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### THE DIHKANS IN THE EARLY ABBASID PERIOD 132-232H /750-847AD

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#### ABSTRACT

This study aims at exploring the life of Dihkans during the first Abbasid period (132-232 H\ 750-847 AD). It studied their role in the establishment of the emerging Abbasid state and how they supported it politically, economically, socially, and scientifically. Hence the study has first tried to dig the corners of history to get to know the Dihkans non-foreign origins and their lifestyle and upbringing before Islam; it has then traced the Dihkans attempts to accommodate in the Islamic-Arabic society.

The study concluded by investigating their effective role and continuing efforts in supporting the Abbasid state in various aspects: It emphasized their military efforts in putting out the revolutions of their enemies in Transoxiana (Bilad ma Waraa Al-Nahr) and the elimination of the state outlaws, in addition to their efforts in providing supplies to the army and their demonstrative efforts in serving and advising Caliphs, and their economic efforts in commerce and trade. There are also their scientific efforts of supporting science houses and students, and finally, their social efforts through active participation with the population and integration into Arabic-Islamic society.

#### INTRODUCTION

##### *The Concept of The Term Al Dihkans:*

Dihkan: It is exhausting, i.e., the intensity of pressure or follow-up tension. It is said that the water is greased and squeezed, i.e., emptied vigorously<sup>1</sup>and the

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<sup>1</sup>Ibn Manzur, Muhammad bin Makram bin Ali Al-Ansari (d. 711 AH / 1311 AD), Lisan Al-Arab, Chapter of Dal,

"Dihkan" of breaking and annexing calls for a solid merchant for behave aggressively<sup>2</sup>; he is the leader of the Persians and the head of the region<sup>3,4</sup>. Dihkan in Persian means the head of the farmers or the head of the village (Dahkan), the leader of a group, village, tribe, or sect<sup>5,6</sup>. "Dihkan" is one of the terms that the Arabs of Iraq knew as well. Some linguists stated that the painter is the merchant. Dihkan means the ruler of a town, it is from "Dih" meaning "town" and "Kan" "Khan" meaning head of a tribe in Old Persian, so, Dihkan is the chief position. The Sassanids had installed al-Dihkan in Iraq and in the villages of most of the inhabitants of which were Arabs, and they were addressing them by the name of their position: Dihkan<sup>7</sup>.

After the Islamic conquests, specifically in the Rashidi era, the Caliph Omar Ibn Al-Khattab sought help from them to manage the villages of Iraq and allocate to them an amount of giving from the treasury, as well as to attract them to the Islamic religion.<sup>8</sup> And it was reported that one of the convicts embraced Islam during the era of Caliph Ali bin Abi Talib, and he said to him: "If you stay in your land, we will remove your head tax from you, and we will take whatever of your land, and if you turn from it, then we have more right to it."<sup>9</sup>

The Dihkans are the sons of Wahakart bin Fardal bin Siamak bin Narsi bin Kiumarth the king. Wahakart's son had ten sons. The sons of these ten are the Dihkans, and Hekrett was the first to be Dihkan. Dihkans are divided into five ranks, and from what we mentioned, their clothes differed according to their ranks, and most of their sons are in the city of Maru<sup>10</sup>. The city of Maru and its people are noblemen from among the non-Arabs, and there are a people of Arabs in it<sup>11</sup>.

As for the other places where thrushes are present in the Islamic East, the city of Isfahan comes at the forefront of these places, Isfahan had two cities, one of which was called Ji, and the other city was called Judea. Its people are

Article Dahq, Edition 3, Dar Sader, Beirut, 1994 AD, Part 10, p.106.

<sup>2</sup> Ibn Sayyida Abu al-Hasan Ali bin Ismail, the dedicated, investigation by: Khalil Ibrahim Jaffal, Arab Heritage Revival House, Beirut, 1996, part 1, p. 416.

<sup>3</sup> Al-Fayrouzabadi, Majd al-Din Abu Taher Muhammad bin Ya'qub (d.817 AH / 1415 CE), Al-Qamoos Al Muheet, ed. 8, Edited by: Heritage Office, The Resala Foundation, Beirut, 2005 AD, Part 1, p. 1198

<sup>4</sup> Murtada Al-Zubaidi, Muhammad bin Muhammad bin Abdul Razzaq Al-Husseini, The Crown of the Bride from the Jewels of the Dictionary, Dar Al-Hedaya, vol. 35, p. 48.

<sup>5</sup> Abadi Al-Hindi, Muhammad Hammad Allah Al-Haidar, Collection of Political Documents of the Prophet's Era and the Rightly Guided Caliphate, 6th Edition, Dar Al-Nafais, Beirut, 1407 AH, p. 602.

<sup>6</sup> Kalaji, Muhammad Rawas, Dictionary of the Language of the Jurists, 2nd Edition, Dar Al-Nafais for Printing, 1988, p. 30, Mr. Adi Sher, Arabized Persian Words, 2nd Edition, Dar Al-Arab, Cairo, 1988, p. 68.

<sup>7</sup> Jawad Ali, Detailed in the History of the Arabs Before Islam, 4th edition, Dar Al-Saqi, 2001, vol.9, p.290

<sup>8</sup> Among them are Dihkan Al-Falilaij, Babel, Khatraniya and Al-Aal. See: Al-Baladhuri, Ahmed bin Yahya (d. 279 AH/892 AD), Fotouh al-Buldan, d. I, Al-Hilal Library House, Beirut, 1988 AD, Part 1, p. 440.

<sup>9</sup> Abu Obaid, Al-Qasim bin Salam bin Abdullah (d. 224 AH/838 AD), Al-Amawal, investigation: Khalil Harras, D. T., Dar Al-Fikr, Beirut, D.T., Part 1, p.59

<sup>10</sup> Al-Masoudi, Promoter of Gold, Volume 1, p. 125.

<sup>11</sup> Al-Yaqubi, countries. P.21

mixtures of people, its Arabs are few, and most of its people are non-native from among the nobles of the Dihkans. And there are people from the Arabs who moved to it from Kufa and Basra from Thaqif and Tamim, and Isfahan was conquered in the year 23 AH, and it has Rasatiq: and Rustaq Baran: and its people are Dihkans and not mixed with others. And Rustaq Barkhar, in which there are people who are also mentally ill. And Rarstaqah, Sargolesan, and Jarmaqasan: in both of them are noble people from among the hypocrites, and a group of Arabs from the people of Yemen from Hamadan, they are the border between the work of Isfahan and Qom. And Rustaq Ardestan has a large number of retarded people, and it is said that in this place, Khosrau Anusharwan was born<sup>12</sup>. Deir al-Aqul: It is the city of middle Nahrawan, and it has noble Dihkan people<sup>13</sup>. There was a railway in the city of Balkh, attributed to the Dihkans<sup>14</sup>.

