

THE RIGHTS AND THE DUTIES OF THE TROOPS BETWEEN THE INTELLECTUAL AND THE ABBASID POWER

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Abstract: This study aims to show the important rules of developing the military skills during the Abbasid state during 14th century AD. The writer Ibn Al-muqaffa suggested to the caliph Abu Jaafar Al-mansur some major needs to keep the rights and the duties of the Abbasid troops. Such as the moral formation and spiritual discipline. Furthermore, the clever writer showed in his letter the importance of separation of troops out of the administration affairs. And the leadership is provided with qualification. Finally, Inquiring about soldiers conditions and circumstances. To conclude with the aspects of Ibn Al-muqaffa's advice in order to develop the living conditions of the soldiers through rights and duties.

Keywords: rights, duties, army, reformation, abbasids

LES DROITS ET LES DEVOIRS DES MILITAIRES ENTRE L'INTELECTUEL ET LE POUVOIR ABBASSIDE

Résumé : Cette étude vise à expliquer les règles les plus importantes nécessaires pour préserver les droits et les devoirs des soldats dans l'état Abbasside pendant le 14^e siècle JC. D'abord, l'écrivain intellectuel Ibn Al-muqaffa dans sa célèbre lettre qu'il avait remise au calife Abi Jaafar Al-mansur évoque l'absence de la formation morale et l'engagement spirituel chez les soldats. Ensuite, il a souligné la nécessité de séparer les soldats de la gestion des affaires financières, à l'exigence de compétence dans le leadership et à la nécessité d'inspecter les conditions et la situation des soldats. Enfin, l'écrivain Ibn Al-muqaffa a averti le calife al-mansur de la nécessité de veiller aux droits et devoirs des soldats afin d'améliorer leurs conditions de vie, ce qui reflète positivement sur l'exécution de leur travail.

Mots-clés : droits, devoirs, armée, reformation, les abbasides

Introduction

The Abbasid caliphate took a heavy social, political, economical and military heritage from the Umayyad caliphate. If compared to the Umayyads, the Abbasids had a stronger dynastic claims since they belonged to the Hashimite clan. They were able to promote themselves as kinsmen of the Prophet, to whose legacy they had a hereditary. (Liew, 2012, p. 25). Firstly, I will show the importance of the army elements in the foundation of the Abbasid state. which was composed of many categories of the society. Just in the early years of the Abbasid state. Secondly, I will discuss the several shortcomings and overflows on the level of the military rights and duties. Finally, and Particularly from both sides ; Abbasid authority and intellectuals (we chose the writer Ibn Almuqaffa as a model). It argues that the (*Risāla fī el-sahaba*), addressed to the second Abbasid caliph Abu Jaafar Al-Mansour set out to tackle the political, economical, and military crisis of the caliphate. Especially the crisis of political legitimacy. As a documented articulation of the Islamic polity, the *Risāla* made a series of

recommendations, including a proposal for legal codification that attempted to reinvent the caliphate by reuniting the institution's political and legal authority (Yousefi, 2015: 01). In this study we are searching for some important issues concerning the legal aspects of the troops in the first Abbasid period. Using the historical and descriptive method, and some time I use the analytical and narrative method. The main research question of the topic is: what were the main required rights and duties in the Abbasid army according to the writer Ibn Al-muqaffa? It is followed with sub-questions like: what were the main suggestions of reformation given by the writer Ibn Al-muqaffa? How did the Abbasid caliphs deal with these suggestions including rights and duties of the soldiers and their leaders as well?

0.1 Theoretical framework

The Abbasids had led a revolution against the failed policies of the Umayyads. They ruled the Islamic civilization during (750-1258AD). Making a longest and Influential Islamic civilization and army. For most of its history, they depended on giving and keeping rights and duties that were black points in the Umayyad policies. Thanks to Ibn Al-muqaffa, the Abbasids got more benefits from the mistakes of the Umayyads. Especially, in the military policy towards the troops.

