

Study of the Function of the Disciplinary Institution of Shurta during buyids Shiite government's Dominance on Baghdad

نقد وتحليل تطورات نظام الشرطة ونشاطها في فترة السلطة

البويهية على بغداد (٣٣٤ - ٤٤٧هـ.ق)

الدكتور
أصغر محمود آبادي

الدكتور
أصغر فروغي

المدرس المساعد
هيثم شيركش

الجمهورية الإسلامية الإيرانية - جامعة أصفهان

Study of the Function of the Disciplinary Institution of Shurta during buyids Shiite government's Dominance on Baghdad

نقد وتحليل تطورات نظام الشرطة ونشاطها في فترة السيادة البويهية على بغداد (٣٣٤ - ٤٤٧ هـ.ق)

الدكتور
أصغر محمود آبادي

الدكتور
أصغر فروغي
الجمهورية الإسلامية الإيرانية - جامعة أصفهان

المدرس المساعد
هيثم شيركش

Abstract

During Abbasid Dynasty, Shurta Institution was one of the disciplinary and security systems whose function was establishing order and security as well as fighting with the corrupt people, Ayyaran, and criminals.

During the third period of Abbasid dynasty ,which is known as buyids, Era institution of Shurta experienced a number of changes in comparison to the first periods of the Abbasids. A number of such changes are the direct interference of the governors of buyids in appointing Sahib Al-shurta (Shurta administrator), paying the guaranty fee of this job to the treasury of buyids for that jobs acceptance by the ones who were appointed to that, and also political considerations in appointing Sahib Al-shurta. In addition, at the end of the dominance of buyids on caliphate of Abbasids and the beginning of their decline, another period of caliph's interference in appointing the administrators of the shurta of Baghdad is observable.

This paper is after studying and analyzing the function of this institution during the period of buyids dominance on caliphate of Abbasids in Baghdad (334/447) and some of its consequences, as well as dealing with security circumstances of that period.

Key words: Shurta, Abbasids, buyids, Ayyaran, Sahib Al-shurta.

Introduction

The institution of Shurta is one of the first and most important organizations of the Islamic civilization whose function was

establishing social security and fighting with the representations of corruption and disorder all along the history of existence.

The term Shurta which is derived from the root sh-r-t is one of the terms related to the Islamic government. Regarding the meaning of the root of this word, it should be said was used for special and elite units whose duty was executing the rules and establishing order. Sahib Al-shurta is the term which was used for the commanders of this institution (group of authors, 1997, volume 9, p. 510).

It can be inferred from the command of Imam Ali to Ma'lik AL-(¹) Ashtar, the administrator of Egypt, that the establishment of this institution is dates back at least to the caliphs of Early Islam. In addition, the disciplinary nature of Shurta which is in line with guarding the social security is also visible in this command(Al-Sharif Al- Radi', p. 349).

Apparently, this institution was gradually organized during Imam Ali and the periods of Umayyad and Abbasids. This organization became so important in Abbasid era that Abu Jafar AL- Mansu'r, the second Abbasid caliph, considered Shurta as one of the four principles of the government including Qa'di, Sahib Al-khabar (the person in charge for collecting information and news), and Sahib Al-khara'j (the person in charge for collecting tax). He also considered the prerequisites of innocence and piety of the necessary ones for being appointed to this position (Tabari, 1967, volume 8, p. 67).

Despite the importance of Shurta institution in islamic history, historical reports and subjects about this institution are inconsiderable, and some historians suffice to remember just the name of Ashab Al-shurta (Shurta administrators), and among these historians only Ibn Khaldun's famous book ,Al-Moghadama ,have a chapter devoted to Shurta institution that is stated very briefly and there is not answers to uncertainties and questions about Shurta.

After Ibn Khaldun ,authors like "Abu Al-husain Ishaq ibn Ibrahim Al-katib" in book Al-borhan fi vojuh Al-bayan" and "Ahmad Ibn Abi Rabi'a" in book "Solouk Al-moluk fi tadbir Al-mamalik" just expressed characteristics of Sahib Al-shurta.

In recent texts, the term Shurta is briefly noted in The Encyclopedia of Islam and was not explained the circumstances of this in various historical periods separately.

However, due to the lack of historical documents and reports related to Shurta, researchers often faced to take comprehensive analysis of texts, literary narratives and stories to achieve some facts of this institution.