### *The Role of Dihkans in The Establishment of The Abbasid State:*

The first Abbasid era is expressed as the prosperous era, and it extends from the first establishment of this state in the year 132 AH, to the year 232 AH, and in it the Abbasid state reached the peak of its glory, and in it the wealth of the Islamic state realized the greatest it had reached in an era of ages<sup>15</sup>. The slogan of justice and equality between Muslims from Arab and other Muslims, which the Abbasids raised at the beginning of their call, had a great echo among the thugs, who from the beginning came to support, especially since this slogan as a means of attracting the people of Khurasan and Beyond the River, who felt treated less than that of the Muslim Arabs<sup>16</sup>. It was one of the injustices of which the Dihkans complained at the end of the Umayyad era, which was their obligation to pay the tax despite their Islam<sup>17</sup>. And when Ibrahim, the Imam, sent a group of preachers to Khurasan, and the writer of its sheiks and scholars answered him and called for him in secret, and he sent Abu Muslim Al-Khorasani there, and he revealed the invitation of Banu al-Abbas at the end of the days of Banu Umayyah in the era of Caliph Marwan bin Muhammad, the people of Khurasan supported it<sup>18</sup>, they were motivated by the desire for more influence and power through the new da'wah, which would fulfill their hopes, and Abu Muslim was able to attract and mobilize the thugs and peasants under the new banner and overthrow the Umayyad

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<sup>12</sup> Ibid, p.19

<sup>13</sup> Al-Yaqoubi, Al-Buldan, p.35

<sup>14</sup> Al-Tabari, History of the Apostles and Kings. Vol. 5, p. 333.

<sup>15</sup> Jerji Zaidan, History of Islamic Civilization, Dar Al-Hilal, Cairo, the year of publication was not mentioned. Vol.2, p. 32.

<sup>16</sup> Abdul Shafi, Muhammad Abdul Latif, Biography of the Prophet and Islamic History, Edition.1, Dar Al Salam, Cairo, 2007 AD, Vol. 1, p.289

<sup>17</sup> Julius Wellhausen, History of the Arab State, translated by Muhammad Abd al-Hadi Abu Rida, the National Center for Translation, Cairo 2009. p. 452.

<sup>18</sup> Ibn al-Taqtqa, Muhammad bin Ali bin Tabataba (d. 709 AH / 1309 AD), Honorary in Royal Literature and Islamic Countries, investigation: Abdel Qader Mayo, I 1, Dar Al Qalam Al Arabi, Beirut, 1997 AD, vol. 1, p. 142.

dynasty<sup>19</sup>. The reason why most of the neophytes in Iraq and Persia joined the Abbasid revolution can be explained by the fact that the Umayyad dynasty in its last days had harmed the interests of the Dihkans, in the year 124 AH, Yusuf bin Omar took over the country of Iraq. So, he sent to his worker Nasr bin Sayyar a letter that he handed over to him ordering him not to seek the help of any polytheist in his works and writings, most of the writers of Khorasan at that time were Magus, and the accounts were in Persian, so the accounts were converted from Persian to Arabic.<sup>20</sup> Abu Muslim al-Khorasani also faced the Bhafried movement<sup>21</sup>. Which began at the end of the Umayyad era, and he had to eliminate it because it was not in the interest of the Abbasid da'wah, nor in the interest of the Persians and the Magian clergy, especially after the situation became established in the interest of the Abbasid da'wah<sup>22</sup>.

But it seems that some of the Dihkans were among the opponents of the Abbasid revolution against the Umayyad dynasty, for Abu Muslim al-Khorasani had been killed of all kinds in Khurasan, so he started with Egypt and destroyed them, then Yemen, then Al-Dihkan, Christians, and Jews.<sup>23</sup>. However, it is necessary to deal with caution when dealing with the previous narration, as we did not find it except in this source, as it is included in the news of the Sundays, and the correct view is that the Dihkans were from the Persians and of course they were from the supporters of the Abbasid call.

### *The Position of The Dihkans Towards the Conquest of Transoxiana:*

When the Abbasids assumed the caliphate, they worked to consolidate the conquests in the country beyond the river and others, so the people there confronted them, including the Dihkans, so Abu Muslim sent Ziyad bin Salih Al-Khuza'i for this mission, and he took control of the rest of the districts in Transoxiana, and reached the city of Al-Tiraz<sup>24</sup>Its people and the Dihkans sought the help of the Chinese, who sent an army led by Kaohsin Shi to help the city. Abu Muslim reinforced the supplies to confront this army and was able to kill and capture a large number of them, and the rest were defeated, and he went to the kings of beyond the river and their Dihkans, and struck their necks, and enslaved their offspring, and purified their money.<sup>25</sup>.

<sup>19</sup> Ibn al-Atheer, Abi al-Hasan Ali ibn Abi al-Karam (d. 630 AH / 1233 AD), al-Kamel in History, investigation: Omar Abdel Salam, 1st edition, Dar al-Kitab al-Arabi, Beirut, 1997 AD, vol. 5, p. 66, Abd al-Shafi, Biography of the Prophet and Islamic History, vol. 1, p. 290. Al-Douri, The First Abbasid Era, p. 37.

<sup>20</sup> Jahshiary, ministers, and writers. Al-Babi Al-Halabi Library, Cairo, second edition, 1980 AD. p. 67.

<sup>21</sup> Bhafried, he is Afrid bin Farfadnan Umah Farvardin, from the people of Zozan, a large region located between Nishapur and Herat, was a Magian, and revolted against the Umayyad state in the year 129 AH, after claiming to be a prophet. Farouk Omar: The Nature of the Abbasid Call, Library of Arab Thought, Baghdad, D. T., pp. 202-203.

<sup>22</sup> Ibid, pp. 202-204.

<sup>23</sup> Balkhi, start, and date. vol. 1 p. 355.

\*Ziyad bin Salih, one of the workers of Abu Muslim al-Khorasani, and later turned on him, and one of the Dihkans killed him, Al-Thahabi: Biography of the Flags of the Nobles, vol. 6, p. 228.

<sup>24</sup> Tiraz, the locality of Isfahan. Al-Hamawi: A Dictionary of Countries. Vol.4, p. 27.