0.2 Methodological framework

This kind of research is depended on the historical method, because it is mainly most suitable and appropriate. Therefore this historical research is based on gathering data details from whether primary or secondary resources. It enables us to analyze the narration of the historical events. then the arrangement chronologically and distinguishing the reality through historical criticism. In addition, the investigation of past events helps us to understand the modern problems, because of the human experiences are repeated. It also allows to get the similar past problems and events.

1. Abbasid military administration history:

“The Abbasids succeeded in defying the Umayyads through the Abbasid revolution. Which its significance could be seen clearly in the changes following victory, mainly the complete assimilation of all members of the Muslim community, Arabs and non-Arabs into the empire” (Mahayudin, 2015 :840). “The Abbasid state tried to form a strong army with using good members, Especially among people living in khorasan. Regardless to their tribes and origins or areas. They were used to be one group in a united Abbasid army” (Elmanassir, 2000 :110). The administrative system in the early Abbasid state was centralized. Therefore, the authority of workers became limited. Whereas the Umayyads were not. And the Umayyad administration was based on specific bases. Maybe like the contemporary states systems. Nearly posts were available in front of all citizens; Muslims, Jewish and Christians. The most important issue that the reformers dealt with was the troops system. Especially through the message of Ibn- Almuqaff'a to the 2nd Abbasid Caliph « Al-mansur ». The famous message called in Arabic « Rissala fi El-Sahaba » which means the message of companions. In order to reform many things in the administration and rule as well. Taking care with matters of army is considered one of measures to form the states and make them fell as well. Many states were developed thanks to good army systems. And others fell because of the corruption spread in their troops. The Abbasid state stood on a strong army system. Because of its characteristics, Ibrahim Imam of « Dawa Abbassia » commanded his followers to use the most qualified and sincere members. Those were Khorasan troops. In fact, those troops who

were loyal to the DAWA, and the state after that. Because of proportional stability, they relied on the requirements of the new life. Which made them involved in corruption cases in the administration and the management. “Many reformers were appeared calling the Caliphs to reform the cases. Because they were considered as the first responsible in the Abbasid state. Despite its utter failure to affect change, Ibn al-Muqaffa’s proposal might have given the caliphs pause by alerting them of the possibility of imposing greater central control on legal practice” (Zaman, 1997 : 84).

2. The rights and duties that demanded to reform in army system

The army is the outfit of the state. Frightening the enemy with having the equipments of force. So states must take care of its army, in order to be its strong tool with preparing, forming and training it to face the enemies. “ To remain the army specified in its military tasks. Because when the army deviated from its duties, the system would be like a passenger on a lion, whoever sees him would be afraid, and the passenger himself is more afraid” Ibn-Almuqaffa expressed. For studying the military system in the first Abbasid era, we have to a short view over the army in the last days of the Umayyad period. Arab people of khorasan in the latest of the Umayyad period were very upset. And withdrew from the military forces. They thought that they had been relieved of taxes, because they were no longer fighters. And they had no salaries, and their names were deleted from the (Diwan) Register. They looked in envy eyes to persons with political and military privileges”(Farouk, 2005: 102). “In general the soldiers were suffering from the bad military policy of Umayyads. Which was based on remaining the fighter forces every winter facing the enemy without returning to their families. This point made a huge difference between the Arab soldiers and the Umayyads. Ended to bad results over all the Umayyad state” (Farouk, 2005:102). Although al-mawali were still in the military service, they suffered from the racist policy. Even they integrated into the Arabic tribes, but they were called “*ahl alqura*” (people of the villages) distinguishing them of “*ahl al_kbail*” (people of the tribes). Even though, they were Muslims, but they paid tribute (*Al-jezia*) (Juluis : n.d: 471). Indeed, “the using the concept of “army” started in the first Abbasid era. Before that time it was used the concept of “soldiers”. Because the concept of “army” meant organized and continued troops. But in the beginnings of Islam and the Umayyad state, the soldiers were always ready to make Jihad” (Elmanassir, 2000: 17) The army of Khorasan is a substantial asset, the author asserts, given their moral virtues and dedication to the Abbasid cause. However, the army appeared to have harbored various elements with extremist propensities: “Surely in the army there is a mixed group whose leader is an extremist fanatic and the follower a confused sceptic.” (Yousefi, 2015 : 16) “Whereas, in the first Abbasid period, the Abbasid started to make an organized army, instead of separated troops over tribes” (Elmanassir, 2000: 17). “Many tries of reformation, the most important of is the message of Ibn-Al-muqaffa to the Caliph al-mansur. He stated a lot of things might be reformed. Here we are interested in the issue given to reform in the army domain” (Ben qaina, 2000: 46). Ibn Al-muqaffa was a writer who closely examined the events. So he might give us a clear picture of this army. He stated that they were never seen before in Islam history. They were famous for obedience and chastity and prevention of corruption and humiliation for governors. And this case is not known to anyone else (Ibn al-muqaffa: n.d: 33). The intellectual man gave the negatives of army at that time and presented important issues to be fixed in this domain. The most important of these issues were:

2.1. The necessity of moral formation and spiritual discipline

Because of their religious weakness. To eliminate this defect the writer suggested that the authority should interfere by means of writing a clear and a general law. First be understood by the leaders who might try to teach it to the troops. Focusing on the moral education, and religious learning, more than professional (kouider, 1990:42). "The preceding specific law organizing the responsibilities and the relationship between the soldiers and the officers in measures based on justice, logic and equality. In order to save rights of soldiers and officers as well" (Ben qaina, 2000: 30). Ibn almuqaffa said: « If the Amīr 'Al-Mouminīn»(the Commander of the Faithful) writes a short known law. all officers and Soldiers should apply and respect it. That would be better reformation and prove » (Ibn al-muqaffa: n.d: 33). Ibn al-muqaffa suggested forming a legislative announcement as a booklet should be learnt well by the whole soldiers. starting with officers then simple soldiers. And this suggestion was considered strange. Because there were never before such this announcement from the rulers to their people in the Islamic history (Ibn al-muqaffa, n.d: 22). Focusing almost exclusively on two sections of Ibn al-Muqaffa's text where issues of obedience to the caliph, contradictory rulings, and legal interpretation are addressed, Lowry's investigation uncovers the inherent connection between legal interpretation and obedience. "Legitimacy is thus expressly connected," writes Lowry, "with the sphere of law in which no interpretation is possible" (Lowry, 2008: 33). "The main reasons of soldiers corruption were the ignorance and lack of a clear determined law determines rights and duties of each class" (kouider, 1990: 29-30). "This suggestion changed he basic that the state was depended on before. The Umayyad state was depended on tribble policy through exploitation the tribble conflict between al-modhryya and alyamanyya. The under-structure of the was tribble. But with this new suggestion, the tribe would be separated completely of the policy. That means foundation of regular army, obeying with no right to discuss or contribute." (Al-djabiri, 2000: 346) Ibn al-muqaffa complained of lack of a clear law depended by the leaders and the soldiers as well. which Guaranteed rights and specific duties. Paving the way to the exaggerated obedience to the commander of believers. Our writer gave his suggestion of change to the Caliph Al-mansur, in order to put a new law, taking in the consideration the new changes in the troops living conditions.

2.2 Separation the troops of the financial administrative affairs

"During the early years of the Abbasid state, some military leaders were used to gather tax of alkharaj (a tax on non-Muslims lands). So the financial affairs related to that military leader. The writer Ibn almuqaffa advised the caliph Al-mansur to separate between the troops and the financial administrative affairs. Ibn al-muqaffa justified that depending on soldiers in taking taxes was the cause of corruption" (Ahmed, n.d,v1: 267). I think it was true suggestion. Because a lot of military leaders might be seduced by their posts and forces to injustice to people. As far as the army should be removed from the political affairs, it had been separated away from the economical matters too. Which led to treason and corruption. But their main role was military issues not financial or political. Saving his state and citizens (Ahmed, n.d.v1: 207). It was a very important advice, confirming on the military role of the troops not more. Without involving them in civil or financial affairs like taxes administration (Ben qaina, 2000: 32). Later, the caliph El-Mahdi realized that he should separate between the service of incomes and the service of army not like ever . They were both in one man hands. He appointed separated responsible and other controls over both services. In order to avoid the interference of soldiers in taxes matter (Chaaban, 1981: 38). "Nearly historical