With attention to above, the gain of precise points of Shurta in different eras was being faced with difficulties and in this paper we evaluate the performance of this institution in buyids period in Baghdad.

The functions of Shurta of Baghdad during buyids period:

Through studying the historical evidence it is revealed that the most important functions of Shurta were counteracting the law breakers and astray people, chasing the evil and corrupt people, executing the verdicts and *Hudu'd* (the Islamic sentences), administrating the prisons, fighting with the evil acts and representations of evil acts and oppressions, establishing security of roads and caravans, 24 hour guarding the passages, and chasing the robbers and escaped criminals. In his governmental command to Fakhr AL-Dawla AL-Deylami (366-387) the caliph AL-Tai' (363-381) communicated with all of the items mentioned above and emphasized that the ones appointed to this position must have been selected from the pious and God-fearing people (Qalqashandi, 1916, volume 10, p. 39).

In the same period, in a similar command to Yu'suf ibn-Tashefin (463-500), the Amir (governor) of Andalusia and western lands, Caliph al-Qa'im (422-467) added a number of functions like executing the orders of the judicial authorities including recalling and arresting the suspects and guilty people, maintaining the order of the courts, and also supporting the representatives of the government in collecting the taxes from in the assigned restricts (ibid, pp. 31-39).

The two above-mentioned commands demonstrate a great number of similarities between the functions of Shurta in that period and that of the contemporary disciplinary institutions and also the sameness of

the duties of Shurta in all of the regions under the dominance of Abbasids.

It should be accepted that all of the functions mentioned above are not void of danger and problems and it was more serious in the capital of Abbasids because like the other grand and populated capital cities of the world, people of different races, social classes, and nations used to live there. Therefore, a strong Shurta and skilled sahib al-shurta were among the most necessary needs of the capital city of Abbasids.

During Abbasids period, Bagdad was divided into a number of districts and regions each called "AL-RUB', QUARTER, (Tanu'khi, 1995, volume 1, p.231). The sahib al-shurta had a representative in each of these districts who was referred to as sahib al-rub (administrator of the quarter) whose function was providing the sahib al-shurta with appropriate reports about the security affairs (Qalqashandi, 1916, volume 10, p. 351).

The written reports of the shurta forces to the commanders and administrators were called Riqā' the plural form of the term Roq'a (Tanu'khi, 1985, volume 2, p. 273). In order to collect information and news and following the criminals and detecting their ambush, the officers of shurta got help from uyu'n and the spies. In this regard, Masu'di narrates about a group of penitent robbers: "Tavva'bi'n (penitent robbers) were the old robbers who were disabled and repented and whenever a robbery took place they were aware of the persons in charge and would reveal their place" (Masu'di, 1409, volume 4, p. 160). Apparently, for their cooperation and their act as a spy they received 10 Dinars a month (ibid, p.161).

The groups of criminals and evils during buyids period in Bagdad:

During that period in Bagdad, there existed a number of people who used hang a knife on their waist and used it in their struggles. These people were known as As'ha'b al-saka'kin and make the society insecure and corrupted. In the time of the government of Muizz al-dawla AL -Deylami (320-356) the group of criminals and asha'b al-saka'kin were very active and made the entire city insecure. Abu MohammadAL- Muhallabi, the deputy of Muizz al-dawla

ordered to arrest all criminals and their gangs and also to banish a number of authorities who had misused such evil people in achieving their goals. Through such measures he put an end to the mentioned seditions (Tanu'khi, 1995, volume 1, pp. 86-87).

In another case, AL- Muhallabi banished a group of as'ha'b al-saka'kin and criminals to one of the regions of Ahvaz by covered boats in order to not to let them escape (ibid, volume 3, p.144). As a deputy, he used to gather the people who pretended to be Sufi and A'rif (Mystic) and uttered indecent words and made people astray. In such gatherings, in order to convince them he discussed with them in presence of the judges, jurisprudents, and sahib al-shurta. In the case of being necessary they were punished and were banned to hold any session (ibid, p. 145). As it seems, the fake mysticisms were one of the major security problems then which made the authorities react in such way.