<sup>25</sup> Al-Maqdisi, Al-Mutahhar bin Taher (d. 355 AH/966 AD), Beginning and History, d., Religious Culture Library, Port Said, d.T., Part 6, p. 75. Al-Douri, The First Abbasid Era, p. 74.

And when Abu Dawood Khalid bin Ibrahim Al-Dhahili went to the city of Al-Khatl.<sup>26</sup> year 133 AH / 750 AD, Al-Dihkans participated in defense of the city, and its king, Hanash ibn al-Sabil, had fortified it, many of the defective linings came to him and fortified with him in paths, reefs, and castles, and when Abu Dawood tightened the siege on him, he went out at night with his men, and they reached the land of Fergana, then he went to the king of China, and Abu Dawood took those who won him and brought them to Balkh and then sent them to Abu Muslim<sup>27</sup>.

Likewise, the Dihkans resisted Abu Dawood Khalid bin Ibrahim Al-Dhahili when he invaded the city of Kish 134 AH / 751 AD, and he killed its king, Al Ikhrid, and many of his soldiers and sheep, and the Chinese engraved gilded and brocade pots, he carried it to Abu Muslim in Samarkand, and Abu Dawood Dihkan killed Kish and many of the Dihkan who participated with him in defending the city, then Abu Dawood returned to Balkh<sup>28</sup>.

When Khurasan was annexed to the Wilayat of Al-Fadl bin Yahya Al-Barmaki in 176AH/793AD to recruit new forces, during his tenure, Al-Fadl was able to convince the local princes and the sects to prepare the soldiers and formed a great army of 50,000 soldiers called the Abbasids, he sent twenty thousand of them to Baghdad and kept thirty thousand in Khurasan, keeping their names and books.<sup>29</sup> He sent an expedition with the help of the Dihkans to conquer the country of Kabul, and he succeeded in that and took the spoils.<sup>30</sup>

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<sup>26</sup> Al-Khatl is a vast country with many cities, some of them attribute it to Balkh, and this is a mistake, and it is on the edge of Sindh. Al-Hamawi: A Dictionary of Countries. vol.2, p. 346.

<sup>27</sup> Al-Tabari, Muhammad bin Jarir (d. 310 AH / 923 AD), History of the Messengers and Kings (Tarikh al-Tabari), 2nd Edition, Dar al-Turath, Beirut, 1967 AD, vol. 366, Ibn al-Atheer, al-Kamil, vol. 5, p. 39, Ibn Khaldun, Abd al-Rahman Ibn Muhammad (d. 808 AH / 1406 AD), The Lessons and Diwan of the Beginner and the News in the History of the Arabs, the Berbers and Their Contemporaries with the Greatest Concern, Investigation: Khalil Shehadeh, 2nd Edition, Dar Al-Fikr, Beirut, 1988 AD, Vol. 3, p. 224, Al-Nuwairi, Ahmed bin Abd al-Wahhab (d. 733 AH / 1333 AD), The End of Al-Arb in the Arts of Literature, 1st Edition, Dar Al-Kutub and National Documents, Cairo, 2002 AD, C22, p. 41.

<sup>28</sup> Al-Tabari, History of Al-Tabari, Vol. 4, p. 369. Ibn al-Atheer, al-Kamil, vol. 5, pg. 43. Ibn Khaldun, The Lessons, vol.3, p. 225.

<sup>29</sup> Al-Tabari, History of Al-Tabari, Vol. 4, p. 637. Miskawayh, Abu Ali Ahmad bin Muhammad (d. 421 AH / 1030 AD), nations' experiences and the succession of determination, investigation: Abu al-Qasim Imami, 2nd edition, Tehran, 2000 AD, vol.3, p. 522. Akbar, Fayza Ismail, Ministers of the Abbasid Era, Journal of the Arab History, No. 8, Volume One, 2000 AD, p. 26.

<sup>30</sup> Al-Tabari, History of Al-Tabari, Vol. 4, p. 639. Ibn Katheer, Abu al-Fida Ismail bin Omar (d. 774 AH / 1372 AD), The Beginning and the End, investigation: Abdullah bin Muhammad al-Turki, I 1, Dar Hajar for Printing, Publishing, and Distribution, 1997 AD, Part 13, pg. 595. Al-Yaqoubi, Ahmed bin Ishaq bin Jaafar bin Wahb bin Wadh (died after 292 AH / 905 AD), Al-Buldan, I 1, Dar Al-Kutub Al-Ilmiyya, Beirut, 2001, vol. 1, p. 121.

### *The Role of The Dihkans in Eliminating the Revolution of Al-Muqna' Al-Khorasani*<sup>31</sup>

Al-Muqna' al-Khorasani revolution contributed to the end of the revolution, who came out against the Abbasid state in Maru in the year 161 AH / 777 AD, and a large number of Ansar joined him.<sup>32</sup>, and Al Mubaida appeared, Bukhara had his assistants<sup>33</sup> And the infidels of the Turks helped him and raided the money and property of the Muslims<sup>34</sup>, so the Caliph Al-Mahdi Muadh bin Muslim and his vizier Gabriel bin Yahya directed him to fight him, and they reached Bukhara and fought Al-Mubaydah and defeated them with several defeats, then he went to Meru in 161 AH / 777 AD, and the Dihkans of the people of Bukhara gathered about seventy thousand fighting soldiers, and Muadh met them at Al-Saghd<sup>35</sup>, he fought them for two years, during which victory and defeat. Al-Muqna' at that time was hiding in a fortress in the village of Kesh, near Bukhara, with a group of women<sup>36</sup>.

After that, the Caliph Al-Mahdi assigned the task to Saeed Al-Harshi, the emir of Herat, and he besieged Al-Muqna' in summer and winter, and the noose tightened on him in the fortress until his soldiers separated from him, and the commander of the fort came out and converted to Islam, the Muslims captured the castle. One of Kesh's Dihkans, Abu Ali Muhammad bin Harun, mentioned that his grandmother was among the women whom al-Muqna' kept in the fortress, and she escaped from the poison that he put to them, and then the circle was on him after he threw himself inside boiling and burned oven, and Saeed Al-Harshi entered the fort and found it empty.<sup>37</sup>.