proves indicated to the effects of this phenomenon. Especially during the Abbasid wars. For instance, the leader Abu Muslim al-khorasani could defeat the Umayyad troops starting from the year 130ah/747ad, then he commended the military leaders to manage the civil tasks of the new regions, which they dominated on. After that they became controlling all economic issues of the state within the military affairs” (Chaaban, 1981: 38). “It seems that the caliph Abu Jaafar Al-mansur realized that this phenomenon was very dangerous. He started controlling the previous with accounting what they had in their hand. And Abu Muslim was the first one of them” (Al-Tabari: 1966: 98).

2.3. The leadership provided with qualification

Ibn Al-muqaffa brought the attention of the caliph Al-mansur to reconsider the leaders and soldiers. Because lots of soldiers were more qualified than their leaders. What if those qualified soldiers took the leadership, according to their qualification. Surely it would be better than ever before (kouider, 1990: 44). This remains related to the view of Ibn almuqaffa, which depended on the ethics and morals of the army. Including good Religious teaching and scientific formation .and looking for talented soldiers to appoint them in leadership (Ahmed: n.d,v1: 207). Ibn Al-muqaffa said: “there are some unknown soldiers who are qualified more than their commanders. They should be known and taught writing and religious sciences. In order to get more benefits of their efforts.” (Ben qaina, 2000: 33). “This measure might kill the jealousy in the hearts of the underwhelmed and remove the vanity that afflicted the incompetent” (Ibn al-muqaffa: n.d: 36). “Ibn Almuqaffa brought the attention of the caliph Al-mansur to reconsider the military grades according to the qualification. So he indicated to some unknown soldiers whose high ability and skills. And upgrade them enabled them to trust and feel better in the military forces service.” (Hamza, n.d: 36).

2.3 Teaching the soldiers

the writer Ibn Al-muqaffa advised the caliph Al_mansur to take of the level of learning of the soldiers. He focused on this issue because “Soldiers should be learnt moral and scientific culture. Starting with writing and reading in the religious jurisprudence. As they had been habituated the honesty and chastity And modesty, in addition to avoid luxury In wearing and perfumes and so on” (kouider, 1990: 44).

2.4 Paying soldiers salaries on a precised time

“Every state over the world has to pay attention to put a precised time Soldiers to get their salaries. In order to feel relax and avoid complaints” (Ahmed: n.d.v1: 207). Then Ibn almuqaffa reminded he caliph to the salaries issue. Which was not regular since the troops became employees like others (Ahmed: n.d.v1:p 208). Ibn almuqaffa clarified that the cause of high salaries affected in prices icreasing. So he insisted on the necessity of controlling soldiers salaries. By establishing an office, and setting much time to get salaries (kouider, 1990: 44). “According to Ibn almuqaffa, the problem of salaries didn’t stop at the administrative measures. But it was deeper and deeper. He indicated that the high salaries issue was because of the increased prices of food. Which was influence by the oscillating agricultural production. So he insisted on connecting the soldiers to the economic cycle. therefore, they would take a part of heir salaries and the rest as food. Like this if the production increases, they will get addition in their salaries. And the inverse, they will be affected by decreasing of production too” (kouider,1990: 45-46). The caliph Haroun Al-

Rachid astuted to this issue. He was himself directing and organizing soldiers matters. Al-Rachid recommended his son al-mamoun during his mession to khorasan, to organize salaries of the soldiers in order to avoid the error that eliminated the Umayyad state. Throughout this commandment of the caliph Al-Rachid we can understand clearly how to set the record straight. And prevention from the damage before it happens. By organizing the salaries into records. Which saved by a honest specialized man, with some witness employees. In order to avoid any tries of counterfeiting.