Furthermore, in that time, about 60 sects and groups of robbers were detected each of which had their own techniques in robbery. One of these groups was Tarra'ra'n who were skillful in stealing others' properties in a secret way and also ashab al-fosu's was the name of another group whose technique was carving the name of people on the gem of a ring and then referred to their family to get some properties and used the ring as the proof that the owner of the properties is aware of this (Hamada'ni, 1923, p. 207). Some of these robbers acted in appearance of the Shurta and their organizational weapon. This group was called As'ha'b al-tabarzi'n (tabarzi'n was a small axe which was the organizational weapon of shurta of that period) (ibid, p. 211)⁽²⁾.

The occurrences of the 4th and 5th centuries is accompanied by the title Ay'yaran, the urban riotous people whose disturbances and seditions are mentioned repeatedly in historical texts like AL-muntadam of IbnAL- JAwzi and Al-ka'mil of Ibn Athir. In these two centuries, the group of Ayyaran was very active and even the governors asked for their assistance in conflicts and struggles. For instance, Abu Jafar Shi'rza'd who fought with Muizz Al-dawlaAL-Deylami on behalf of Nasir Al-dAwla Hamda'ni, asked for help from Ayyaran (Moskovayh, 2000, volume 6, p. 123).

Regarding the reports on existence of Ayyaran in another scene between⁽³⁾ Ami'n and Mamun in Bagdad, it seems that groups of Ayyaran were emerged in the period of Izz Al-dawla Bakhtia'r and each of them became dominant on one of the areas of the city and started to attack other areas (ibid, p. 374).

The major activity of Ayyaran in that period was sparking conflicts among the areas with excuses which were sometimes religious and to get the most of it to murder people and steal their properties.

Such groups of Ayyaran, sometimes accompanied in assassinating the Sahib al-shurta (Ibn AL- Jawzi, 1992, volume 15, p. 233) and also by sending messages requested for ousting the sahib al-shurta with which they had kind of problem (ibid, p. 245). In some cases, for years they made it impossible for the pilgrims from Iraq and Khura'sa'n to go to Mecca for Haj. They also expelled the shurta forces from the city (Ibn Kathir, 1986, volume 12, pp. 19&39).

In that period, there were centers of drinking wine and corruption and some of the owners of these centers used to pay monthly to one of the authorities to let them act freely. In this regard, Tanu'khi mentions someone named Ibn AL- harra'sa who paid 2 thousands Dirham to one of the Deylami commanders named Shi'rmardi to have his support. Therefore, no one made problem for him in fear of the Deylami commander and he was free to do any kind of evil acts in his house. Even robbers were hidden in his house. The news of this house spread so much that Muizz AL-dawla AL- deylami heard that and ordered his forces to attack that house and scatter the inhabitants (Tanoukhi, 1995, volume 1, pp. 349-350).

The religious conflicts during buyids period in baghdad:

Among all other affairs, the religious conflicts and their negative impacts on the security of this period should be taken into consideration. It seems that such conflicts were as serious in other times as in fourth and fifth centuries. It should be noted that although the governors of buyids strengthened the Sunni Caliphate of Abbasids, for the first time in the history of Islam, a Shiite governor took the power and consequently, this was a difficult situation for both the

Sunni Caliph and the Shiite governor who believed that they usurped the caliphate and only for the political considerations prevented the process of ousting them. On the other hand, for the first time, the caliph and the governor were in the same place i.e. Bagdad (Ibn AL-Jawzi, 1992, volume 14, p.45). this incident as well as the deep religious gap between the two, immediately caused a number of effects in the superior position of buyids and enhancement of the position of Shiite.

For the first time, in Ashu'ra' of 352, the ceremony for Imam Husain was held by closing the stores under the order of Muizz AL-dawla (Ibn Athi'r, 1965, volume 8, p.549) and also a celebration was held in anniversary of Ghadi'r khom (ibid, p. 550)⁽⁴⁾.

In terms of social classes, because of Shiite avoidance of Taqyyia and having the support of the power of the Shiite governor, a number of structural reforms took place including establishment of the Shiite cities and townships like Karkh in Bagdad (Khati'b Bagdadi, 1931, volume 1, p. 81). Since then, every year during Muharram and Ghadir, some riots and conflicts took place between the Shiite and Sunni people and a number of each group would be killed. By entrance of Ayyaran and evil people, such conflicts and gaps between the two groups entered a new phase.

