As for Minister Ahmed bin Abd al-Samad al-Shirazi, he is one of the Ghaznawi ministers who were also excluded, despite his position and role.

When he became a vizier to Sultan Masoud, his title was Sheikhi and Mu'tamidi and his title was the chief professor . Al-Shirazi was a brave military leader. He carried out many military actions, including quelling the strife and unrest in Khitlan and Tukharistan in the year 424 AH / 1032 AD and was able to establish security and order and led the armies in the year 428 AH / 1036 AD) so he marched to Herat to stand against the Seljuks and cut their way to Ghazna He had the authority to appoint and dismiss army leaders and to supervise the preparation of armies and their supply of supplies.

Ahmed bin Abd al-Samad al-Shirazi held the ministry for both Sultan Masoud and Mawdood and it was known about him that he was highly efficient, a virtuous writer, and well-versed in the etiquette of dealing, and he was the most efficient and wrote the people of his time and a dealer in the sciences of stars and the minister Ahmed Abd al-Samad had a thorough knowledge of stones .

He has knowledge, savvy, and originality in the mind and was correct in opinion and was the focus of his advice to Sultan Masoud in taking military decisions and military affairs and setting plans for the success of the general policy of the Ghaznavid Emirate, but his relationship with Sultan Masoud worsened for a while because of the envy of the men of the emirate to him, so they worked to end the privileges that Minister Ahmed obtained by distorting his political and social status, but his relationship with the owner of the construction office, Abi Nasr Mashkan, and with the senior men of the emirate, made them prove his innocence and succeed in removing the dispute between him and Sultan Masoud and he worked in the ministry position for the Ghaznavi Emirate for more than ten years, but he was exposed because of a conspiracy by the princes, he was imprisoned and poisoned in prison and that was in the year 442 AH/1050 AD. As for Abu Sahl al-Zawzani, he was in direct contact with Sultan Masoud during the reign of Masoud, and he was harmed by his support for the emir, so he rewarded him when he became sultan by appointing him as an exhibitor and placing him in the position of vizier. Then he was assigned the presidency of the Diwan of Messages after the death of Abu Nasr Mashkan, and he appointed Aba al-Fadl al-Bayhaqi as his deputy, and made him a representative of Abu Sahl al-Zawzani, who is far from matters of writing, and due to a dispute that occurred between al-Bayhaqi and al-Zawzani, the former asked to be excused from serving in the court, but Masoud refused to do so and sent an order to Abu Sahl and the text was: "Aba al-Fadl is not your student and he is the writer of my father trusted. You complained to me, for I will not accept your complaint." And this is what reconciled between them and made al-Zawzani cherish Abu Fadl al-Bayhaqi with all due pride.

It remains that al-Zawzani was one of the statesmen whose thinking goes astray when it comes to his opponent, so he persisted in his hatred against his peers and abused them, which generated hatred and animosity between them, and only al-Maymani was spared from him, for fear of al-Zawzani from his might.

Al-Zawzani was dismissed from the position of Al-Arid during the reign of Sultan Mahmud in the year 421 AH / 1031 AD because of his conspiracies and the harm he caused to his peers. On gathering people around the gallows that had been prepared for Hasanak and asked the people to stone him with stones, but the public refused and cried in anger over him because he ordered the hanging of Hasanak.

In addition to recovering what was granted during the reign of Sultan Muhammad, he was working in secret in order to achieve his ambitions, and he did not take into account the favor of the king, which led to the discontent of the public with him and Sultan Masoud.

Therefore, Sultan Masoud ordered the dismissal of Aba Sahl al-Zawzani, stripping him of his money, and arresting him in Kohtiz Castle.

As for the Al-Tash mattress, to whom Sultan Masoud delegated the Emirate of Rayy, Hamadhan and the Mountains in the year 422 AH / 1030 AD, but he filled the country with injustice and oppression, which led to the discontent of the people, so they wished for salvation from him and his emirate. 1032 AD Then he appointed Abu al-Sahl al-Hamduni in his stead, who did good to the people, showed justice and spread urbanization in the country and had been removed from the position of supervision to take over the state of irrigation by order of Sultan Masoud in the year 424 AH/1033 AD as the competition had an impact on the dimensions of the opponents and their exclusion, and this is what happened with Harun bin Al-Tuntash, the governor of Khwarizm, who rebelled and showed his disobedience against Sultan Masoud and contacted his Seljuk enemies, so Sultan Masoud bin Mahmoud sent an army to them and defeated them, which prompted Sultan Masoud, in agreement with his minister Ahmed bin Abdul Samad, to kill him to get rid of him.