2.5 Inquiring about soldiers conditions and circumstances

In order to get real knowledge about the soldiers circumstances , the ruler must ask about them. By appointing some honest and loyal members. Even he gave his best and offered a large sum of money. Because it is a prevention from evil (Al-djahchyari, 1938: 223) the writer advised the caliph to follow up the soldiers living conditions, and not to leave all matters to the leaders. Ibn almuqaffa saw from the military point of view that the caliph should take care of the sons of the two the regions of persia and Iraq. He said: “it is a good opinion –if Allah wills- that nothing of khorasan soldiers news and circumstances might be hidden of the prince of believers. I hope that you won’t despise alimony for that. Using honest and adviser men. Because doing that would be better for everyone” (Ben qaina, 2000: 31). “There was no doubt, the caliph Al-mansur got benefits from these opinions of Ibn almuqaffa in reforming the new Abbasid army. In order to become a strong tool in fighting every threating from any enemy. Especially the dangerous movements that faced the early years of the Abbasid state” (Ibn Al-muqaffa, n.d: 37-38). There was also an other reformer called Abu El-Hassan Al-anbari who had a long attempt in the reformation approach. He had a clear calling to take care of soldiers matters. Because they protected the homeland and the public properties from the foreign enemy invasion. And the inner mess revolts. Al-anbari in his message to the caliph El-mahdi to put into the consideration the importance of the frontiers. He said : “concerning the frontiers, the prince of believers had known that they should be managed by the courageous men who had a long experience”. (Farouk, 2005: 109).

3. The Aspects of Caliphs’ Interest and care of army development

The early Abbasid caliphs were very insisting on forming a strong and organized army. They depended on different elements and varied skills. They were interesting in any error might be advised to regulate or to reform. Therefore, they reorganized through the suggested advice by the scholars and and thinkers. During the caliphate of Al-mansur, he didn’t feel relax in his new city « Baghdad » and thanks to one of his consultants, he built the city of *Al-rrussafa* for his son El-mahdi. For a real military purpose. So he moved some groups of troops to the other side. In order to make a balance of power between the two sides. “ Although, the early Abbasid caliphs were very interesting in developing the army. But they responsible for the involving to the army in the political matters. Especially, exploiting the army in the execution of *walayat el-ahd*. Where some soldiers leaders took their desires applying his system of caliphate moving to the following caliph. The private body-guards of the caliph Al-mansur were chosen on their trust and competence, whether they were Arabs or Persians”(Al-rrifa'ai, 1986: 188). “They revolted against him in (151ah), demanding good salaries. Then the events went far to attack the caliph’s castle. But at last, they were divided into two sorts of their races” (Yamanis, Modharis and Riba’is) after that, they went out of Baghdad city. From that event on, Al-mansur devided his troops into two parts, one remained in Baghdad and the other part would be removed to the new city Al-rrusafa, In order to make

balance between the two sides (Al-djarmoudi, 1963: 305). “The caliph *El-Mahdi* chose his body-guards from Arabs al-hijaz, by providing them a lot of money (Al-abbadi: n.d:p67). In addition to their special piece of land in Baghdad”(EL-ddouri, n.d: 86). The caliph Haroun Al-Rachid used to chose a private chef of his body-guards. In order to be more trust, and sometimes he might contribute in the choice of the rest of body-guards. Because they were all responsible for his protection (Al-djarmoudi, 1999). “The caliph guards had been taken higher salaries and good arms and clothes more than other sorts of troops” (Phillip:n.d,v2: 402).

Conclusion

Summarizing and analyzing the obtained data related to the topic, we can say that thanks to the change covered all domains of life during the early Abbasid period. Also, the army was changed, After being spread in the early years of Islam state. The concept of « nation at war » which meant that every capable Muslim was a ready soldier to go in military attacks. In order to save the state frontiers against any foreign enemy or inner revolts (Phillip: n.d). The main faults that Ibn Al-muqaffa indicated to were very precised and affective. Like teaching the troops a good written and known law, containing the rights and duties. Then the problem of functions; soldiers and taxes collectors at the same time. Also the soldiers were suffering from big problems like issue late salaries and hard living conditions. The army became composed of many groups of professional soldiers. who were engaged only with the military work. They were training in peace time, getting their salaries, and fighting during the war. Therefore, the concept of professional army was separated of the concept of nation at war. we can consider that the Abbasid army was the first systematic and professional army in the Islamic history. Ending the idea which said:” the nation is the army” (Farouk, 2005:99)

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