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<sup>31</sup> Al-Muqni' al-Khorasani, his name is Ataa, but we do not know his father's name; in the beginning of his command, he was a minor from the people of Meru, and he knew something of magic, so he claimed Lordship. Ibn Khallikan: The Deaths of Notables, vol.3, p. 263

\* Maru, in Arabic, the white stones with which they are set. It is located in the fourth district, and between it and Nishapur, there are seventy leagues. Al-Hamawi: Mu'jam Al-Buldan, Volume 5, p. 113

<sup>32</sup> Al-Tabari, History of Al-Tabari, Part 4, P. 560, Al-Maqdisi, Initiation and History, Part 6, P. 97, Al-Dhahabi, Abu Abdullah Muhammad bin Ahmed (d. 748 AH / 1347 AD), History of Islam and the Deaths of Celebrities and the Media, Investigation: Omar Abd al-Salam, 2nd Edition, Dar al-Kitab al-Arabi Beirut, 1993, vol. 10, p. 5. Al-Douri, the first Abbasid era, p. 123.

<sup>33</sup> Al Mubaida, they are the followers of Ibrahim bin Musa bin Jaafar bin Muhammad bin Ali bin Al Hussein bin Ali bin Abi Talib, who was the first student to perform Hajj in the year 202 AH, conquered Mecca and was bloodshed. Behavior in the Layers of Scholars: Part 1, p.188

<sup>34</sup> Ibn al-Atheer, al-Kamil, vol. 5, p. 211, al-Nuwairi, Nihat al-Arb, vol. 22, p. 76, Ibn Khaldun, the lessons, vol.3, p. 260 Al-Douri, The First Abbasid Era, p. 125.

<sup>35</sup> Al-Saghd is an area with plenty of water, fresh trees, elegant riads, and flowers wrapped in branches, and there are many villages between Bukhara and Samarkand and its Qasbah Samarkand. Al-Hamawi: A Dictionary of Countries. Vol.3, p. 222.

\*Kesh: Balshin Al-Majama, a village on the mountain on three leagues from Gorgan, Al-Humairi, Al-Rawd Al-Attar, vol. 1, p. 501.

<sup>36</sup> Al-Narshakhi, Abu Bakr Muhammad bin Jaafar (d. 348 AH / 959 AD), the history of Bukhara, translation, and investigation: Amin Badawi and others, 3rd edition, Dar al-Maaref, Cairo, 1993, p. 107.

<sup>37</sup> Al-Tabari, History of al-Tabari, vol. 4, p. 566, al-Narshakhy, History of Bukhara, pp. 109-110. Arminius, Vampire, History of Bukhara from the earliest times to the present, translated by: Ahmed Al-Sadaty, d.T., Nahdat Al-Sharq Library, Cairo, 1987, p. 89.

### *The Role of The Dihkans in Arresting Outlaws and Supplying the Army*

As a demonstration of loyalty to the Abbasid state, or greed for material or moral return, the Dihkans worked when one of those outside the state resorted to them to surrender him or kill him with his head when Ziyad bin Saleh came out against Abu Muslim in the Balkh River region in the year 135 AH / 752 AD. He was one of the senior leaders, Abu Muslim asked who had incited Ziyad to do that, and he was told Siba' bin al-Nu'man, so he ordered that his neck be beheaded.<sup>38</sup>, when Ziyad found out about this, he resorted to Dihkan, and Dihkan killed him and handed his head to Abu Muslim<sup>39</sup>.

As for their support for the army, that was while they were passing through their villages by providing food and fodder for the animals and provisions when Abu Muslim entered the city of Nishapur at the beginning of the Abbasid call, he resorted to Dar al-Dihkan and asked him for a thousand dirhams and animals, so Al-Dihkan brought him this, one of the properties of his animals, and said to him: O Abu Muslim, we have helped you in your request, and if you present another need, we are in your hands, so he said to him: We do not waste what you have done.<sup>40</sup>. And when Abu Muslim won the victory and the king of Nishapur, he returned his favor to Dihkan, and he did not attack him or any of his friends and money with anything.<sup>41</sup>, and one of the Dihkans made his palace a residence for the princes of Bukhara to reside there; this Dihkan converted to Islam, and his name became Ahmad, and after his death, the princes seized the palace, so his heirs filed a lawsuit in the year 150 AH / 767 AD to Abu Jaafar al-Mansur and the witnesses testified to them and restored their right to their property<sup>42</sup>. When Abu Jaafar al-Mansur was in Ahwaz, he stayed with one of the Dihkans, and al-Dihkan honored him and served him his very beautiful daughter. Al-Mansur said to him: I am not permitted to use her and be alone with her while she is a free maid, so he married her to him<sup>43</sup>.

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<sup>38</sup> Al-Tabari, History of Al-Tabari, part 3, p. 371, Ibn Al-Jawzi, Abu Al-Faraj Abdul Rahman bin Ali bin Muhammad (d. 597 AH / 1201 AD), Al-Muntazami in the History of Nations and Kings, I 1, investigation: Muhammad Abdul Qadir Atta, Dar Al-Kutub Al-Ilmiyya, Beirut, 1992 AD, part 7. , p. 326. Ibn al-Atheer, al-Kamil, vol. 5, p. 45.

<sup>39</sup> Sibt Ibn al-Jawzi, Shams al-Din Abu al-Muzaffar (d. 654 AH / 1256 AD), Mirror of Time in the History of Notables, an investigation by a group of investigators, 1st edition, Dar al-Resalah al-Alamiyyah, Damascus, 2013 AD, vol. 12, p. 28. Al-Dhahabi, History of Islam, Part 8, p. 349.

\* Nishapur was so named because Sabur passed by it while it was from Khorasan, Al-Humairi, Al-Rawd Al-Attar, vol. 1, p. 588.

<sup>40</sup> Ibn Asaker, Abu al-Qasim Ali Ibn al-Hassan (d. 571 AH / 1176 AD), the history of Damascus, investigation: Amr Ibn Gharamah, al-Amrawi, 1st edition, Dar al-Fikr for Publishing and Distribution, 1995 AD, c. Ibn al-Atheer, al-Kamil, vol. 5, p. 66.

<sup>41</sup> Al-Jardizi, Abu Saeed Abdel Hai Al-Dahhak (d. 433 AH/1051 AD), Zain Al-Akhbar, translated by: Afaf Al-Sayed Zaidan, d., Supreme Council of Culture, Cairo, 2006, p. 281. Ibn al-Atheer, al-Kamil, vol. 5, p. 66.

<sup>42</sup> An-Narshakhi, History of Bukhara, p. 85.