The methods of making criminals to confess during buyids period:

In this period, the Sahib al-shurta used to use special methods to make the criminals confess. AbuAL-hasan Abza' Ajji was the Sahib al-shurta of Muizz AL-dawla government who was extremely strict. He had a special way to make the criminals and guilty people to confess. He made the criminal stand between two guys and a number of shurta forces stand behind him. Whenever he scratched his head they gave the criminal a stripe suddenly on his back. Sahib al-shurta pretended to be angry of the shurta who gave the stripe and said him: "God may cut your hands and legs! Who let you hit him?" then he turned to the criminal and said: "don't wary! Tell the truth to get free. If you confess, it won't happen again!" If the man didn't confess, he would scratch his head again and this would continue until the criminal confess whatever he did (Tannu'khi, 1995, volume 3, p. 217). This method demonstrate that the methods of making criminals to confess were simple and at the same time very cruel and there was

possibility of mistake in that. There may were cases in which someone confessed something that he didn't actually do or someone died under the pressure of the tortures.

In other periods of Abbasid era, other methods were used. One of these methods which was mentioned by Masu'di in a report of caliph AL- Mutadid period was not letting the guilty ones sleep in order to force them to confess (Masu'di, 1409 lunar year, volume 4, p.162).

The punishments of the robbers during buyids period in Baghdad:

Because of the frequency of the robbery during this period, the robbers punishment were heavy. In the time of Muez Al-dowla Deylami, Abulhasan Abza Ajji, the sahib al-shurta of Bagdad, used to get Muez Al-dowlas permission for punishment of the robbers and then in the afternoon took the robbers out of the jail and hung them and later in the next morning they cut their head (ibid, p. 214). It seems that such executions were in the force major cases and without any trial and just by the order of the buyids governors and were done to prevent the wide spread robberies who endangered the social security.

Apparently in that time, it was not common to hang the guilty ones. Instead they hung the guilty person from hands and shoulders. Therefore, theywould suffered very much until their heads were cut by them .

Moskovayh reports that in the periods when robbery became very common, whenever they would arrest a robber, people would kill him before he could be taken to the governor for trial (Moskovayh, 2000, volume 6, p. 113). In some cases they kept the robbers in jail to let people get rid of them. In such cases, they paid for their costs and clothes from Bayt Al-ma'l (the treasury of Muslims) and sometimes because no budget was allocated for the prisoners, brought them out with chains to get Sadaqa (the charity) from people (Abu Yu'sof, 1979, p. 150).

In one of his accounts, Ibn AL- Jawzi reports that in 428 the group of Ayyaran attacked to one of the prisons of Bagdad and killed a number of shurta forces (Ibn Jowzi, 1992, volume 15, p. 256). This story demonstrates that administration of the prisons was one of the responsibilities of Shurta.

By entrance of Adod Al-dowla AL- Deylami to Bagdad (367-372), a number of measures were taken in order to counteract the robbers. The time he entered Bagdad, all roads to this city were insecure and brigands were everywhere in the roads stealing people's properties. He sent an army to attack Bani Shayba'n, the tribe which was in charge for most of the disorders and insecurities. The army killed most of them and arrested 8 hundred of them. One the other measures of Adod Al-dawla in counteracting the brigands was making the tribes who were active brigands to reside in a land between Fars and Kerman to start agriculture (ibid). This measure, indeed, limited the rate of crime and retrieved the criminals and consequently reduced the extra costs for the treasury of buyids.

After Adod AL-dawla, robbery became common again and the situation became so terrible that robbers used to steal from the government palace in baghdad in 422. Afterward, a number of 24-hours- guards were appointed to guard the palace (ibid, volume 15, p. 213). In this regard, it is worth mentioning that the corruption of some of the administrators and commanders of the army made the robbery more widespread and the robbers more insolent. This was also the case even before the dominance of buyids on Baghdad.

In this regard Moskovayh reports that there was a robber in Bagdad named Ibn Hamdi who made the administrators angry. Ibn Shirza'd, one of the commanders of caliph army compromised with him and signed a contract in which Ibn Hamdi and his team were obliged to pay 15 thousands Dinar of the robbed properties each month to Ibn Shirza'd and take receipt for it. Therefore, by having such contract, the mentioned robber became more active and started to rob people's properties and made people really angry and obsessed. Eventually, Abu AL-Abba's Eshkovarj Deylami, the Sahib al-shurta of Bagdad arrested him in 332 and killed him (Moskovayh, 2000, volume 6, pp. 83 &89).