In addition to this, the Ghaznavid Emirate witnessed exclusions in various fields. Abu Nasr the Chinese, who had worked for Sultan Mahmud, was dismissed as supervisor in the emirate and then remained in this position during the time of Sultan Masoud. Despite the position he enjoyed with Sultan Mahmud, Masoud dismissed him. This is due to his frequent interference in matters that do not concern him and the large number of mediations that he performs with Sultan Masoud, so he worked to isolate him and take over his work to Abu Saeed Al-Mushrif.

Abu Al-Fath Al-Hatami was also removed from the position of supervision in Balkh, and the reason for his dismissal was his frequent stirring up of strife between Khorezm Shah Al-Tuntash and Sultan Masoud. Bin Masoud Abu Al-Muzaffar was listening to the complaints of the aggrieved people in the year 451 AH/1059 AD, so the public complained to him and with regret the lack of bread because of the bakers' monopoly on him, so Sultan Ibrahim gathered the bakers and asked them why you thought of bread? They answered him, "Your baker used to buy what came to this city of wheat and flour, and put it in the stores, and he said these are the orders, and he did not let us buy one from us." By hanging him from the elephant's trunk and roaming with it around the city, and on the back of the

elephant a herald said, "This is what we will do in every baker who does not open his bakery." Then he ordered the distribution of everything that was stored, and thus eliminated the sedition that the baker was going to make in the people against him .

Not only did the exclusion witness cases of competition between two people, but we also see that the exclusion, either by dismissal or exile, witnessed the presence of cases of administrative or moral corruption. For example, the irrigation worker Abu Taher, the writer during the reign of Sultan Masoud al-Ghaznawi, was dismissed because of his preoccupation with amusement, drinking and promiscuity, as well as his lack of management as he spread roses. In his season, one day, and the dinars were scattered among the papers of that rose, and the presence of other acts of corruption by him, so Sultan Masoud worked to dismiss him immediately after consulting both the Minister Ahmed bin Abdul Samad and Abi Nasr Mashkan, his clerk .

## II. CONCLUSION

A large number of princes and sultans followed the rule of the Ghaznavid Emirate during the period of its reign, which exceeded two centuries, and their number reached twenty-two rulers. Therefore, a conflict occurred between the brothers and the greed of the relatives to reach the helm of power, and this is what caused the conflict between them and thus led them to the exclusion and exclusion of many ruling personalities. These differences caused the weakness of the Ghaznavid Emirate and thus led to its end.

The most important results that we obtained were the following:

- 1- The one who laid the foundation of the Ghaznavid Emirate was Alptekin, one of the Turkish loyalists and chief Hijab of the Samanids, and then the arrival of Sobektekkin and his son Mahmoud was the main pillar for the establishment of this Emirate.
- 2- The failure of the Ghaznavid sultans to follow the hereditary system by assuming the covenant after them led to the occurrence of disputes and conflicts between the brothers in the Ghaznavid house, which led to the exclusion and deportation of the weaker party and this contributed to the gradual collapse of the emirate and thus its end.
- 3- Cases of deportation or exclusion were not limited to imprisonment or dismissal only, but also went beyond killing to get rid of the excluded person, and were not limited to ministers or administrators, but also extended to the public and small jobs, and this is what happened with Sultan Ibrahim's baker.
- 4- Administrative corruption cases also witnessed exclusion and exclusion and were not limited only to the failure to perform tasks in administrative jobs and this is what happened with Abu Taher al-Katib.
- 5- We conclude from the foregoing that every emirate of the Islamic Mashreq has cases of exclusion, exclusion and isolation for various reasons, some of which were due to dereliction of duties, and some were due to hatred, envy or slander, and some were due to administrative or governmental corruption or conflict for access to power.

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