\* Al-Ahwaz: Its origin is Hawz. When the Persians used this word extensively, they changed it until its origin was gone. So it is an Arabic name, and its name in the days of the Persians was Khuzestan, which is seven koor between Basra and the Persians, and each kore has a name. Al-Hamawi: Mu'jam Al-Buldan, Volume 1, p. 285.

<sup>43</sup> Ibn Hamdoun, Muhammad bin Al-Hassan bin Muhammad bin Ali (d. 562 AH / 1167 AD), the Hamdouniya ticket, 1, Dar Sader, Beirut, 1996 AD, vol. 9, p. 320.

And when Harun al-Rashid went out to Tus and came down to Helwan, Iraq, he fell ill with his blood, and the doctors prescribed a medicine for the Jamar, so Dihkan asked Helwan about that, and he answered him and said to him: There is nothing in this country except the two palm trees that are on the threshold of Helwan.<sup>44</sup>

And when Harun al-Rashid arrived at Bayhaq, he passed through the village of Kahnab, and Dihkan of the village was called Abu Abd al-Rahman Hamwi, and the Caliph came down with him and said to him: How much can you host me in these days of drought? He replied: If there is justice, then whatever you want. The Caliph said: Which justice do you want? He said: That the soldiers not be exposed to crops and order the shipment and his aides not to waste straw and wood, and the daughter of Al-Dihkan presented a precious pearl necklace as a gift to the Caliph, so Harun Al-Rashid stayed for four months because of the disease that befell him at that time, and when he wanted to go to Tus, he told his vizier Al-Fadl bin Al-Rabee that this Dihkan was the best of our hospitality and he must be rewarded, and he ordered the payment of the duty of the city of Kahnab on his behalf and on his son Abd al-Rahim.<sup>45</sup>

### ***The Role of The Dihkans in Giving Advice and Serving the Caliphs' Courts:***

The breadth of knowledge of some of the Dihkans and their experience in many aspects of life and their scientific and religious position made some of the caliphs inclined to consult them on political, religion. Even personal issues and some educators became influential on the caliphs and princes and their help in political advice, and when Al-Mansur wanted to build Baghdad, he sent men to the nearby villages to take advice, and when they returned to him, they agreed on the goodness of the site and the soundness of its air. One of the people of opinion on that was Dihkan Baghdad - the historical sources did not mention his name - and he referred to the Caliph by saying: Cities are fortified with walls and trenches, and God has blessed you with a market and a trench that has not been made for the rest of the cities of the East and West, so the Caliph said, what are they? So, the Tigris and the Euphrates surrounded your city on both sides, so he said to him: You are right, Dihkan<sup>46</sup>.

And when al-Ma'mun one day appointed four people to the provinces and assigned three thousand dinars to each of them, he said to one of the al-Dihkan: Did the Persian kings have such khul'? Al-Dihkan replied: May God prolong the life of the Commander of the Faithful. The Persians had three

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<sup>44</sup> Al-Isfahani, Abu Al-Faraj Ali bin Al-Hussein (d. 356 AH / 967 AD), Al-Aghani, investigation: Samir Jaber, 2nd edition, Dar Al-Fikr, Beirut, d.T., vol. 13, p. 358. Ibn Asaker, History of Damascus, vol. 73, p. 321, al-Humairi, al-Rawd al-Attar, vol. 1, p. 195.

<sup>45</sup> Al-Bayhaqi, Abu Al-Hasan Zaheer Al-Din Ali Bin Zaid (d. 565 AH / 1177 AD), History of Bayhaq, I 1, Dar Iqra, Damascus, 2004 AD, vol. 1, pp. 147-150.

<sup>46</sup> Ibn al-Faqih, Abu Abdullah Ahmed bin Muhammad bin Ishaq al-Hamadani (d. 365 AH / 951 AD), Al-Buldan, investigation: Youssef Al-Hadi, I 1, Alam Al-Kutub, Beirut, 1996 AD, Vol. 1, p. 283. Al-Hamawi, Yaqout bin Abdullah Al-Roumi (d. 626 AH / 1229 AD), Mujam al-Buldan, 2nd edition, Dar Sader, Beirut, 1995 AD, vol. 1, p. 458.

kings, one of which is not yours: they used to take what they took from the subjects with a measure and give it with a measure, and the second: that they took from a place from which it was permissible to take and give to whom it should be given, the third: that people of doubt only feared them, Al-Ma'mun said: You are right, and there was no answer to him.<sup>47</sup>

The Dihkans had an important role in the court of the caliphs, and the caliphs and the princes always welcomed them, and most of them were from the countries beyond the river, and they were described as complete obedience and kindness of service and authority.<sup>48</sup>, he mentioned that Al-Fadl bin Jaafar bin Yahya Al-Barmaki was riding a horse, and behind him was a Magian Dihkan. The Magian stood and drew water, and he brought water in a green earthen bowl, Al-Majusi said, in order to detract from the porcelain cup, the dihkan is about to go away so that nothing of it will remain, where is the silver, so it was said: Islam prohibited it, so he took the cup and drank it.<sup>49</sup>, Al-Ma'mun enacted a new habit when he invited many Turkish leaders to enter his service in Baghdad, granting them connections and taking part in the Caliph's bodyguard, and this continued until the time of al-Mu'tasim<sup>50</sup>, and most of the witnesses of his army became the soldiers of the people beyond the river, from the saghd, the Shash, and others<sup>51</sup>.

He also presented with Al-Mamoun a man from among the Shash Dihkans and their chiefs, who had promised him that he would give him his country and join him his kingdom, when al-Dihkan waited for a long time for al-Ma'mun to leave and ordered him to do so, he intended Amr ibn Mas'adah, so Al-Ma'mun ruled for him, and he fulfilled his need and ordered him to give him a prize of one hundred thousand dirhams for his late need.<sup>52</sup>

### *Dihkans And Management System in The First Abbasid Era*

Despite the Arabization of the bureaucracies during the reign of Abd al-Malik ibn Marwan, the tax collectors remained among the original inhabitants of the country, and the thugs in Iraq and Persia, and the workers kept collecting the net tax and tribute and spending the necessary expenses and sending the rest to the treasury in Damascus when the Banu al-Abbas took over, the business remained in this way, except that the workers became more independent from what they were in the days of the Umayyads.<sup>53</sup>

<sup>47</sup> Al-Ghazali, Abu Hamid Muhammad bin Muhammad Al-Tusi (d. 505 AH / 1111 AD), Al-Tabar Al-Muluk in the Advice of the Kings, 1, Dar Al-Kutub Al-Ilmiyya, Beirut, 1988 AD, p. 66.