Interference of military authorities in establishment of order and security in Baghdad:

In the period of buyids government, the situation became so serious and people got

so unsatisfied with the disorders made by Ayyaran and inefficiency of Shurta in controlling the situation of Bagdad that Baha AL-Dawla Deylami (379-403) decided to send Abu-Ali Ibn Usta'd Hurmoz who was the Amid Al-joyu'sh (commander of the army) to Iraq to bring back the order to Bagdad. In his set of actions, he prevented the Shiite and Sunni from holding religious rituals and tied shiite and Abbasid Ayyaran together two by two and drowned them in the river. He also banished Ibn AL- Mua'llim⁽⁵⁾ the great Shiite jurisprudence and ordered to residents of Karkh and Ba'buttaq who were Shiite not to hold the ceremonies related to A'shu'ra' day (Ibn AL- Jawzi, 1992, volume 15, pp. 33&37).

5

However, such measures had very limited and transient effect as if the riots, disorders, and insecurities started again. This fact made it possible for the Abbasid caliph to be freer to interfere directly in selection and appointment of the disciplinary authorities. Accordingly in 421 the caliph Al-Qadir appointed his Ha'jib, Abu Mohammad Nasa'vi, to the position of Sahib al-mauna (one of the equivalences of the term sahib al-shurta which emerged in the late third century). It was stranger that he appointed a number of the members of Ayyaran as the assistants and forces under his authority (ibid, p. 207). Consequently, the employment of Ayyaran in the institution of shurta had negative effects and the reason of the Ibn Nasavis success in putting an end to the riots was due to this fact. Ibn Nasa'vi, himself was accused of murder and robbery later and got imprisoned for that (ibid, p. 305).

In some cases, the caliphate system asked for help from the Shiite religious authorities to find a way to verify the disordered affairs. For instance, in 425 AL-sharif AL-murtaḍa⁽⁶⁾ was asked to invite Ayyaran to his house, make them repent, suggested them to be employed in institution of shurta, and even gave the ones- who were ready to leave the city- a three days opportunity (ibid, p. 242). But apparently the riots and seditions continued and in a line of religious conflicts, the angry Sunnis ruined the holy shrine of Ka'zmayn near Bagdad and did not respect the tombs of the dead of buyids. Adna'n Ibn Sharif Radi, the Naghi'b (leader) of shiite people could prevent them to disrespect the bodies of Shiite Imams (Ibn Athir, 1965, volume 9, p. 577 and IbnAL- Jawzi, 1992, volume 15, p.331).

6

In 447, the sedition led in the conflict between Hana'belā and Asha'era (Ibn Athir, 1965, volume 9, p. 614). The caliph Al-Qa'em was also unsuccessful in putting an end to the disordered situation and establishing order and security. The sahib al-shurta also could not retrieve the disordered situation and this condition continued until the entrance of Salju'qi Toghrol Beyk to Bagdad (Ibn AL- Jawzi, 1992, volume 15, p. 347).

However, counteracting the riots of Ayyaran and religious seditions was one of the major preoccupations of shurta in that period.

Appointment of the sahib al-shurta of Bagdad:

After dominance of buyids on Bagdad, their attempts to seize the governmental structures of Abbasids increased the responsibilities of the caliph limited and his ideas were ignored in appointment and oust of the qadi and administrators of other occupations.

Biru'ni considers the dominance of buyids a fundamental change in the caliphate affairs. He adds: "the governments transferred to buyids in late period of Muttaqi and early period of Mustakfi, the two abbasids caliph ." (Biruni, 1984, p.203).

The institution of shurta was also affected by this transfer. On the one hand, in the period of Muizz AL-dawla some of the governmental positions were appointed to some ones in return for amounts of money received as bribe. The report of Moskovayh mentions directly the process of appointing someone to the position of sahib al-shurta in return for receiving 20 thousands Dirham each month (Muskovayh, 2000, volume 6, p. 231). It seem that this was with the intention of earning more money in the time of reduction of taxes received and earnings of the government because of the draught and catastrophes like that and maybe this act was kind of taxpaying to the treasury of buyids for the earnings of the shurta through registering the claims and investigating them which is referred to as Taḍmin (guarantee) by Ibn Athi'r (Ibn Athi'r, 1965, volume 8, p. 537).