<sup>48</sup> Al-Astakhri, Abu Ishaq Ibrahim bin Muhammad (d. 346 AH / 957 AD), Paths and Kingdoms, D. T, Dar Sader, Beirut, 2004 AD, p. 291. Ibn Hawqal, Abu al-Qasim Muhammad (d. 367 AH / 977 AD), Image of the Earth, D. T, Dar Sader, Beirut, 1938 AD, vol. 2, p. 468.

<sup>49</sup> Al-Jahshari, Abu Abdullah Muhammad bin Abdus (d. 331 AH / 942 AD), Ministers and Writers, investigation: Ibrahim Al-Abyari and others, 1st edition, Mustafa Al-Babi Al-Halabi Press, 1938 AD, p. 231.

<sup>50</sup> Hassan, Ahmed Mahmoud, Islam in Central Asia between the Arab and Turkish Conquests, d., The Arab Library, 2017, p. 163

<sup>51</sup> Al-Baladhari, Fotouh Al-Buldan, Volume 1, p. 416

<sup>52</sup> Al-Bayhaqi, Ibrahim bin Muhammad (d. 310 AH / 923 AD), the pros and cons, d. T, d. T, vol. 1, p. 192.

<sup>53</sup> Jurji Zaidan: A History of Islamic Civilization, vol. 2, p. 51.

The dandies derive their strength from the hereditary property of the civil administration, and they were indispensable wheels in the machinery of the state; and they had an inestimable value in that they were a solid foundation for the administration and building of the state.<sup>54</sup> In Persia, the Dihkans remained the chiefs of the cities, and these chiefs were from the people of the country, wherever they were, who was responsible for the taxes<sup>55</sup>. The Arab governments left the Dihkans on their authority, and they were the ones responsible for collecting the tax from those who did not convert to Islam<sup>56</sup>.

Abu Othman the writer, Saeed bin Hamid bin Saad Abu Othman Al-Katib was one of the sons of Al-Dihkans, and he was a Baghdadi and claimed that he was one of the children of the Persian kings who ruled the Diwan of Messages imitated the secret of whoever saw it.<sup>57</sup> The Dihkans became famous for their forensic knowledge, and this contributed to some of them assuming religious functions such as the call to prayer.<sup>58</sup>, and lead the prayer<sup>59</sup>, and rhetoric<sup>60</sup>.

They also participated in the function of the emirate over countries, especially since they had previous experience in managing cities and villages in Iraq, Khorasan, and other countries of the Levant<sup>61</sup>, as well as the function of writing in the court and the function of discipline, it was taken over by Abu Amr Ishaq bin Murad Al-Shaibani Al-Kufi, who was one of the Dihkans. he was known as Abu Amr al-Ahmar<sup>62</sup>, and it was said to him that al-Shaybani was polite to the sons of Harun al-Rashid who were in the house of Yazid ibn Mazyad al-Shaybani, and he was attributed to him, he was well-versed in language and poetry, and he died in the days of al-Ma'mun in the year 206 AH/821 AD<sup>63</sup>.

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<sup>54</sup> Arthur Christensen, *Iran in the Era of the Sassanids*, translated by: Yahya al-Khashab, Cairo 1957 AD, p. 99

<sup>55</sup> Wellhausen, *History of the Arab State*, p. 27.

<sup>56</sup> Previous reference, p. 435.

<sup>57</sup> Al-Safadi, *Al-Wafi in Deaths*, Vol. 15, p. 133.

<sup>58</sup> Ibn Shaheen, Abu Hafis Omar bin Ahmed (d. 385 AH / 995 AD), explaining the doctrines of the Sunnis, knowing the laws of religion and adhering to the Sunnah, investigation: Adel bin Muhammad, 1st edition, Cordoba Publishing, and Distribution Foundation, 1995 AD, p. 27. Al-Baghdadi, Abu Bakr Ahmed bin Ali (d. 463 AH/1071 AD), *The History of Baghdad*, investigation: Mustafa Abdel Qader Atta, 1st edition, Dar al-Kutub al-Ilmiyya, Beirut, 1996 AD, vol. 4, p. 27.

<sup>59</sup> Ibn Al-Adim, Omar bin Ahmed bin Hebat Allah (d. 660 AH / 1262 AD), with the aim of requesting the history of Aleppo, an investigation by: Suhail Zakkar, d. T, Dar Al-Fikr, 1988 AD, vol. 6, p. 2669.

<sup>60</sup> Al-Bakherzi, Abu Al-Hasan Ali bin Al-Hassan bin Ali (d. 467 AH/1075 AD), *Doll of the Palace and the Age of the People of the Age*, 1, Dar Al-Jeel, Beirut, 1993, vol. 2, p. 921.

<sup>61</sup> Wakee', Abu Bakr Muhammad bin Khalaf bin Hayyan (d. 306 AH / 918 AD), *Judges News*, investigation: Abdel Aziz Mustafa Al-Maraghi, 1st edition, Commercial Library, Egypt, 1947 AD, vol. 2, p. 163.

<sup>62</sup> He is Abu Amr Ishaq bin Murar. Abu Amr was one of the poor and was polite to the children of al-Rashid. Ibn Murar died on the day Abu al-Atahia and Ibrahim al-Nadim al-Mawsili died in the year 213 AH, in Baghdad, at the age of one hundred and ten years. Al-Safadi: *Al-Wafi in Deaths*, vol. 8, p. 276.

<sup>63</sup> Al-Hamawi, Yaqout bin Abdullah (d. 626 AH / 1229 AD), *Dictionary of Writers*, investigation: Ihsan Abbas, 1st edition, Dar Al-Gharb Al-Islami, Beirut, 1993 AD, vol. 2, p. 625. Al-Safadi, Salah al-Din Khalil bin Aybak (d. 764 AH / 1363 AD) *Al-Wafi in Deaths*, an investigation by: Ahmad Al-Arnaout and others, d. T, Heritage Revival House, Beirut, 2000 AD, part 8, p. 276.