Accordingly, in appointing people to this position the matter of political supports and agreements in attitudes. The account of Ibn Moskovayh of Khamma'r, the sahib al-shurta of the period of AL-muti, the Abbasid caliphate (334-363) is a confirmation of this claim.

It seems that khamma'r was one of Izz al-dawla's close friends because in the account mentioned above, he is referred to as "ka'na le Izz AL-dawla" (means related to Izz AL-dawla personally). After the murder of Khamma'r by the Turks in the continuous riots of Baghdad, Izz AL-dawla asked for help from Deylami people for getting his revenge, but because of the dangerous situation and probability of conflict between Turks and Deylami people, he ignored this request (ibid, p. 348). In the same account he adds that the employees of this Amir of buyids were able in special situations to appoint someone to the position of sahib al-shurta. For instance, in social and sect seditions of that time, Izz AL-dawla appointed Saboktaki'n Ha'jib who was an efficient commander, for controlling the riots and he appointed his own Ha'jib (confidant man) to the position of Khamma'r who had been killed in the riots of Turks and he became the sahib al-shurta of Bagdad (ibid).

However, in the following years, buyids government encountered a number of problems in the realm of power in Iraq and Fars and due to a number of conflicts between the members of the grand family as well as the riots and domestic conflicts, and also their ignorance of the events of the other parts of the Islamic World, and consequently in facing the powerful and fresh forces of Seljuk governors this dynasty declined. After dominance of Seljuks on Bagdad in 447, the institution of shurta became a part of the security institution of Shehneh. From this period onward, the institution of shurta has been very rarely mentioned in historical texts.

Conclusion:

The social context of Bagdad during buyids period as well as frequency of criminal groups especially Ayyaran and evil groups resulted in a number of security and disciplinary challenges throughout the history of this city. From all challenges of this city, religious and sect conflicts should be considered as one of most important problems of Bagdad especially during Buyids period.

Although the severe actions of shurta in facing the security disorders and criminals and employment of military forces for controlling the riots and conflicts were effective transiently in

reducing the problems mentioned above, no one was the real solution and continuous insecure situation of Baghdad until emergence of Seljuks and their dominance on the capital city of Abbasids is an evidence which confirms this claim.

Term Appearing in Text	Arabic	Term With Diacritics
Shurta	شرطة	Shurta
Ayyaran	عياران	A'yyaran
Rub	ربع	Rub'
Ashab AL-Sakakin	اصحاب السكاكين	As'hab AL-sakakin

الخلاصة:

يعتبر نظام الشرطة في العصر العباسي من أهم الانظمة الأمنية والفعالة وكانت مهام صاحب الشرطة - مسؤولها - قمع أهل الغي والضلالة وتبعية ذوي الدعارة والعيارة.

وفي فترة السلطة البويهية على بغداد (٣٣٤ إلى ٤٤٧هـ.ق) أصبحت المسؤوليات الأمنية من ضمنها تعيين صاحب الشرطة من صلاحيات الدولة البويهية ، كما أن السلطان البويهي كان يتقاضى مبالغ مالية تحت عنوان (التضمين) ازاء تفويض منصب صاحب الشرطة إلى كل من كان يرغب فيه وصارت للملاحظات السياسية أهمية خاصة في تعيين المناصب الأمنية.

ومن جهة أخرى، وفي أواخر العهد البويهي ، شعر بتنامي سلطة الخلافة العباسية ومدّ نفوذها مجدداً إلى الجوانب الأمنية من خلال التدخل المباشر لبعض الخلفاء في تعيين المناصب الأمنية غير أن تدخل الخلفاء لإقرار الأمن في بغداد لم يلق نجاحاً كبيراً.

وعمدنا في هذا البحث إلى نقد تطورات نظام الشرطة وجانباً من نشاطها في العصر البويهي في بغداد التي لم تلق اهتماماً كبيراً عند الباحثين مثل ما تلقتها تطورات هذا النظام في العصور الأولية وذلك لفقد المصادر التاريخية والعموض الناتج عن هذا الأمر في سرد تاريخ الشرطة كما وأن المصادر الأجنبية لم تول أهمية تذكر لهذه المرحلة من تاريخ الشرطة ولهذا فضلنا كتابة البحث باللغة الانجليزية لمزيد الفائدة إن شاء الله تعالى.