### *Dihkans And Economic Life*

Most of the lands of Khurasan were in the hands of the Persians, especially in the hands of the Dihkans, who, on their part, were sucking the blood of the farmers.<sup>64</sup> The Dihkans owned properties around Baghdad when it was established. They had villages before it was built. Next to Bab Al-Sham was a village called Al-Khattabiyah, and this Khattabia was for a people of the Dihkans called Banu Farwa, and Banu Qanura, among them, were Ismail bin Dinar, Yaqoub bin Suleiman and their companions. The village in the square of Abu Al-Abbas belonged to a people from Dhaqin called Banu Zurari, and the village was called Al-Wardania; there was another village called Sherfaniya, which has palm trees standing to this day. It is next to the Qantara of Abu al-Jun and Abu al-Jun, from the Dihkans of Baghdad, from the people of this village<sup>65</sup>. The flankers also had large areas of land on which they worked and produced many diversified crops, one of the Al-Dihkans was called Sbit, a piece of land in Sbeitah, and it was attributed to him<sup>66</sup>, it was for Abu Bishr Al-Yaman bin Abi Al-Yaman Al-Dihkan<sup>67</sup> many estates and orchards he inherited from his father<sup>68</sup>, likewise, one of Parosma's Dihkans secured land that Bagher al-Turki had allotted in the blackness of Kufa in exchange for two thousand dinars<sup>69</sup>.

Some Dihkans also repaired water channels to cultivate the land, so Abu Abd al-Rahman Hamwih Dihkan Kahnab built an old canal in a village and ran water in it; he asked Caliph Harun al-Rashid not to expose his soldiers to crops.<sup>70</sup> Also, some of the arches that contributed to the prosperity of agriculture are attributed to the Dihkans, such as the arch of Abu al-Jawz, who is from the Dihkans of Baghdad<sup>71</sup>, and in Baduria<sup>72</sup> there is a bridge of Bani Zuraiq, and it belongs to the Dihkans of this town<sup>73</sup>.

Abu Bishr al-Bandaniji had many estates and orchards left behind by his father, so he sold them and spent them in the pursuit of knowledge.<sup>74</sup>, some Dihkans were subjected to punishment if they delayed paying the tax on their land to the state, this happened at the time of al-Rasheed in the year 184

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<sup>64</sup> Wellhausen, History of the Arab State, p. 457, footnote No. (1)

<sup>65</sup> Al-Tabari, History of Al-Tabari, Vol. 4, p. 460.

<sup>66</sup> Al-Baladhuri, Fotouh Al-Buldan, Volume 1, pp. 360-361.

<sup>67</sup> He is Abu Bishr Al-Bandaniji Al-Yaman bin Abi Al-Yaman Abu Bishr Al-Bandaniji, he is of non-Arab origin, from Al-Dihkans. Al-Safadi: Al-Wafi in Deaths, Volume 29, p. 26.

<sup>68</sup> Yaqout al-Hamawi, Dictionary of Writers, Volume 6, pg. 2844. Ibn Shakir, Muhammad Ibn Shakir Ibn Ahmad (d. 764 AH / 1312 AD), Fatwat al-Wafayat, investigation: Ihsan Abbas, I 1, Dar Sader, Beirut, 1974 AD, vol.4, p.336

<sup>69</sup> Ibn Asaker, History of Damascus, vol. 34, p. 84.

<sup>70</sup> Al-Bayhaqi, History of Bayhaq, vol 1, p. 148.

<sup>71</sup> Ibn al-Faqih, Al-Buldan, p. 292.

<sup>72</sup> Baduriya, on the western side of Baghdad, and today it is counted from the area of Nahr Issa bin Ali, including the Nahasiyah and Al-Harithiya. Al-Hamawi: Dictionary of Countries, Part 1, p. 317.

<sup>73</sup> Al-Baghdadi, History of Baghdad, Volume 1, p. 108.

<sup>74</sup> Ibn Shakir, Fatwa al-Wafaat: Vol. 4, p. 336.

AH/800 AD, when Abdullah ibn al-Haytham was assigned this task, but Al-Rasheed's illness made him stop that and asked: Lift them up, for I heard the Messenger of God say: Whoever tortures people in this world will be punished by God on the Day of Resurrection, so He ordered that the punishment be lifted from them<sup>75</sup>. In the land of Sindh there was a class of nobles called the Dihkans, and among them were rulers who belonged to families and ruled the ordinary nobles, and they are the chief owners and rulers in the villages<sup>76</sup>. They also had an important role in the development of industry due to the availability of the necessary elements for that in their hands of agricultural, animal, and mineral products, and Dihkan Ilaq, south of Tashkent, had a currency-minting house<sup>77</sup>, this is due to the abundance of gold and silver minerals in this city<sup>78</sup>, some of them worked in the gold industry and goldsmithing<sup>79</sup>.

Some of them engaged in commercial work besides agriculture and industry, whether it was sea or land trade, one of the stylists in Maysan<sup>80</sup> was engaged in trade and rented ships to carry goods, and he was a friend of Qatan bin Muawiyah al-Ghalabi, and he carried him with him on his ship when Abu Jaafar al-Mansur pardoned him<sup>81</sup>.

### *Dihkan's Social and Scientific Life:*

Al-Dihkans had places attributed to them. The village of Baghdad, before Abu Jaafar Al-Mansur insisted on it, was in the hands of a group of Al-Dihkans<sup>82</sup>, there were several villages around it for the Dihkan. Next to Bab Al-Sham was a village called Al-Khattabiya owned by the Dihkans called Banu Farwa, as well as the village in the Abu Al-Abbas Square for a group of Al-Dihkans called Banu Zarari<sup>83</sup>.

Some parts of Isfahan were all inhabited by the descendants of the aristocratic class of Dihkans who kept remembering their descent from the original race,

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<sup>75</sup> Al-Yaqoubi, Tarikh Al-Yaqoubi, Volume 1, pp. 278-279.

<sup>76</sup> Wellhausen, History of the Arab State, p. 412.

<sup>77</sup> Barthold, History of the Turks in Central Asia, translated by: Ahmed Al-Saeed Suleiman, d.T., General Egyptian Book Organization, 1996, p. 101.

<sup>78</sup> Al-Maqdisi, Muhammad bin Ahmad (d. 380 AH/990 AD), The best divisions in the knowledge of the regions, vol. 1, p. 277, al-Humairi, al-Rawd al-Attar, vol. 1, p. 71.

<sup>79</sup> Al-Bayhaqi, Abu Bakr Ahmed bin Al-Hussein (d. 458 AH/1066 AD), Al-Sunan Al-Kubra, 1st Edition, Council of the Systematic Knowledge Department, Hyderabad, India, 1925, vol. 4, p. 501.

<sup>80</sup> Maysan, a wide area with many villages and palm trees between Basra and Wasit, its qasbah is Maysan. Al-Hamawi: Mujam Al-Buldan, vol. 5, p. 242.