References:

- [1] Ibn Al - Jawzi, Abu Al- faraj, Abd Al-Rahma'n Ibn Ali Ibn Mohammad, "Al-Muntaḍam Fi Ta'rikh Al-Omam Val Molu'k" research by: Mohammad Abd Al-Qa'der Ata and Mustafa Abd Al-Qa'der Ata, Beirut, Dar Al-Kutub Al-ilmia, first edition, 1992.
- [2] Ibn Khaldun, Abd Al-Rahma'n Ibn Mohammad Al-Ishbi'li', "Al-Ibar va Divan Al-Mobtada' val-khabar" under supervision of Abu Suhaib Al-Karami', Beyt Al-Afka'r Al-Dowlia.
- [3] Ibn Taqtaqi, Mohammad Ibn Ali Ibn Taba'taba', "Al-Fakhri Fil Adab Al-Sulta'nia val-Dowal Al-Isla'mia" Dar Beirut Leltabaa val-Nashr, 1980.
- [4] Ibn Kathir, Abul-feda' Isma'i'l Ibn Kathir AL-Demashqi, "Al -bedaya val-Nehaya, Beiru't, Da'r Al-Fikr, 1986.
- [5] Abu Yu'sof, Yaqub Ibn Ibrahim, Dar Al-Marefat Lil-Tebaa val-Nashr of Beiru't, Lebanon, 1979.
- [6] Biruni', Abu'l Rayhan, "A'tha'r Al-Baqia" translated by Akbar Dana'seresht, Tehran, Amirkabir, 1984.
- [7] Tanukhi, Al-qadi Abu' Ali Al-Muhsin ibn Ali, "Al-Faraj Ba'd Al-Shidda, mans hu'ra't Al-shari'f Al-Radi Publications, Qom, second edition, Matba' Al-Amir, 1985.
- [8] Tanukhi, Al-qadi Abu Ali Al-Muhsin ibn Ali, "Nishvar Al-Muhadara Va Akhbar Al-Muzakara" research by Abbud Al-Shalji Al-Moha'mi, Da'r Al-Sa'dir, Beirut, second edition, 1995.
- [9] Khatib Bagda'di, Ha'fiz Abu' Bakr Ahmad Ibn Ali, "T'arikh Baghda'd", Egypt, Maktab al-Khanji of Cairo and Al-maktab Al-Arabiya of Bagdad, 1931.
- [10] Al- Sharif Al- Radi, Abu Al-Hasan Mohammad Ibn Abi Ahmad, "Nahjulbala'gha" under supervision of Sobhi Al-Sa'leh, Manshu'ra't Da'r Al-hijra of Iran, Qom.
- [11] Qalqashandi, Abolabba's Ahmad, "Subh Al-A'sha" Matba-Al-Amiri'a of Cairo, 1916.
- [12] Masudi, Abul-Hasan Ali Ibn Husain Ibn Ali, "Muruj Al-dhahab va Ma'adin Al-Jawhar" research by asad Daghir, Qom, Dar Al-Hijra, second edition, 1409.
- [13] Muskovayh, Abu Ali, "Tajarib Al-umam" research by Abulqa'sem Ima'mi, Tehran, Soru'sh Publication, second edition, 2000.

Study of the Function of the Disciplinary Institution of Shurta during buyids(21)

[14] Hamda'ni Abolfadl Badi'olzzama'n, Maqa'ma't, Maktab Al-Azhar Val-M'ahed, Egypt, 1923.

[15] The Encyclopedia of Islam, New Edition, Volume IX, Leiden Brill, 1997.

NOTES:

- (1) Warrior and political agitator of the time of the caliph Uthman and supporter of Imam Ali.
- (2) Literally 'rascal, tramp, vagabond' ,Arabic pl. Ayyarun ,persian pl. ayyaran.
- (3) 7th abbasid caliph.
- (4) Prudence fear and also,from the root k-t-m,kitman ,action of covering, dissimulation.
- (5) Al-mufid, Imami theologian and jurist ,was born on 336/948.
- (6) Imami theologian ,grammarian, writer and poet ,in short ,an Arab adib,born and died in Baghdad(355-436/967-1044).