<sup>81</sup> Al-Tanoukhi, Al-Muhsin bin Ali bin Muhammad (d. 384 AH / 994 AD), Al-Faraj after hardship, d., Dar Sader, Beirut, 1987 AD, Vol. 4, p. Al-Baghdadi, History of Baghdad, Volume 10, pg. 60. Ibn Asaker, History of Damascus, vol. 32, p. 318.

<sup>82</sup> Ibn al-Faqih, Al-Buldan, vol. 1, p. 284.

<sup>83</sup> Al-Tabari, History of al-Tabari, vol. 4, pg. 460. Ibn al-Faqih, Al-Buldan, Volume 1, p. 292. Al-Baghdadi, History of Baghdad, Volume 1, p. 102-103.

after they had descended to the level of small farmers, and despised the lower classes of the people, and did not marry except from themselves<sup>84</sup>.

And as a relationship with the Muslim community, a good friendship prevailed in the community, dominated by love. Ali bin Al-Khalil Al-Kufi had a friend from among the Dihkans<sup>85</sup>, Qatan bin Muawiyah Al-Ghalabi had a friend from the Dihkan of Maysan<sup>86</sup>, and the Dihkans used to host statesmen and other Muslims, which indicates the good relationship between them and the state agencies, and the Muslim people; when Asim bin Suleiman al-Ahwal was in the district of Mada'in, he passed by a man from among the sons of al-Dihkans, and he invited him to lunch, and he accepted his invitation<sup>87</sup>, Abu Dalamah came to Dihkan, nicknamed Abu Bishr, and gave him a drink he liked, he said:

Abu Bishr made me drink from the comfort  
It's as delicious as I never tasted before for any drink<sup>88</sup>

Likewise, intermarriage relations developed between Al-Dihkans and Muslims after their conversion to Islam. When Dihkan converted to Islam, he was called Asad in Bamiyan city.<sup>89</sup> at the hands of Muzahim bin Bastam in the caliphate of Abu Jaafar Al-Mansur, Muzahim married his daughter and had a son, Muhammad bin Muzahim<sup>90</sup>, and Mahan bin Bahman bin Neck, who was from the Persians, married Umm Ibrahim Al-Mawsili, who was one of the daughters of the poor who fled with him from Persia because of the oppression of some of the rulers, and they all encamped in Kufa, and she bore him Ibrahim, who died of the plague, Ibrahim was born in the year 125 AH in Kufa, and he died in Baghdad in the year 188 AH/803 AD<sup>91</sup>. In the days of al-Ma'mun, Muhammad ibn Hazim al-Bahili came to Ahvaz and praised its ruler, and there he married a woman from the dihkans, and he worked there in agriculture<sup>92</sup>.

As for the scientific flashes of the Dihkans in the first Abbasid era, they were few, among them: Abu Al-Bishr Al-Bandaniji, who is Al-Yaman bin Abi Al-Yaman, he grew up in Bandung, and there he memorized a lot of literature and many poems, and he went to Baghdad and was pleased with those who saw

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<sup>84</sup> Vasily Barthold, *History of Islamic Civilization*, translated by: Hamza Taher, Dar Al Maaref, Cairo, second edition 1952, p. 65

<sup>85</sup> Al-Isfahani, *Al-Aghani*, Vol. 14, pp. 181-182.

<sup>86</sup> Al-Tanoukhi, *Faraj after distress*, Vol. 4, p. 59. Al-Baghdadi, *History of Baghdad*, Vol. 10, p. 60.

<sup>87</sup> Wakee, *News of Judges*, vol.3, p. 304.

<sup>88</sup> Al-Isfahani, *Al-Aghani*, Vol. 14, p. 178, Al-Tawhidi, *Ali bin Muhammad (d. 400 AH/1010 AD)*, *Insights and Ammunition*, investigation: Wedad Al-Qadi, Edition 1, Dar Sader, Beirut, 1988, vol. 2, p. 81.

<sup>89</sup> Bamiyan, a town and koura in the mountains between Balkh, Herat and Ghazni with a fortified fortress. Al-Hamawi: *Mujam Al-Buldan*, vol. 1, p. 330.

<sup>90</sup> Al-Yaqoubi, *Al-Buldan*, Vol. 1, p. 119.

<sup>91</sup> Al-Isfahani, a previous source, Vol. 5, p. 169.

<sup>92</sup> *Ibid*, vol. 14, p. 110.

and met scholars, and among his books was the book "The Meanings of Poetry."<sup>93</sup>.

Among them is also Abu Amr Ishaq bin Murar, and he was one of the educators, and the narrator of the people of Baghdad was widely knowledgeable in language and poetry, trustworthy in hadith, much listening, and he had many books in the language, and he had a book of anecdotes, a book of tribal poems, a book of horses, and a book of strange work.<sup>94</sup>.

### *The Study Results*

1. Emphasis on the non-Arab origins of the Dihkans and their association with Persia before Islam, and that they constituted an essential social class that received the attention of rulers and assumed administrative positions in all regions.
2. They had great experience in the administrative, political, economic, and social fields, so the Muslim caliphs used them since the establishment of the Islamic state to help manage the states, especially the villages in which there were non-Islamic elements, and their language was not Arabic.
3. Their supportive role appeared in the Khorasan and Transoxiana regions of the Abbasid call, and they continued to support them until the establishment of the Abbasid state.
4. Al-Muqni' revolution in Khurasan, especially the Al-Muqna' revolution, contributed to eliminating the revolutions and strife that broke out against the Abbasid state; on the contrary, they allied themselves with Babak al-Khurami against the Abbasids in 201 AH.
5. The Abbasid army enjoyed the continuous support of the poor, whether financially or with supplies, especially in their areas of presence and their assistance to the leaders in their homes and providing them with the necessary for the success of the military campaigns.
6. The caliphs used them in all issues, even their own, in taking their administrative and political advice, and they had a direct influence in resolving many of the issues that occupied the Abbasid leadership.
7. The Dihkans assumed many administrative functions in the Abbasid state and religious functions, managing cities and villages, writing in the court, and disciplining children.
8. Provide them to the Abbasid state with the necessary agricultural, industrial and commercial expertise.
9. Their integration into the Arab-Islamic society quickly and directly, and their association with friendship is dominated by love, even intermarriage, and marriage.

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<sup>93</sup> Ibn Shakir, Fatwa al-Wafaat: Vol. 4, p. 336.

<sup>94</sup> Ibid, Vol. 8, p. 276.

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